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A

NEW LITERAL VERSION

OF THE

P S A L M S.

V O L. II.

A
NEW LITERAL VERSION
OF THE
BOOK OF PSALMS:
WITH A
PREFACE AND NOTES.

By the Rev. STEPHEN STREET, M. A.
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RECTOR OF TREYFORD IN SUSSEX.

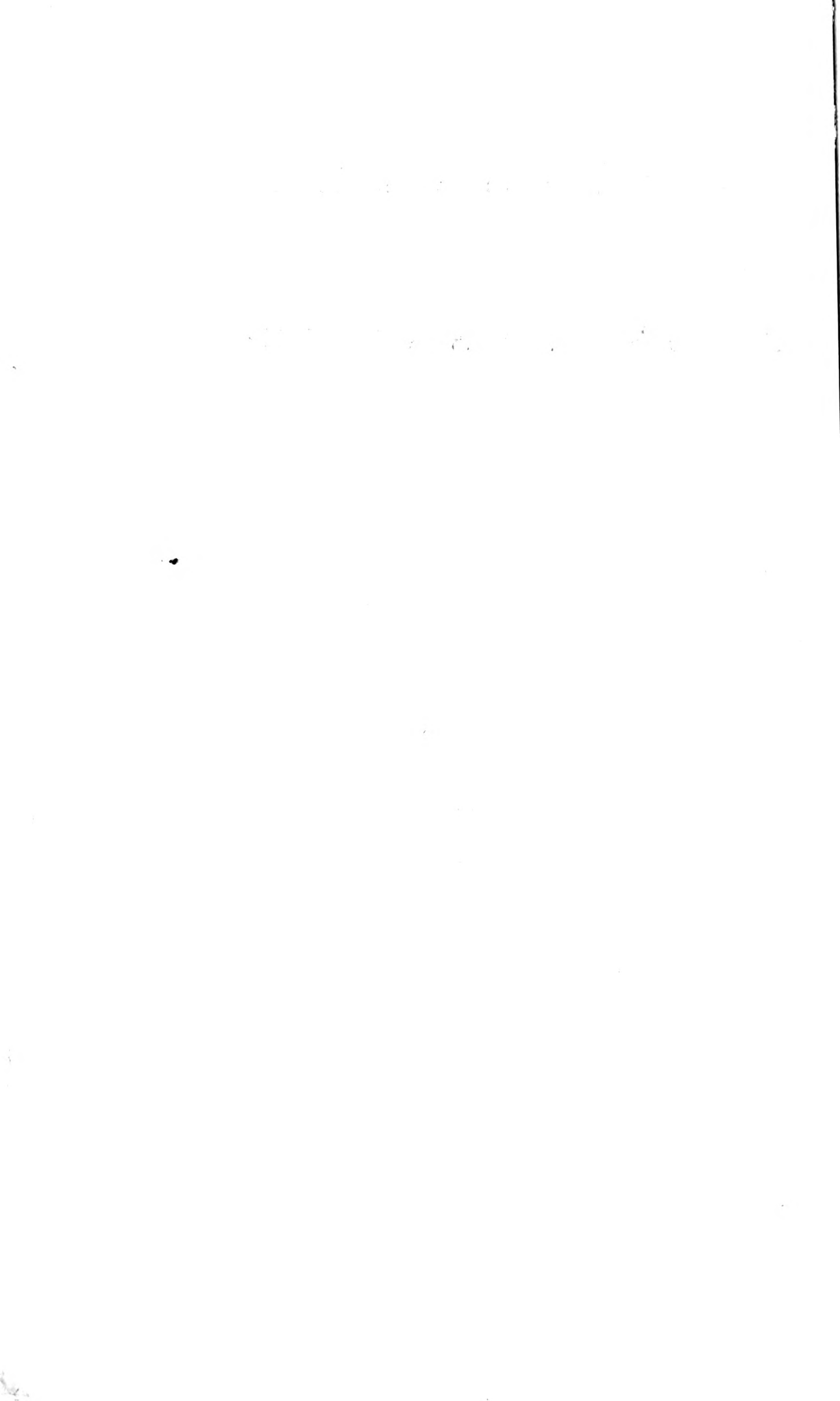
V O L. II.

— τὰς ἐπίδοσεις ὁρῶμεν γιγνομένας, καὶ τῶν τεχνῶν καὶ τῶν
ἄλλων ἀπαυλῶν, ἢ δια τῆς ἐμμετοῦλας τοῖς καθεστῶσι, ἀλλὰ δια τῆς ἐπι-
κορθεύλας, καὶ τοῦ μανίας αἰεὶ τι κινεῖν τῶν μὴ καλῶς ἐχούλων.

ΙΣΟΚΡΑΤΗΣ ἔ ΕΥΑΓΟΡΟΥ ΕΓΚΩΜΙΩ.

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NOTES AND OBSERVATIONS.

P S A L M I.

VERSE 1. *O the happiness.*] The rendering of *M. P. 1.* the Septuagint is μακαριος ὁ θεός, as though אשרי were an adjective agreeing with האיש. This construing has been followed by our English translators; but אשרי is a word of the plural form, and the word האיש is singular. The sentence is an exclamation of admiration, and אשרי is a substantive of the vocative case, in the plural number. By referring to Buxtorf's Concordance, it may be seen, that the construing the word אשרי as a vocative case plural, will suit with the construction of every passage in which it occurs. But, as we have no word in English, that is generally used, and that corresponds with the Latin word *beatitudines*, the expression *happiness* has been adopted, as expressing the idea as nearly as possible, though it be singular.

Verse 2. *He continually meditateth.*] The verb יהנה is in the future form. It may be proper to say something here of the use of the future in Hebrew; as, from the peculiar idiom of the language, it frequently differs very greatly in its signification from what an European, judging from his own language, would expect.

The future, when the conjunctive particle ו is prefixed, often signifies future in respect to the time *of* (not to the time *in*) which the historian is writing or person speaking: as, Genesis i. 3, ברא אלהים את השמים ואת הארץ—ויאמר אלהים. The future is sometimes used in this manner, even when the ו is not immediately prefixed to the verb, but another word intervenes; as, II. Samuel xii. 31, וכן יעשה לכל בני עמון. Sometimes it is used to express a time present with regard to the time spoken of; as, Isaiah vi. יכסה בשמים פניו. Sometimes it is applied to signify, not that any thing shall happen in future, or has happened in time past, but that it constantly, usually, and accustomedly does happen, has happened, and will continue to happen; as, Psalm i. 4, כמץ אשר תדפנו רוח. Sometimes it expresses a constant persisting in a certain way of acting; as, Job i. 5, בכה יעשה אוב כל הימים.

To the above observations it may be added, that the Hebrew future must often be translated by the optative, potential, and subjunctive moods, in the more modern European languages.

The

The reason of this is obvious. The forms of inflection in Hebrew are very few; a wider latitude of signification must, therefore, be allowed to each of them. Every tyro is aware, that the preterite form in Hebrew is used in speaking of time *présent*, as well as time *past*. But few critics have attended so closely, as they might with advantage, to the very various and peculiar uses of the Hebrew future. See Lowth de Sacra Poësi Hebræorum, Prælect. xv. pag. 141.

Verse 3. *Planted near streams of water.*] Παρὰ τὰς διεξόδους τῶν ὑδάτων. Septuagint.—Perhaps *trenches of water* would be a more adequate expression of what is here meant; but it would not be so close a translation. See an explanation of this passage in the Notes to the New Translation of Isaiah, by the bishop of London: page 18.

All its produce.] The verb עשה is used in this sense, Genesis i. 11, 12; and לעשות ענף occurs, Ezekiel xvii. 8; and the verb צלה is applied to a thing planted, Ezekiel xvii. 9, 10. This construing, by continuing the simile one line further, seems to give a more connected sense to the passage.

Verse 5. *Shall not be able to stand.*] Propterea non *justificabuntur* impii in die magno, neque peccatores in societate justorum. Targum.—קום seems to be a forensic term in this passage.

II.

Both the first verses of this psalm seem to me to be an interrogation. They are quoted Acts iv. 25.

To what purpose.] למה, ad quid? frustra. Noldius.

Verse 3. *We shall pluck off.*] The tenses in the Hebrew are futures; but all the versions render them optatively or imperatively. But, since the psalm is a prophecy, as the writer of the Acts of the Apostles plainly understood it to be, the future rendering must be the best. The next verse is translated as speaking of future time by all the versions.

Verse 4. *Jehovah.*] The Jews, in latter ages, had a superstitious dread of pronouncing the word יהוה, and frequently inserted אדני and אלהים instead of it, in their manuscripts of the scriptures. But the more ancient MSS. have יהוה frequently, where the more modern have אדני and אלהים. Sixty MSS. of Dr. Kennicott's collation, and twenty-five of De Rossi's, have יהוה here.

Verse 5. *Will subdue their mighty ones.*] וידבר עמים תחתי, דבר signifies *to subdue*; Psalm xviii. 48, וידבר עמים תחתי. The word אלימו seems to me to be formed of אלים and

and the suffix **מו**, in the same manner that **שפתימו**, Psalm cxi. 10, is formed from the word **שפתים** and **מו**. The line, thus construed, is perfectly parallel to the next.

Verse 6. *I am anointed.*] **נסכתי** may be construed passively as well as actively: see Proverbs viii. 23.

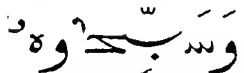
King.] One manuscript, written A. D. 1296, had originally **מלך**, not **מלכי**; and this reading, as well as the construing **נסכתי** passively, is supported by the Septuagint and the Vulgate. *Εγω δε καταεαθη βασιλευς υπ' αυτου.* Septuagint.

His holy mountain.] *Ἐπι Σιων ὄρος το ἁγιου αυτου.* Septuagint. The author of that version read, therefore, **קדשו**, not **קדשי**, as did also the author of the Arabic version.

Verse 7. *I will repeat the decree of Jehovah.*] Archbishop Secker conjectured, from the Septuagint, that the author of that version had **אספר חק האל** in his copy. See Mr. Merrick's note on this place. But then he observes, that **אל** is used instead of **את** with **ספר**, Psalm lxix. 27. So that it does not seem necessary to adopt that reading.

Verse 8. *I will give thee.*] The Septuagint, Syriac, and Arabic versions supply the pronoun. Probably the right reading would be **ואתנך**.

Verse 11. *Worship him.*] The verb **جَلَّ** in the Arabic language, signifies *magnum et illustrem habit,*

buit, reveritus fuit, magnificavit. See Golii Lexicon. The Arabic translator renders וגילו by  laudate eum.

The authors of the Septuagint, Vulgate, Arabic, and Syriac versions seem to have read גילו לו.

Verse 12. *Kiss the Son.*] Osculamini filium, Syriac; δαξασθε παιδειας, Septuagint; with which last all the other versions and the Targum agree.

The term *kiss* is explained by Castell, *acknowledge a subjection to, or adore*; kissing being the ceremony used to express this in the East.

It seems at first sight rather difficult to conceive what the authors of the Septuagint could have had in their copy in this place.

The word by which the Arabic translator has expressed, both here and in many other places, the idea which in the Septuagint is expressed by παιδειας, signifies not only *instruction, discipline*, but *good morals, virtue*; آداب *boni et gratiosi mores*, from رَأْفَ *humanitate seu morum elegantia et doctrina præditus fuit*: the root signifies, in one of its conjugations, *justitia implevit regionem*. See Golii Lexicon. Hence it seems to me, that παιδειας is in this place the rendering of a word that signified *good morals, or virtue in general*.

The word in the text at present here בך, is used
in

in Hebrew in the sense of *purity*, Psalm xviii. 21, and II. Sam. xxii. 21. But the Arabic language has preserved some other senses of this root. ج ر ي

Benè fecit, pium ac morigerum se gessit erga parentes, etiam erga Deum (construitur cum accusativo personæ), *et benefecit pater ac mater liberis.* The substantive derived from it is ^{sw}ج ر ي, *pietas in liberos, et horum in parentes. Amoris et obedientiæ officium, et quoque in genere benè meritum et bonum opus. Justitia, innocentia.* Golii Lexicon.

Perhaps the authors of the Septuagint version understood כר in this sense, and took it as a general expression for *virtue* or *good morals*. The Arabic translator seems to have understood both παιδεύσις and כר in that sense.

נשקו is so much like ושקו, et appetite, and seek ye, in the appearance of it, that it is not much to be wondered if the one were mistaken for the other.

And your generation.] Et pereatis a viâ ejus, Syriac; from which it should seem probable, that the author of that version read ותאברו מדרכו. Of the reading at present in the text, I must own, I cannot make any grammatical construction.

Perhaps the true reading might have been ותאברו ורכם. But this is a mere conjecture, which has no other foundation than a transposition of two

letters of the reading, which the author of the Syriac version seems to have had in his copy.

With quickness.] One manuscript has **במעט**, and another has **ממעט**. The Septuagint has **ἐν ταχείᾳ**, which is followed by the Arabic translator.

III.

Verse 2. *How numerous.*] *Quam multi sunt infectores mei.* Targum.

Verse 3. *Of me.*] **נפשי**, literally *my soul*. But **נפש** “*præter propriam notionem, per synecdochē ipsam personam significat.*” Leigh’s *Critica Sacra*.—“**נפשי**, *my person, me.*” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*.

סלה *Selah*.] “A bold symphony.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*. ‘Meibomius ait
 ‘*multas in Vet. Testamento extare vocum abbreviaturas, quales in Rabbinorum scriptis occurrunt: libet ex illo specimen exhibere: de voce
 ‘Selah, quæ sæpè in Psalmis occurrit, et quæ
 ‘omnibus interpretibus crucem fixit, hæc habet:*
 “*Sciendum est το סלה non esse vocem significati-*
 “*vam,*

“vam, ut multi arbitrati sunt, sed ut Hebræi vo-
 “cant ראשי תיבות vocum capita seu initia, hoc
 “est, notas quas vulgò abbreviaturas vocant,
 “ideoque cum virgulis duabus super appositis
 “scribendum כָּלָה. Singulæ enim literæ vocem
 “significant, ut fit סב למעלה השר *redi sursum*
 “cantor. Canendo non perge deorsum, sed con-
 “verte tantum ab imo sursum, bis ultimum ca-
 “nendo ad signum usque continua. Cantûs igitur
 “repetitio his notis præcipitur, non vulgaris, ab
 “initio incipiendo et capite psalmi, sed ab imo
 “quo cantando perveneras. Qui peculiaris repe-
 “titionis modus Hebræis peculiarem carminis
 “compositionem requirebat.”

‘Ingenuosa admodum sunt hæc, si non vera.’
 Simonis Ockleii Introductio ad Linguas Orientales,
 pag. 72, et sequent.

This conjecture of Meibomius, and his opinion
 “that there are many abbreviations of words in the
 “Old Testament,” may be thought perhaps some-
 what the more probable, as two MSS. in the Bod-
 leian library have the words כי לעולם חסדו thus
 abbreviated in Psalm cxxxvi. 2 ; כָּלָה in one ma-
 nuscript, and כָּ לָהּ in the other : as may be seen
 in Dr. Kennicott’s General Dissertation, page 74.

Verse 5.] This Psalm begins with an invocation
 of Jehovah, addressed to him in the second person.
 In this verse and the next, Jehovah is spoken of in
 the

the third person. In the eighth, he is again addressed in the second; and in the two remaining lines the person is twice more changed. I cannot account for such frequent and abrupt changes otherwise than by supposing different parts of the Psalm to have been sung by different people. Two different singers chaunting responsively, may easily be conceived to speak one *to*, and the other *of*, the same being.

That singing responsively was practised by the Israelites, we have the express testimony of Scripture, in more places than one (see Exodus xv. 21, and I. Samuel xviii. 7); and that it was usual not only on occasions of triumph and public joy, but in the most solemn offices of religion, is not at all improbable. It appears to have been used on some occasions “ from the times of Moses, whose ode at
“ the Red Sea was thus performed, to that of Ez-
“ ra, under whom the priests and Levites sung al-
“ ternately :

“ O praise Jehovah, for he is gracious ;
“ For his mercy endureth for ever.”

Dr. Lowth, from whose Isaiah part of the above is taken, observes, in page 56 of his notes, that the hymn, thus performed by the cherubim and seraphim, Isaiah vi. 3, is elegantly called by Gregory Nazianzen Συμφωνον ἀντιφωνον ἀγγελων 5ασιν. See also

also Lowth de Sacra Poësi Hebræorum, Prælect. xix. at the beginning.

It will easily be conceived, that there might have been a great variety in the manner of performing these responsive songs: that some might have been sung by two performers only, chaunting alternately; and others might have been performed by two distinct choirs, which sometimes united, and then again divided and sung alternately.

See Mr. Harris's Philological Enquiries, Part III. Appendix, page 566, where an account is given of an ode performed in this manner, in the year 1779, before the Imperial court of Russia.

The original division into parts of those Psalms, which were designed to be sung in this responsive way, is unhappily lost. A close attention to the structure of the Psalm, the matter of it, and the grammatical construction, may sometimes help us to recover it. But, whatever is done of this kind, must depend greatly on conjecture. The frequent and regular changing of the person, will perhaps be one of our best guides in this matter.

I have endeavoured to mark some of these divisions, and to guess in some places at the persons who might have performed the different parts.

Verse 6. *I sleep.* “ Psalmum tertium sine historia legens, in versu 6 et 7 nihil reperiet nisi
“ locos

“ locos communes de tutelâ Dei, fiduciâque in eo
 “ collocandâ : at idem, si ex II. Sam. xvi. 1—23,
 “ didicerit, eo ipso tempore, quo rex cis Jorda-
 “ nem securus dormiebat, gravissimum ei imminu-
 “ isse periculum, quo perfunctus penè jam evasisse
 “ videretur, nec eum deinde habuisse, cur infinita
 “ millia non militum sed civium timeret, pravo
 “ consilio lentè armanda—næ ille jam se aliquid
 “ legere magnum et attentione dignum sentiet.”
 Notæ et Epimetra Michaëlis in Roberti Lowth
 Prælectiones, pag. 132. edit. Oxon.

IV.

Verse 1. *To him that giveth victory.*] Το νικητορος,
 Aquila. The word מְנַצֵּחַ seems to me to be the
 participle of the Hiphil conjugation, and to be a
 title given by the Psalmist to God. “ נָצַח vincere,
 prævalere, præfectum esse, urgere.” Buxtorf’s Con-
 cordance.

Stringed Instruments.] נָגַן “ Pfallit, manu pulsavit
 “ fides, aut instrumentum musicum.”

“ Nomen inde deductum significat et cantum
 “ et instrumentum musicum. Hic vero, Psalm 4º,

“ notat instrumentum musicum, quod pulsatur digito vel plectro, quale erat cythara, I. Samuel “ xvi. 16.” Leigh’s *Critica Sacra*. See the note on Psalm lxvii. 1.

Verse 2.] Quando invocavi te, exaudisti me, Deus meus, et vindex justitiæ meæ. Syriac.

I understand ען, חן, and שמע to be participles, and think that the Psalm is a thanksgiving. In the translation of the English Bible, it appears an unconnected mixture of thanksgiving and supplication.

Verse 3. *Heavy of heart.*] The reading of the LXX. and Vulgate, “ ἕως ποτε βαρυκαρδιοι; ἵνατι— “ usque quo graves corde? Quare עד מה כבדוי “ לב למה is undoubtedly the true reading. Dr. “ Lowth.” Mr. Merrick’s note on this place.

Verse 4. *Hath shewed wonderful mercy.*] More than thirty MSS. of Dr. Kennicott’s collation, and more than twenty of De Rossi’s, have הפלא instead of הפלה. The Septuagint has ἐθαυμάσασε. I have ventured to read הסר לי in the place of לו.

Verse 5. *That is in your hearts.*] The Arabic version suggests the reading of אשר instead of אמרו. Ne delinquatis, et ejus quod est in cordibus vestris pœniteat vos. Arabic.

Verse 7. *O ye many that say.*] None of the versions support this construing, but the connection of the sense seems to me to require it; and there is no reason

reason why the words **רְנִים אִמְרוּ** should not be in the vocative case. To agree with the rendering of the Septuagint, πολλοὶ λεγούσι, the words should be **רְנִים אִמְרוּ**.

Hath been distinguishedly shewn.] Ἐσημειώθη ἐφ' ἡμῶν τὸ φῶς τῆς προσώπου σου, Κύριε. Septuagint.—Jam illuxit nobis lumen vultûs tui. Arabic.—One manuscript had at first **נִשָּׂא**, *lifted up*, instead of **נִמָּה**, *shewn as a standard*. If the standards among the Israelites were some kind of lights or lamps, as Mr. Harmer, in his Observations on Divers Passages of Scripture, supposes (vol. ii. page 476), the image would seem more applicable; and the line might be translated,

The light of thy countenance, O Jehovah, hath been shewn, as a standard is, over us.

Mr. Harmer supposes the standards of the twelve tribes to have been a kind of lamps, differently shaped, carried aloft on a long pole; and quotes a passage from Pitts, to shew that the Mecca caravan uses at this day such kind of standards.

Verse 8. *Greater than that of.*] **כִּי** is a particle of comparison here, as the English translators have rendered it. The Psalmist compares his joy to that of the times of harvest and vintage. The festivity of the latter is thus described by Homer :

Παρθενικαί

Παρθενικαὶ δὲ καὶ ἡΐθεοι, ἀτάλα φρονεόντες,
 Ἠλεκτοῖς ἐν ταλαροῖσι φέρον μελιηδέα καρπὸν,
 Τοῖσι δ' ἐν μεσσοῖσι παῖς φορμιγγι λιγυρῇ
 Ἰμεροῦν κίθαριζέ· λινὸν δ' ὑπο κάλον αἰεῖδε
 Λεπτάλεξή φωνή· τοὶ δὲ ῥησσόντες ὁμάρτη
 Μολπή τ' ἰυγμῶ τε, ὡσοὶ σκαιρόντες ἔποντο.

Iliad. xviii. lin. 567.

V.

Verse 1. *Wind instruments.*] נחילות is thus interpreted by Leigh, in his *Critica Sacra*, on the authority of R. David Kimchi; and it may be seen, from Pole's *Synopsis Criticorum*, that several other interpreters have translated it in the same manner.

Verse 4. *I will prepare myself.*] Et in matutino parabo me, et apparabo tibi, Syriac. Perhaps the right reading might be אַתְּעַרְךָ וְלֶךְ אֲצַפֶּה.

Verse 6. *The profane.*] Παρρανομοί, Septuagint. Perhaps we should read הוֹלְלִים from הלל, *to pollute, to profane*. The letters ה and ה have been often mistaken for each other.

Verse 7. *Thou detestest.*] The connection of the sense seems to require, that we should read תִּתְעַב in the second person, instead of יִתְעַב in the third.

Verse

Verse 9. *My way before thee.*] Two manuscripts have לפניך, and that reading is confirmed by the Septuagint, Arabic, Vulgate, and Theodotion, who also render the passage as though they read דרכי instead of דרך.

Verse 10. *They make.*] The verb יהליקון is in the Hiphil conjugation.

Verse 11. *Punish them.*] Κρινον αὐτους, Septuagint. Damna eos, Syriac. The verb is of the Hiphil conjugation, and the literal translation might perhaps be, *Make them undergo the punishment of guilt.* “ אשם significat primò delinquere, peccare; secundò, reum peccati agi; tertio, ob peccatum puniri, defolari.” Leigh’s Critica Sacra.

Verse 12. *Overshadow them.*] Κατασκηνώσεις ἐν αὐτοῖς, Septuagint. Obumbrabis eos, Targum.

Verse 13. *As with a target.*] Ὡς ὄπλῳ εὐδοκίας, Septuagint. Probably we should read כבצנה or כמו בצנה.

VI.

Verse 1. *Harp of eight strings.*] Ad citharam octo chordarum, Targum. But the words על השמנית are omitted by two copies.

Verfe

Verse 5.] A great number of MSS. have ואתה instead of ואת.

Verse 7. *I water, &c.*] I have ventured to transpose two lines here, and to read thus :

יגעתי באנחתי
 בדמעתי ערשי אמסה
 אשחה בכל לילה מטתי

אמסה, rigabo, Vulgate. אשחה is in the Hiphil conjugation from שחה cum puncto sinistro, *natavit* השחה *natare fecit*. See Leigh's *Critica Sacra*.

VII.

Verse 1. *Expressing grief.*] “ Shiggaion from شَجَا *anxius fuit.*” Dr. Kennicott, in his *Remarks on Select Passages in the Old Testament*. شَجِس *Shagijon. Mærore et anxietate pressus.* See Golius. The Arabic word resembles the Hebrew שגיון so very much, that we may fairly suppose them to have the same signification.

Cus.] Some suppose Cus to be Shimei, whose curses of David are to be found II. Samuel xvi.

5—8. Others have thought, that instead of כּוּשׁ we should read קִישׁ Kish, the father of Saul, and that he had made some reflections on David, which gave occasion to this psalm.

Verse 3. *They tear me.*] Ne rapiant. Arabic. Some copies have יִטְרוּךָ, which makes it the more probable that יִטְרֵפוּ may be the true reading. נִפְּשִׁי *me.* See above in the note on Psalm iii. 3.

Whilst there be none, &c.] The Septuagint, Arabic, and Vulgate, and Syriac, suggest that we should read וְאֵין פֶּרֶק וְאֵין מוֹצִיל. Dum non est redemptor neque salvator. Arabic. “ פֶּרֶק propriè significat “ *conterere, frangere, avellere, et propter hoc potest tremum etiam liberare.*” Leigh’s *Critica Sacra.*

Verse 5. *Retributions of evil.*] שְׁלוּמִים *recompence, retributions,* occurs in Isaiah xxxiv. 8. Several manuscripts have שׁוֹלְמִי here; perhaps the original reading might have been שְׁלוּמִים. The Septuagint, Syriac, and Arabic give this sense to the passage.

Perhaps Cus had reflected upon David, as though, when he was established in the kingdom, he had destroyed Saul’s family by giving up the children of Rizpah and Michal to the Gibeonites. See II. Samuel xxi. 8, 9. We find, in the same chapter, that David was soon after engaged in a dangerous war with the Philistines, at which time perhaps this psalm might have been composed.

When I was set free.] I have ventured to read *ואחלצה צוררי* instead of *ואחלץ מצוררי* and to construe *אחלץ* passively. The authors of the ancient versions seem to have read *ואחלצה צוררי*, and have oppressed those that were mine enemies without cause; and this reading has been adopted by some very learned men. But Dr. Kennicott seems, as far as I can judge from his note on the place, to have read *אחלץ*.

Verse 6. *Let him cast.*] Houbigant reads *ישפך* instead of *ישכן*.

Verse 7. *Lift up.*] I understand *הנשא* transitively.

Exert in my favour.] *Accelera mihi iudicium, quod mandasti.* Targum.

Verse 9. *Celebrated.*] Instead of *שובה* I have ventured, on no better authority than conjecture, to read *ישבה*, from the verb *שבה* to celebrate.

ועליה למרום ישבה יהוה ידן עמים

The phrase *אשר ידן עמים* is equal to *אשר ידן עמים* the ellipsis of *אשר* being very common.

עליה, *ὑπερ ταυτης*, Septuag. *propter ipsum*, Syr. *propterea*, Arab. The English Bible renders the word as though it were *עליהם*.

And recompense me.] “ Here Houbigant has hap-
 “ pily restored from the Chaldee a word dropt in
 “ the Hebrew, which seems necessary to make out
 “ the construction and the sense *בתמי גמל עלי*

“ Vid. Pfalm xiii. 6. Dr. Lowth.”—Mr. Merrick’s note on this place.

Verse 10. *O searcher.*] Ἐταζῶν, Septuagint; scrutans corda et renes, Syr. I have therefore read בְּחֵן without the copulative.

Verse 11. *The righteous God.*] There is a very observable change of person here. The former part of the psalm has been an invocation of Jehovah in the second person. The latter is a celebration of his justice, mercy, and providence; speaking of Jehovah in the third person. Yet the psalm does not seem to be one of the responsive kind. Perhaps it ought to be divided into two. We shall see more than one instance hereafter, in which there is reason to think that the division of the psalms, one from the other, has not been properly preserved.

Verse 13. *Against the wicked.*] Irascitur adversus impios totâ die. Targum.

Verse 14. *His fiery arrows.*] “ I read חֲדָלִים
 “ *urentes, inflammatos*; the arrows of the Al-
 “ mighty, Deut. xxxii. 24. Languishments of fa-
 “ mine, the burnings of the carbuncle, and the
 “ bitter pestilence. Schultens, Prov. xxvi. 23.—
 “ Lightnings are also called God’s arrows: Pfalm
 “ xviii. 15. represented as the artillery of hea-
 “ ven.” Dr. Kennicott’s note on this place in his
 Remarks on Select Passages of the Old Testament.

The

The verb *יַפְעֵל* must be rendered transitively, or rather it is of the Hiphil conjugation. *He maketh to act*, i. e. *he useth*.

Verse 15. *Conceiveth*.] The Septuagint and five manuscripts omit the copulative.

Verse 18. *For his justice*.] Three copies have *בְּצַדִּיקוֹ*. The particle *ב* signifies propter, according to Noldius.

VIII.

Upon the harp of Gath.] Ad canendum super cytharam, quam attulit de Gath. Targum. “ *גַּתִּית* “ instrumentum musicum torculari et vindemiæ “ adhiberi solitum.” Leigh’s *Critica Sacra*. The rendering of the Septuagint, *ὑπερ τῶν ληνῶν*, probably gave rise to this last interpretation.

Both may be true: the instrument bearing this name might have been used by the people of Gath; and the Jews might have adopted it from them, and afterwards it might have become the favourite instrument among the festivity and dances of the vintage.

Verse 2. *Thou that settest*.] Qui constituisti, Targum.

gum. Ut dederis, Syr. Perhaps the right reading may be אשר נתת.

Verse 3. *Contemptible.*] “ I point למען as the “ infinitive Kal of מען (in Arabic) *aliquem vilem* “ *ostendere.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of Scripture.

Verse 9. *That pass.*] Τα διαπορευομενα, Septuagint. Qui transeunt, Syriac. Ambulantes, Arab. Bishop Hare read עברי ארחות מים.

IX.

l. P. 9.
Verse 1. *By virgins and a youth.*] More than twenty copies of Dr. Kennicott’s collation, and forty of De Roffi’s, have עלמות in the place of על מות in two words.

The word עלמות signifies *virgins*, Psalm lxxviii. 26.

בן אשׁוּר, Septuagint. S cum, Noldius.

From the regular and frequent change of the person in it, for it sometimes speaks *of* and sometimes *to* Jehovah, I apprehend that this psalm is of the responsive kind; and think that the different persons, who sang one part and the other, are pointed out in the title, and that the psalm was performed

performed by a chorus of virgins, to whom a youth made alternate responses.

I will praise thee.] Εξομολογησομαι σοι, Septuagint. Therefore I read אורך instead of אורה.

Verse 4. *Because.*] There are authorities in Noldius for rendering ב propter, *because*, but not when joined with an infinitive mood; yet it seems to me to have that sense here.

Verse 5. *Decision in my favour.*] Ultionem mei et judicium meum, Targum. The words משפט and רין, when they have a pronominal suffix, seem to me to signify, that the sentence is in favour of the person expressed by the suffix.

Verse 7. *The enemy, &c.*] Instead of האויב תמו הרבות, I read האויב תמו וחרבות הרבות, and instead of וערים I read הערים. The first variation is only a different division of the letters of the text into words; and for the last the Syriac gives some authority, as the copulative is omitted in that version.

The very memory.] Houbigant reads בהם cum ipfis, instead of המה. But I rather think that המה should stand at the beginning of the line instead of the end.

המה אבר זכרם

As for them, the remembrance of them is perished.

Verse 13. *He remembereth them.*] If the present

reading **אותם** be retained, it is necessary to transpose the two lines that make up this verse, otherwise there will be no antecedent to the relative *them*. But more than thirty copies have **אתם**, *you*.

Verse 14. *Had pity on me.*] This psalm appears to me to be a song of triumph, not a prayer: therefore I render **חנן** as a preterperfect tense.

Because I am raised.] I take **מרומם** to be an infinitive mood made into a gerund by the addition of the preposition **מ**, in the manner that **למרומם**, which occurs in Ezra ix. 9, is formed of **רומם** and the preposition **ל**.

Verse 15. *Therefore.*] **למען** ideo, Noldius.

Verse 17. **הגיון סלה**] “Notes to the musicians, “one for soft, the other for bold.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*.

Ὁδὴ διαψαλματος, Septuagint. The author of that version took **הגיון** for one word.

I am rather inclined to think, that all the letters except one of this word (as it has hitherto been taken to be) are numerals. **ה**, taken as a numeral, stands for 5, **ג** for 3, **י** for 10, and **ו** for 6: these numbers may perhaps refer back to the lines in the preceding part of the psalm, and may mean that the fifth, third, tenth, and sixth lines are to be here repeated, thus:

- 5th. ה Because my foes are put to flight,
 3d. ג I will rejoice, and exult in thee :
 10th. י Their name thou hast blotted out for ever;
 6th. ו They fall, they perish before thee.

I think that some one, finding these letters, which are not a word in Hebrew, in the text, added a nun final to them, to make them one; whereas they were before nothing more than the contrivance of a transcriber to save himself the trouble of writing over four lines. There is no such word as **הגיו**, but **הגיון** is to be found in two other places in the psalms.

סלה (see above, Psalm iii. 3) may perhaps mean, that the two last of these four lines should be repeated.

The part immediately preceding **הגיון סלה** speaks of Jehovah in the third person. The four lines, to which I suppose the letters **הגיו** to refer, speak to him in the second. The whole passage therefore, from the beginning of the sixteenth verse to the end of the eighteenth, ought perhaps to stand thus:

Youth.

The nations are sunk into the pit they themselves
 made,

Their own foot is caught in the net they did set.

Jehovah is known to execute judgment;

The

The ungodly is entrapped in the work of his own hands.

Virgins.

Because my foes are put to flight,
I will rejoice and exult in thee ;
Their name thou hast blotted out for ever ;
They fall, they perish before thee. סלה

Youth.

In the grave the ungodly shall continue,
And all the nations that forget God.

The Syriac and Arabic versions take no notice of הגיון סלה in this place.

Verse 19. *Thou wilt not ever disappoint.*] Spem pauperum non perdes in sæculum, Syriac. A manuscript written in the year 1211 of the Christian æra, preserves the negative here, which is necessary to the sense, and appears in all the ancient versions.

As the Septuagint and the Arabic version have united this psalm with the following one, so also they are written as one in some manuscripts. But plainly they ought not to be so written. For this psalm appears, both from the exordium and matter of it, to be a song of triumph, and the next is evidently a prayer. In the printed Hebrew text, the Syriac version, and the Targum, they are separated. But I do not think the division has been made in the

the right place, for the two next verses, the twentieth and the twenty-first, being supplicatory, as the following psalm is, I apprehend that the ninth psalm should end with this verse.

Verse 21. *A dread upon them.*] One copy of Dr. Kennicott's, and six of De Roffi's collation, have מורא instead of מורה. The correction is confirmed by the Targum, Incute, Domine, timorem eis; by Aquila, Θς, Κυριε, φοβηματα αὐτοις; by St. Jerom, Pone, Domine, terrorem eis; by Theodotion, Κατασχεσον, Κυριε, φοβον αὐτοις. Houbigant also prefers the reading מורא to the other מורה.

X.

Verse 2. *Persecuteth.*] Persecutionem patietur afflictus. Targum.—“ רלק, quum homini tribuitur, “ significat ardenti et infesto animo infectari. Mer- “ cer. in Pagnin. ut Gen. xxxi. 36. Thren. iv. 19. “ Pfal. x. 2.” Leigh's Critica Sacra.

He catcheth him.] All the versions and the Targum render this verb passively, and in the plural number. But I think it must be the third person singular of the future tense, with the suffix ו him added

added to it. For if the verb be rendered as a passive, and in the plural number, there is no nominative case to it: for the same reason it is necessary to read **חשב** in the singular number, not **חשבו**.

Verse 3. *Is mad.*] I apprehend the verb **הלל** has this sense in its simple form; as the participle **הוללים**, which must be formed from it, occurs in Scripture frequently with this signification. Buxtorf's Concordance exhibits many instances of the verb **הלל** having this sense in the Hithpael conjugation.

And woundeth the weak.] I have here entirely departed from the construing of the versions in the Polyglott.

יבצע is used as a verb in the Niphal conjugation, Joel ii. 8.

ובער השלח יפלו ולא יבצע *And when they fall on the sword, they shall not be wounded.*

ואנכי היום רך signifies *weak*, II. Sam. iii. 39. **ואנכי היום רך** *And I am this day weak.*

The doubt is whether **בצע** should have a preposition after it, or not. There is, in the Concordance, an instance or two of this verb being used transitively with a pronoun suffix (**יבצעני**, Isaiah xxxviii. 12, Job vi. 9; **בצעם**, Amos ix. 1); but there is no instance where it is used with a noun after it.

Michaëlis renders the passage thus: *And he that amasseth treasure, biddeth farewell to Jehovah, and despiseth*

despisetb him. But in order that the Hebrew should agree with this construing, we must read

ובצע ברך יהוה ונאצנו

instead of ובצע ברך נאץ יהוה;

for which alteration I do not see that there is any authority from the ancient versions or manuscripts.

Verse 4. *Never seeketh.*] Impius in fastu spiritûs sui non requiret Deum. Targum.—I therefore read את in the stead of אין, and בגנה, which is the reading in more than ten copies collated by Dr. Kennicott, and in twenty-five of those collated by De Roffi.

Verse 5. *Are profane.*] Βεβηλασται, Septuag. Two copies have יהלו from הלל.

His ways.] Αἱ ὁδοὶ αὐτοῦ, Septuag. A very great number of copies have דרכיו, which is certainly the right reading.

Despisetb.] Omnes inimicos suos despicit. Syr. “נפח, per metonymiam, doluit, fastidivit, sprexit; quia dolor et fastidium flatu, spiratione, et gemitu significantur.” Leigh’s Critica Sacra.

Verse 6. *I shall go on.*] “אשר incessit, beavit. Verbum eundi habet significationem felicitatis in multis linguis.” Leigh’s Critica Sacra.

Verse 8. *Caves.*] “For הצרים Houbigant reads by conjecture, transposing the letters, הרצים in infidiis antrorum; which image is agreeable to what follows in the same and next verse. He
“ prefixes

“ prefixes **ו** *in*, which seems unnecessary.” Dr. Lowth in Mr. Merrick’s note on this place.

But Michaëlis, in his German translation, gives *shepherds butts* as the sense of **חצרים**. Perhaps the rendering of Symmachus, *περι τας αυλας*, *near the sheep cotes*, might suggest this to him. Ἐγκαθεται ἐνεδρευων περι τας αυλας ἐν ἀποκρυφοις ἀποκτειναι ἀναιτιον. Symmachus.

He marketh him out.] **צפה**, per metonymiam, obfervavit accuratè, expectavit, præstolatus est. Leigh’s *Critica Sacra*. **صَفَ** quartâ conjugatione, elegit præ alio, prætulit. Golius. “ I read, with Hare, **יצפין**, and the meaning from the Arabic, *selegit*.” Dr. Kennicott on this place, in his *Remarks on Selected Passages in the Old Testament*.

Verse 10. *He is crushed.*] More than twenty copies, some of them very ancient, have, instead of **רדכה**, the reading **ירדכה**. “ Sanct. August. inclinatur. Chrysoft. Alius, ὁ δὲ θλασθεις καμφθησεται.” Nobilii Notæ in Septuagint.

Verse 14. *To see it.*] I apprehend that **ראתה** belongs to this line; and that **ראת** is an infinitive mood, with the suffix **ה** hoc added to it.

In thine hand.] A marginal annotation seems to have crept into the text here. **בירך** *in thine hand*, and **עליך** *unto thee*, are expressions nearly synonymous. The annotation probably was, that **עליך**
was

was used in the sense of **בִּירָךְ**, or **לְתַהַת בִּירָךְ**, instead of **בִּירָךְ**.

Verse 15. *Punish the impious, &c.*] Michaëlis, in his German translation, renders this line,

Thou shalt punish the wicked, and he shall be no more.

דָּרַשׁ is used in a sense nearly approaching to that which is here given it, Genesis xlii. 22.

Several copies omit the **ו** at the end of **רָשָׁעוּ**; and both Michaëlis and Bishop Hare add it to the beginning of **בָּל**, and read **רָשָׁע וּבָל**.

Symmachus seems to have read **יַמְצֵא** instead of **תַּמְצֵא**, *ἵνα μὴ εὐρεθῆι αὐτός*, Symmachus. See Nobilii Not. in Septuag.

Verse 16. *Let the heathen perish.*] *Peribunt populi*, Arabic. Therefore I read **יִאבְדוּ**.

From the land.] “ I take the **ו** from the end of “ **מֵאֶרֶץ** and join it to **תֵּאוֹת**, and render it *quandocumque*.” Part of Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 18. *In the earth.*] *ἵνα μὴ προσθῆι ἐπι μέγα- λαυχεῖν ἀνθρώπος ἐπι τῆς γῆς*. Septuagint.

XI.

Verse 1. *Flee to the mountains.*] More than forty copies of Dr. Kennicott's collation, and more than twenty of De Roffi's, have נורִי.

“ The true reading is preserved by the LXX.
 “ and Aquila, נורִי הרים כצפור, or יהר כמו צפור.
 “ So Syr. Chald. and Vulg.” Dr. Lowth, in Mr. Merrick's note on this place.

Verse 2. *Their bows.*] Arcus suos, et pararunt fagittas. Arabic.

And set.] The Syriac and Arabic versions supply the copulative.

Secretly.] I read באפל here, instead of במו אפל, leaving out מו, which perhaps might have got into the text from a doubt of the transcribers, whether the word should be written באפל or מאפל.

Verse 3. *Fundamental laws.*] “ Symmachus ὅτι
 “ οἱ θεσμοὶ καταλυθησάν, quia leges dissipatæ sunt;
 “ ut S. Hieron.” Nobilii Not. in Septuag.

“ Had David been guilty of any crime, he
 “ ought to have had a fair trial by the laws; but
 “ Saul tried to assassinate him, contrary to justice,
 “ and to the fundamental laws of all nations.”

Dr.

Dr. Kennicott's note on this place, in his Remarks on Select Passages of the Old Testament.

Verse 6. *Balls of fire.*] See Lowth de Sacra Poesi Hebræorum, Prælect. ix. pag. 80. not. 1.

Verse 7. *The just.*] Justi, Targum. Recti, Arabic. The word should be ישרי, to agree with the plural verb יהיו.

XII.

Verse 2. *The pious are consumed.*] Quoniam consumpti sunt justi. Targum. The next line having the verb and the nominative case in the plural number, makes it the more probable that גמרו הסירי was the reading here originally.

Σωσθε με εμετα, Septuagint; and the Arabic and Vulgate supply the pronoun likewise.

Verse 3. *Lips.*] “The antient versions read “שפתי.” Dr. Lowth, in Mr. Merrick's note on this place.

Verse 6. *The afflicted in safety.*] Dr. Kennicott proposes reading אשית בישעת עני ponam afflictum in salute.

I have ventured to read אשית בישעת עני מאויב יפיה לך.

L. P. 2

Verse 7. *And gold.*] Houbigant proposes to read **והרוץ** instead of **לארץ**.

Verse 8. *Preserve us.*] One manuscript of Dr. Kennicott's collation had originally **תשמרנו**, and so has one of De Roffi's. The emendation is supported by the Septuagint, Vulgate, Arabic versions, and St. Jerom.

Perhaps this psalm may be of the responsive kind. The two first verses invoke Jehovah in the second person; then to the end of the seventh he is spoken of in the third; after which he is again invoked in the second person.

XIII.

Verse 2. *How long.*] Noldius translates **עד אנה** *quare*, in his Concordance; but he produces no other authority for it than this text, and in his notes he says, "It would be absurd for any one to ask *how long a thing were to last*, which he were persuaded "would continue to eternity." But it seems to me that he mistook the sense of the passage, for I can see no absurdity in asking *how long a thing shall last*, and immediately subjoining another question *whether it shall last for ever*. Such a series of short interrogations

interrogations shew the eagerness and distress of the speaker.

Verse 3. *Wilt thou give pain.*] “ The Syriac “ translates as if it were תַּשִּׁית עֲצָבוֹת.” Archbishop Secker’s note on this place, published with Mr. Merrick’s version.

Day and night.] The Alexandrine copy of the Septuagint supplies και νυκτος ולילה at the end of this line. Dr. Kennicott also conjectured that it should be inserted.

Verse 4. *Regard me.*] Respice in me et exaudi me. Arabic.

In death.] “ Omnes apud Hexapla לָמוֹת et Syr.” Houbigant.

Verse 5. *I have prevailed, and.*] Dr. Durell conjectured, that the right reading was יִכְלֹתִי וְצָרִי.

Verse 6. *And I will chaunt.*] “ The conclusion “ of the Psalm is manifestly defective: it ends “ with an odd hemistich, wanting its correspon- “ dent. The LXX. have happily preserved “ it. Και ψαλω τω ὀνόματι Κυριου τας ὑψις. וְאֹמְרָה “ שֵׁם יְהוָה עֲלֵיָן. The same that ends Psalm “ VII. The only doubt that arises here, is from “ a scholion in the Vatican MS. which says, that “ this hemistich was not to be found in any of “ the versions of the Tetrapla, nor in the edition “ of Eusebius Pamph. nor in the Hebrew; and “ from a scholion of Hesychius, which says, that

“ this verſe was marked with a Lemniſcus, to ſhew
 “ that it was a double tranſlation of the ſame
 “ words. Theſe ſcholia ſeem to contradict one
 “ another ; for if it was marked with a Lemniſcus,
 “ it muſt have been in the Tetrapla or Hexapla of
 “ Origen : and that it is not a double tranſlation
 “ of the ſingle hemiſtich now in the Hebrew, is
 “ apparent from the difference of the latter Greek
 “ hemiſtich, which does not at all correſpond with
 “ the words of the former.” Dr. Lowth, in Mr.
 Merrick’s note on this place.

XIV.

Verſe 1. *A pſalm by David.*] One manuſcript of
 Dr. Kennicott’s collation, and two of De Roſſi’s
 ſupply the word מִזְמוֹר *a pſalm*, which is inſerted
 by the Septuag. Syriac, Vulgate, and Arabic, as
 De Roſſi aſſerts.

The pſalm ſeems to have been much corrupted
 by the errors of copyiſts. The fifty-third is nearly
 the ſame with it ; and perhaps the variations might
 have been made, in order to fit it for another dif-
 ferent occaſion, ſimilar to that on which it was at
 firſt compoſed. The ſubject of both ſeems to be
 ſome

some overthrow given to the impious deniers of one Almighty Being.

Not even one.] $\alpha\upsilon\tau\acute{\omicron}\nu\epsilon\iota\ \mu\omicron\upsilon\sigma\iota\ \chi\eta\sigma\tau\eta\tau\alpha\varsigma$, $\alpha\upsilon\tau\acute{\omicron}\nu\epsilon\iota\ \epsilon\acute{\omega}\varsigma\ \epsilon\acute{\nu}\omicron\varsigma$, Septuagint. One manuscript of the fourteenth century has in the parallel passage of the fifty-third psalm אִין גַּם אַחַד , which are the very words supplied here by the Septuagint.

Verse 2. *Children of Aram.*] The reading at present in the text is בְּנֵי אָדָם . I own I have no better authority than mere conjecture, founded on the similarity of the letters ד and ר for reading בְּנֵי אָרָם . The phrase בְּנֵי אָדָם *children of Adam*, is more common than the other; and, therefore, a transcriber might the more easily make the mistake of writing it instead of בְּנֵי אָרָם *children of Aram*, i. e. *Syrians*, the adopting of which reading seems to me to throw some light on this and the fifty-third psalm.

Verse 3. *They were all perverted.*] The two psalms here vary. This psalm having הַכֹּל סָר , and the fifty-third כָּלֹּ סָג , which perhaps should be כָּל סָגוּ .

Between this and the fourth verse, the Arabic version inserts the following passage: “ Sepulcra
“ aperta guttura eorum, machinati sunt linguis:
“ venenum aspidum in labiis eorum, et istorum
“ ora plena sunt maledictione et amaritudine, et
“ pedes eorum ad effusionem sanguinum veloces,

“ et inopia et fraus in femitis eorum, et viam pacis
 “ non cognoverunt : et non est timor Dei ante
 “ oculos eorum.”

The same addition in Greek is made in the margin of the Vatican manuscript of the Septuagint, and in Hebrew in one manuscript of suspected authority. But no such passage appears in the parallel place in the fifty-third psalm, nor in the Syriac version, nor in the Targum, nor in the Alexandrine copy of the Septuagint. It is said by Nobilius not to have been found in the Hexapla, nor did St. Jerom find it in the Hebrew MSS. of his time.

Verse 4. *And the workers.*] The Syriac translator seems to have read **ולא** instead of **הלא**. Et non cognoverunt. Syr.

God.] Instead of **כל** *all*, I have ventured on no better authority than conjecture to read **אל** *God*. The word **כל** is left out in the parallel passage. The verb **ידעו** is transitive, and, I think, requires an objective case after it : but there is none, unless we read **אל** instead of **כל**.

They utterly devoured.] **אכלו אכלו** seems an emphatical expression, such as often occurs in Scripture : thus Genesis ii. 16. we have **אכל תאכל** *thou mayest continually eat*.

Verse 5. *The name.*] Instead of **לחם** I have ventured on conjecture to read **לשם**.

Here.

Here.] The particle שם signifies *here*, Num. xxxii. 26, and Isaiah xxviii. 10.

Verse 6. *They made a mock.*] One manuscript, written in the thirteenth century, has הבישו instead of תבישו.

Verse 7. *Who giveth.*] The antient versions render this clause interrogatively, and the English translation optatively. But neither of those renderings seems to be right, because the clause so translated will not be connected with that which goes before it. Perhaps מי may here have the sense of אשר; though Noldius does not give it that sense in his Concordance, but only that of *quis* interrogative or not interrogative, and of *quicumque*, *aliquis*, and *utinam quis*.

Because.] כי Quia, eo quod, II. Paralip. xvi. 7. xxviii. 6. Noldius.

XV.

Verse 4. *To his friend.*] The Septuagint, Syriac, Arabic, and Vulgate render this word as though it were להרע instead of להרע. M P 9

XVI.

Verse 1. *A writing.*] The Septuagint renders the words לַדָּוִד מִנְתֻמִּים Στήλογραφία τῷ Δαυίδ. In the English Bible, the interpretation given in the margin is, *A golden Psalm of David.*

מִנְתֻמִּים is used as a verb in one place only in the Bible; viz. Jerem. ii. 22. in that place it signifies *to be indelibly marked.* If this be the meaning of the word here, we must suppose this psalm to have been written in some very lasting and permanent manner, either on stone or some other materials. In the titles of psalm lvii. lviii. lix. the same word is used, and is preceded by the words אֵל תִּשְׁחָת, which may be rendered, *that it might not be destroyed,* or *that it might not be lost.* But then, neither this, nor any other of the psalms, which have this title, seem at all fit for inscriptions. Therefore I do not think that the rendering of the Septuagint is the right one; for, Στήλογραφία signifies *an inscription on a pillar.*

With regard to the interpretation in the margin of the English Bible, it must be observed, that there is no word in the Hebrew after מִנְתֻמִּים, that signifies *psalm.*

In Isaiah xxxviii. 9. we have the following title
of

of a composition, which nearly resembles some of these psalms. מכתב לחזקיהו מלך יהודה בחלתו ויהי מחליו. *The writing of Hezekiah, king of Judah, &c.* From the similar appearance of the words מכתם and מכתב I am inclined to think that we should read מכתב in the titles of the psalms instead of מכתם. From the situation in which David is described to have been by some of these titles, he might only have been able to compose and write down the psalms thus entitled, *so that they might not be lost*, though it might be impossible for him to sing them at that time.

Verse 2. *I have said.*] Sixteen copies have אמרתִי, and the Septuagint, Syriac, Vulgate, and Arabic render the verb in the first person.

Good things all.] One manuscript of Dr. Kennicott's collation has כל, and one of De Rossi's had originally כל, and one copy of Dr. Kennicott's has both כל and כל. Bonum meum a te est. Syriac. “טובה, *prosperity*, Job ix. 25.” Dr. Kennicott on this place, in his Remarks on Select Passages of the Old Testament.

Verse 3. *As for the divinities.*] ל Quod attinet ad, I. Sam. ix. 20. Noldius.

“ He held all the divinities, *i. e.* gods of the nations, in the utmost contempt. קדושים expresses *the tutelary divinities of the nations*, Job v. 1. I. Kings xv. 12. xxii. 47. II. Kings xxiii. 7.
“ To

“ To prevent the misapplication, the Psalmist adds
 “ here, *those that are on the earth*, because the
 “ word is sometimes applied to the angels of
 “ God.”

“ ארירי, probably an epithet given by the na-
 “ tions to their gods, as אנירי and כבירי (Κα-
 “ βειροι), and signifies *mighty, illustrious*.” Dr.
 Kennicott’s note on this place, in his Remarks on
 Select Passages in the Old Testament.

No delight.] An excellent manuscript, written in
 the twelfth century, has בל instead of כל here.

Verse 4. *Their idols are.*] Multiplicant idola sua.
 Targum. “ Theodotio. Ἐπληθυνθησαν τα εἰδωλα
 “ αὐτων, εἰς τα ὀπισω ἐταχυναν, multiplicata sunt idola
 “ eorum; retrorsum acceleraverunt. *Id tamen*
 “ *Theodorus Antiochenus tribuit Symmacho.*” Nobilii
 notæ in Septuag.

After them.] Μετα ταυτα ἐταχυναν, Septuag. Per-
 haps we should read אחרם. I have ventured to
 supply the word *men* in the translation.

Their libations.] Aquila, ἔμη σπειρω σπονδας αὐτων
 εἰς αἶματων.

Verse 5. *Thou hast appointed.*] Instead of מנת,
 portio, I have ventured on conjecture to read מניית,
 the second person singular of the verb מנה parare,
 constituere.

Verse 6.] Six copies of Dr. Kennicott’s colla-
 tion have לי at the end of this verse instead of עלי.

Verse

Verse 9. *Surely.*] לכן Certe, omnino. Noldius.

Shall rejoice.] One copy of Dr. Kennicott's collation has ישמח in the future form; as the following verbs are futures, it is probably the better reading.

And my liver.] The antient versions supply the copulative. Five copies of Dr. Kennicott's collation have כברי *my liver*, instead of כבודי *my glory*. Perhaps the true reading may be וכברי. *Mine heart, my liver, my flesh*, are terms well matched: whereas, *mine heart, my glory, my flesh*, are not so. This passage is quoted, Acts ii. 25. and we have there, ἡγαλλιασαίτω ἡ γλῶσσα μου. But the passage is plainly transcribed from the Septuagint, word for word: and neither כבר nor כבוד ever signify *tongue*. I apprehend the apostle cited the passage in the original Hebrew, and the Septuagint version of the words has since been inserted in their stead. One of the MSS. which have כברי, was written in the year 1200 of our æra.

Verse 10. *Thine holy one.*] One hundred and eighty copies of Dr. Kennicott's collation, and ninety-six manuscripts of De Rossi's collation, have חסידך in the singular number instead of חסידים in the plural. This correction of this great corruption in the printed text is supported by all the antient versions in the Polyglott and by the Targum. The following observation made by De Rossi

Rossi on this word, appears to me very curious ; more especially as it tends to shew the corruption to be a mere error of the transcribers. “ Lectio ipsa communis puncta habet singularis numeri, multique codices et editiones cum Hooghtianâ notant ad marg. *redundat jod*, alii vero quamplures five MSS. five editi habent Keri **הסידך** *lege sanctum tuum*. Paucissimi codices sistunt puncta lectionis pluralis.”

Verse 11. *I shall be filled.*] Et fatiabor. Syriac. Therefore I have read **אשבע** instead of **שבע**.

XVII.

Verse 1. *O righteous Jehovah.*] Audi Domine sancte. Syriac.

Lips free from deceit.] The expression in the Hebrew is peculiar to that language, and cannot be literally translated. See Lowth's Isaiah, page 80. Note on Isaiah x. 15.

Verse 3. *Thou hast overlooked me.*] All the versions, except the Septuagint and Vulgate, render this passage, as though the reading in the text were **בקרתי**. But there is no pronoun suffix after

בקרתי

פקדת at present in the Hebrew. I have supplied
ני *me.*

No ill device in me.] ἄχ' εὐρεθή ἐν ἐμοὶ ἀδικία. Sep-
tuag. Nec invenisti in me iniquitatem. Syriac.
Non invenisti in me scelus. Arabic. Hence it
should seem, that the right reading would be זמה
כי instead of זמתי.

Verse 4. *From the paths of ruin.*] A viis malignis, Syriac. Perhaps we should read מארהות in-
stead of ארהות.

Verse 7. *That shewest thy mercies.*] Thirty copies
of Dr. Kennicott's collation, and twenty-six of De
Roffi's have הפלא instead of הפלה. Some co-
pies have חסדך in the singular, instead of חסריך
in the plural.

I take פלא to be a participle, and that ה is the
sign of its being a vocative case.

That trust in thee.] Qui sperant in te. Syriac.
Confidentium in te. Arabic. Της ἐλπίζοντας ἐπι σε.
Septuag. So that it is probable we should read
חוסריך instead of חוסים.

Verse 8. *The pupil of an eye.*] From the ancient
versions having but one of these phrases, it seems
probable, that אישן was a marginal interpretation
of בת עין.

Verse 9. *Encompass me.*] Inimicorum meorum,
qui circumdederunt animam meam. Arabic. 'Οι
ἐγγύμοι με τῆν ψυχῆν με περιεσχον. Septuagint. Per-
haps

haps נפשי has been dropped out of the text : עלי seems to belong to the next line.

Verse 10. *Their net.*] Houbigant conjectured, that we should read חבלנו instead of חלבנו. Dr. Lowth and Dr. Kennicott thought the conjecture probable.

Verse 11. *They stalk.*] Several manuscripts have אשרינו, which seems to have been the word the Targumist had in his copy. Greffus nostros nunc circumdederunt nobis. Targum. I have ventured to read אשרינו עתה סבבוני, Greffus *illorum* nunc circumdant me.

Verse 12. *Couching on the ground.*] It seems necessary to the sense to transpose some words here, and to read as follows :

עיניהם ישיתו עלי דמיו כאריה
 יכסף לטרף לנטות בארץ
 וככפיר ישב בסתרים

Verse 13. *Prevent them.*] Προφθασον αυτας, και υποσκαλισσον αυτας, Septuagint. Whence it seems probable, that we should read פנימו and הכריעמו.

Let thy sword.] “ Houbigant’s version thus connects this with the following verse : *Eruat animam meam ab impio gladius tuus, ab hominibus manus tua, Domine.*” Mr. Merrick’s note on this place.

Verse 14. *Scatter the mortals,* &c.] Somewhat like this translation is the rendering of the Arabic.

Separa eos in vitâ eorum a thesauris tuis ; expleti sunt ventres eorum a carne porcorum, fatiati sunt filii eorum, et reliquerunt reliquias parvulis suis. Arabic. None of the versions, except the Septuag. have any thing that in the least resembles the clause, *expleti sunt ventres eorum carne porcorum*. The Septuagint has ἐχορτασθησαν υ̅ειων; but then some copies (particularly the Alexandrine copy) have υ̅ιων. “ In scholio ad marginem Vaticani co-
 “ dicis apposito hæc ad verbum υ̅ειων leguntur *pro*
 “ ἀκαθαρσίας immunditia : non solum enim ipsi im-
 “ mundi fuerunt, sed etiam filiis suis immunditiam
 “ suam communicaverunt. In aliis etiam commen-
 “ tariis est υ̅ων atque ad eum locum sic legitur
 “ ἐχορτασθησαν των παρανομων, *impleti sunt iniquis.*
 “ *Et aliter omni, inquit, transgressione repleti sunt,*
 “ *et ad filios suos transmiserunt.*” Nobilii not. in Septuagint. To this it may be added, that Apollinarius, who lived in the fourth century of our æra, has thus paraphrased the passage ;

Πλησθητες σιαλων, λιπον υ̅ιασι λειψανα δαιτος.

Apollinarii Metaphrasis.

As a mere conjecture, I venture to propose the following reading of this very difficult passage :

מתים מחלד חלקם
 בחזיר ושפנים תמלא בטנם
 ישבעו בנים והניחו יתרם לעלליהם

The

The probability of this reading being the right, depends on the authority of the Septuagint rendering ὑσιων, and the paraphrase σιαλων, and on the similitude of the appearance of **בהזיר ושפנים** to **בהיים וצפינך**.

The prophet Isaiah, lxvi. 17. describes the impious in the self same manner :

- “ They who sanctify and purify themselves,
- “ In the gardens, after the rites of Achad,
- “ In the midst of those who eat *swine's flesh*,
- “ And the abomination, and the field mouse,
- “ Together shall they perish, saith Jehövah.”

The flesh of the animal called שפן, mus montanus, is forbidden (Leviticus xi. 5.) to be eaten by the Mosaic law.

One manuscript has **מתים** instead of **ממתים**.

Verse 15. *Thy glory awaketh.*] Cum expergiscetur fides tua. Syriac. Perhaps it should be **אמונתך** *thy truth*.

XVIII.

L. P. S.

From the frequent changes of person in it this psalm seems to be of the responsive kind. The whole might nevertheless be the composition of David. One part of it too might have been performed by him, and the other by a chorus of the priests of his attendants, or of the people at large. The part, which I suppose to have been performed by David, addresses Jehovah in the second person.

The exodus of the children of Israel from Egypt, the passage of the Red Sea, and the appearance of God on Mount Sinai, are topics from which the Hebrew poets have taken the most sublime part of their imagery: and as these historic facts, and the images taken from them, have a certain connection between them, it often happens that more than one of them is made use of, and they are united and blended together in order to increase the dignity and grandeur of the subject. Of which we have an example in this psalm. See Lowth de Sacra Poësi Hebræorum Prælect. ix.

It is observable, that the chorus is here employed in celebrating the majesty and greatness of Jehovah by descriptions of his power and might, that are taken from these general topics, while the royal

Pfalmist celebrates the particular mercies of the Almighty, as displayed in the kindness shewn to him; nor does the chorus take any notice of those till the last concluding response. By this management, the public celebration of the praises of God is united with the private thanksgiving of the king.

The comparing the psalm with the other copy of it, which we have in II. Samuel xxii. will suggest some necessary corrections of both.

Verse 2. *I love thee.*] The copy in Samuel has not this line.

Verse 3. *My God.*] The copy in Samuel having lost the \aleph from the beginning of אלי has אלהי afterwards. But as לי is useless to the sense, there can be little doubt, but that אלי or אלהי is the right reading.

At the end of this verse, the copy in Samuel has the following addition $\text{ומנוסי משעי מהמם תשעני}$; but I do not think it to be genuine, especially as the verb is in the second person, and as it does not appear in any of the versions in the Polyglott in this place.

Verse 5. *The billows of death.*] The copy in Samuel has משברי instead of הבלי *suars*, and I apprehend it is the better reading, because it suits better with נהלי *torrents* in the next line. The phrase הבלי מות being the more usual one, made the mistake easy to a transcriber, who did not attend closely to his copy.

Verse 8. *The foundations of the mountains.*] The copy in Samuel has מוסדות השמים *the foundations of the heavens.*

Verse 11. *And moved swiftly.*] The reading ירד seems to me preferable to that in Samuel ירה.

Verse 12. *Watery darkness in.*] Houbigant prefers the reading in Samuel, חשרת מים *a collection of waters.* The Septuagint, Syriac, and Arabic supply the preposition *in.*

Verse 13. *The clouds passed.*] The Septuagint, and Arabic, and Vulgate have taken no notice of a pronoun suffix after the noun עני, nor does it seem necessary.

They kindled.] The reading in Samuel בערו גחלי is certainly preferable to that in the psalm ברד וגחלי *hailstones and coals of fire.* See Kennicott's Differtat. on I. Chron. xi. page 464.

Verse 15. *And made them roar.*] המה personare, Buxtorf's Concordance. The word is applied to the roaring of the sea, Isaiah xvii. 12.

Verse 16. *Of the sea.*] Four manuscripts of Dr. Kennicott's collation, and one of De Roffi's, and the copy in Samuel have ים *the sea,* instead of מים *the waters.*

At the rebuke.] The parallel place in Samuel has נגערת without the pronoun, and four copies have מגערת there.

Of his wrath.] One manuscript has אפו here,

which is the reading in all the copies in the parallel place in Samuel.

Verse 19. *My calamity.*] Thus all the versions render the word אִיִּי. But the Targum has, In die migrationis meæ, which would suit the sense of this place much better, if there were any other place in which אִיִּי signified *emigration*.

Verse 27. *Thou dost wrestle.*] “ תתפתל *luctaberis, donec viceris.*” Dr. Kennicott’s note on this word, in his Remarks on Select Passages in the Old Testament.

Verse 29. *Thou enlightenest.*] The verb should probably be תִּנְיֶה in the second person. For the Septuagint has φωτεις in the second person, which agrees with the clauses that precede and follow, in which God is addressed in the second person.

Verse 30. *Rout an host.*] “ אֲרִץ *perrumpam turmam; a רִצֵּץ.*” Dr. Lowth in Mr. Merrick’s note on the place.

Verse 33. *And cleareth.*] Instead of וִיתֵן, the copy in Samuel has וִיתֵר from נִתֵר *expedire.* Compare Isaiah lxii. 10.

Verse 34. *The hart.*] *He maketh me able to stand on the sides of mountains and rocks,* which were anciently used as fastnesses in time of war. The feet of the sheep, the goat, and the hart are particularly adapted to standing on such places. Mr. Merrick has here very appositely cited the following passage from

from Xenophon ; Lib. de Venatione : Ἐπισκοπεῖν δει ἔχοντα τὰς κυνας τὰς μὲν ἐν ὄρεσι ἐξωσάσας ἰλαφῆς. See also Psalm civ. 18, where the same property of standing on the rocks and steep cliffs is attributed to the wild goat.

The cliffs.] Several copies have **במתי** instead of **במורתי**, so that there seems to be no pronoun possessive in the original. Nor is there any in the Syriac, Septuagint, Arabic, or Vulgate.

Verse 35. *Can draw a bow of brass.*] The English translators have rendered **נחתה**, as though it were derived from **הת** to break; but that translation of the place cannot be right, because there is no preposition before **זרועתי** in the Hebrew. If we retain the reading **נחתה**, we must derive it from **נחת** descendere, and must understand it to signify descendere faciat.

Dr. Lowth, Dr. Kennicott, and Mr. Mudge, approve of the reading **נתתה**; ἔθυστο ξόν χαλκῶν τὰς βραχίονας μου, Septuagint: and the other versions and the Targum seem to be in favour of **נתן** in the third person, for they all render the verb in the third person.

In Dr. Kennicott's Bible, it appears that one manuscript has **ונתתה**; but De Rossi says, that is a mistake made by Mr. Bruns, who collated that copy.

Mr. Merrick has a disquisition on this place, whether **נחושה** may not signify *steel*, because he

doubts if bows were ever made of bräs. I must own, I do not think the metal at all fit for the purpose.

If, after so many great men have considered the passage, I may venture to propose a conjecture, I would read ונתן, and construe נתן as a participle, and קשה in the sense of קשי *stiffness*; and render the line,

And making mine arms of the stiffness of bräs.

Verse 36. *Thou dost give.*] The Syriac and Arabic omit the copulative. The second line of this verse וימיןך תסעדני is omitted in the parallel place of Samuel.

Verse 39. *To stand.*] קום signifies not only *to arise*, but *to stand*. See Leigh's *Critica Sacra*.

Verse 41. *The neck.*] Compare Joshua x. 24.

See Lowth's *Isaiah*, Preliminary Dissertation, page 15.

A manuscript of Dr. Kennicott's collation has in this place כשנאי ואצמיתם as the line stands in the parallel passage in Samuel.

Verse 43. *That flieth in the wind.*] In the parallel place in Samuel it is כעפר ארץ as the dust of the earth.

I trample.] Sixteen manuscripts of Dr. Kennicott's collation, and seven of De Roffi's, with all the versions in the Polyglott, support the correction of

אריקם

אָרִיקָם into אַרִיקָם, which is suggested by the copy in Samuel.

Verse 45. *With an attentive ear.*] לשמע אָזן more literally *with an hearkening ear.*

Submit themselves.] The verb כָּחַשׁ has this sense Deut. xxxiii. 29. Psalm lxvi. 3.

Verse 47. *My blessed.*] I take the word בָּרוּךְ to be a participle agreeing with צוּרִי.

Verse 51. *He will ever act.*] It seems necessary to read יַעֲשֶׂה instead of וַעֲשֶׂה, otherwise there will be no verb in the sentence.—Dr. Kennicott thought this verse an acclamation of the people at the close.

XIX.

See Lowth de Sacra Poësi Hebræorum Prælect. xxvi.

The work.] Three manuscripts of Dr. Kennicott's collation have מַעֲשֶׂה instead of וּמַעֲשֶׂה.

Verse 5. *Their voice.*] Ten copies have קוֹוֹם. The Septuagint has φωνῆς αὐτῶν; hence I should conjecture, that קוֹלֹם parallel to מְלִיחָם was the right reading. But Dr. Kennicott, in his note on this place, in his Remarks on Select Passages of the

Old Testament, says, “ I have no doubt but the
 “ noun קוה signified *sonitus*, as قوه (Arab.) *cl-*
 “ *mavit*.”

Verse 7. *To their utmost.*] Three manuscripts of
 Dr. Kennicott's and ten of De Rossi's collation
 have ער instead of על.

Verse 8.] The translation of eight lines from this
 place is transcribed from Dr. Lowth's preliminary
 Dissertation to his New Translation of Isaiah, page
 29.

Verse 12. *The consequence.*] All the versions in
 the Polyglott give the word עקב the sense of *re-*
ward or retribution here.

Verse 14. *Presumptuous sins.*] “ The Rabbins
 “ distinguish all sins into those committed בשוגג
 “ *ignorantly*, and במזיד *presumptuously*.” Dr. Ken-
 nicott's note on this place, in his Remarks on Select
 Passages in the Old Testament.

That I may be virtuous.] Five copies of Dr. Ken-
 nicott's collation have אתם, which is probably a
 more correct reading than איתם.

XX.

This psalm seems to be one of those that were performed in the responsive manner, and is an ode of thanksgiving for some victory. The English translators, not attending to the force of the Hebrew futures [see above in the note on Psalm i. 2.], have translated the beginning of it as a prayer: but it evidently appears from the sixth, seventh, and eighth verses, to be a song of exultation and triumph, not a supplication.

Verse 4. *Thy burnt offerings.*] Three MSS. of Dr. Kennicott's collation, and one of De Rossi's, and the Syriac and Arabic Versions, and the Targum, are in favour of reading plurally, either ועולתך or ועולותך.

He consumeth with fire.] Targum *adoleat semper.* See Bochart. “ Quia divini favoris hoc erat indicium, cum ignis *ερανοπετης* sponte victimam incendebat. Cujusmodi exempla habemus in sacrificio, quod obtulit Moses Levit. ix. 24. in cibis angelo a Gedeone oblatis Jud. vi. 21. et in oblatione Davidis ad pestem amoliendam I. Paralip. xxi. 26.” Hierozoicon. part i. page 539.

Verse 6. *We grow great.*] Μεγαλυνθησομεθα, Septuagint.

tuagint. Probably the right reading would be נגדל instead of נרגל.

Verse 8. *Are strong.*] The Septuagint, Syriac, and Æthiopic translators seem to have read נגביר, which agrees better with נתעורר in the following verse than נוכיר.

Verse 10. *Hath saved.*] Dominus liberabit. Syriac. The word הושיע, without the points, may be construed as a preterite: but the best reading would be יושיע, which would suit better with יעננו in the next line, and which the Syriac suggests.

XXI.

This psalm is prophetic; and thus the Targumist understood it. “ Domine, in virtute tuâ lætabitur rex Christus.”

Verse 8. *That king.*] מלך has an emphatical ה before it. Rex Christus confidit in Domino. Targum.

Verse 10. *In a furnace.*] Three MSS. of Dr. Kennicott’s collation have בתנור.

Shall burn them up.] “ Syriac יבערו exuret
“ eos: this reading agrees better with the first and
“ last

“last clause of the verse.” Archbishop Secker’s note on this place, published with Mr. Merrick’s Version.

Verse 13. *A desolation.*] Some critics have proposed construing שׂכֹם *a butt, or mark to shoot at*, and, inserting חֲצִיץ *thine arrows* in the next line after בְּמִיתְרֵיךָ, would render these two lines thus :

For thou shalt make them a mark to shoot at,
Upon thy bowstrings thou shalt fix *thine arrows*
against their faces.

But שׂכֹם does not signify a *mark to shoot at* in any other place in Scripture, as far as I can find.

The Æthiopic renders שׂכֹם *retrosum*.

Symmachus. Ὅτι θῆσεις αὐτας ἀποστροφῆς.

I have ventured to read שֹׁמָה *desolatio*, instead of the word שׂכֹם. The words are not very dissimilar in appearance.

The root יָתַר has the sense of *excellence, pre-eminence*, Proverbs xii. 25. Genesis xlix. 3. and this construing may perhaps agree with that of Aquila, ἐν τοῖς κώλοις σὺ ἐδρασεῖς ἐπὶ προσώπων αὐτῶν. I observe that Nobilius, from whose note I take this rendering of Aquila, has accented the word κώλοις, *rudentibus, funibus*. It is somewhat very remarkable, that in two such languages as Greek and Hebrew, two words should both of them be equally equivocal.

cal. יתר *a cord*, Isaiah liv. 20. Jeremiah x. 20. Καλός, pulcher, honestus, egregius, κάλος, funis, ruidens.

The verb תכונן without the points, might, I should think, be rendered passively. תכונני in the feminine form is used as a passive, Isaiah liv. 14.

Verse 14. *Jehovah shall exalt thee.*] I have ventured to read ירוּמַמְךָ on conjecture. רוּמָה is the reading in the text, and all the versions follow it. Yet ירוּמַמְךָ seems to me to suit the connection of the sense better; for Jehovah has not been spoken to, but of, from the beginning of the ninth verse.

XXII.

Ε. P. L.
 Verse 1. *An earnest petition for aid.*] The title of this psalm is very difficult. “ על אילת השחר
 “ ad cervam auroræ, i. e. quæ mane ex cubili suo
 “ prodit ad partum. Alii initium canticum, alii instrumentum musicum fuisse existimant. R. Menachem, citante R. Sal. explicat מעון *robur*, sic
 “ Ab. Ezra בַּח עֲלוֹת הַשַּׁחַר *robur ascensus auroræ.*” Castell’s Lexicon.

In the twentieth verse of this psalm we have אילותי, which in one manuscript, and one printed edition,

edition, is אִילְתִּי, and which is rendered by the Septuagint, τῆν βοήθειάν μου. So that it seems to me, that על אִילְתִּי might be rendered *For aid*. The Septuagint renders these two words ὑπερ τῆς ἀντιλήψεως.

“ שָׁהַר Verbum Hebraicum declarat *diluculare*,
 “ unde translatum significat *precipuo studio et curâ*
 “ *aliquid agere*. Tremellius in Hof. vi. 1. Pri-
 “ mum est *diligenter quærere*, ut solemus manè,
 “ quum crepusculum est, res, quas coloribus non-
 “ dum quimus distinguere, palpando et atrectando
 “ vestigare et dignoscere. Secund. est *In tempore*,
 “ *maturè, ante omnia*. Cocceius in Job. viii. 4.”
 Leigh’s Critica Sacra.

הַשְׁחָרָה in the Chaldee signifies *matutinitio*, *studium matutinum*. See Castell’s Lexicon.

Hence I am inclined to think, that הַשְׁחָרָה signifies in this place *an earnest petition*; and it is to be observed, that the title thus translated seems very fit for the psalm, which is evidently a prayer.

Verse 2. *From my crying.*] Six copies of Dr. Kennicott’s collation have מִשׁוֹעֲתִי, which agrees better with the following expression, *the words of my roaring*, than מִיִּשׁוֹעֲתִי *my salvation*.

Verse 4. *That inhabitest the sanctuary.*] One manuscript, written in the thirteenth century of our æra, has קֹדֶשׁ, which signifies *sanctuary*, Psalm lxxviii. 54.

The

The songs of Israel are.] The necessity of frequently supplying the verb substantive in Hebrew is universally allowed. The next four lines, which follow here, are evidently a part of some song of praise, that was well and commonly known in the time of the author of this psalm. By not attending to this, and making תהלות the objective case after יושב, the English translators have rendered the passage very obscure.

Verse 9. *He trusted.*] ἠλπισεν ἐπι κυριον. Septuag. Confusus est in Domino. Syriac. And thus all the versions in the Polyglott render the word. The Targum alone has Laudes dixit apud Dominum.

Verse 11. *To thee I have been devoted.*] Projectus sum ad te a visceribus, et ab utero matris meæ tu es Deus meus. Arabic.

Womb.] Literally *bowels.*

Verse 14. *Like.*] One manuscript, written in the twelfth century of our æra, has כאריה; and all the versions, and the Targum, and Aquila and Symmachus supply the particle of comparison.

Verse 15. *Are dissolved.*] Dissoluta sunt. Arabic. This seems to suit better with the preceding line, than the rendering in the English Bible, *are out of joint.*

Verse 17. *They pierce mine hands.*] One manuscript, which Dr. Kennicott thought to have been written in the eleventh century of our æra, and several

veral printed copies, have **כָּאָרוּ** instead of **כָּאָרִי**. But three MSS. (two of the fourteenth and one of the fifteenth century of our æra) have in the margin **כָּרוּ** without the **א**, and this is the reading in the Appendix of the Munster Bible, printed A. D. 1536.

There can be but little doubt but that **כָּרוּ** is the true reading, as it is confirmed by all the versions in the Polyglott, and is opposed only by the Targum.

The letter **א** has perhaps been inserted into the text by the mistake of an amanuensis, who having the words given him by a reader, wrote the letter **א** where he should have written only the point camets.

Verse 18. *They count.*] Ἐξηγήσαμεν πάντα τὰ ὄσα μᾶ, αὐτοὶ δὲ κατένοησαν καὶ ἐπίδον μᾶ. Septuagint. The Syriac, Arabic, and Vulgate also render the place as if it were the plural verb **יִסְפְּרוּ**.

Verse 21. *My solitary state.*] I take the word **יַחְדָּתִי** to have here a sense near akin to that of **יָחִיד** in Psalm xxv. 16. **כִּי יָחִיד וְחַנּוּנִי אֱלֹהֵי וְעַנִּי אֲנִי**. It expresses the state of one deserted and left alone to struggle with distress. The word is evidently meant to correspond to **עֲנִיתָנִי** in the next line but one. The Septuagint renders **עֲנִיתָנִי**, which perhaps should be **עֲנֹתָנִי**, τῆν ταπεινωσίν μου, and the Syriac, humilitatem meam. Symmachus rendered

rendered יחרתי *μονοτητα* solitudinem. See Nobilii Not. in Septuag.

Verse 27. *Their heart.*] One manuscript, written A. D. 1296, has לננם, which reading is supported by the Septuagint, Arabic, Vulgate, and Syriac. I apprehend that the verb יחי is in the Hiphil conjugation, and that there is an ellipsis here of the relative אשר.

Verse 28. *Before him.*] One manuscript has לפניו, which reading is confirmed by the Septuagint, Arabic, Vulgate, and Syriac.

Verse 29. *And the dominion.*] More than one hundred copies (some of them being the very oldest and best manuscripts that have been collated) have ומשל instead of ומשול. Et imperium ejus super gentes, Arabic. Perhaps the word should be וממשלת, or else משל must be understood to be an infinitive mood used as a substantive. The word משל is so used Zachariah ix. 10.

Verse 30. *All the inhabitants of the earth.*] Instead of דשני I have ventured to read שכני, and instead of אכלו I have substituted אל היכלו, and for וישתחו the word ישתחו without the copulative. So that the line should stand thus:

אל היכלו ישתחו כל שכני ארץ.

This was suggested to me by a learned friend, and, though it be not supported by any of the antient versions, nor by any manuscript, yet it seems to

me to be very likely to be the true reading, because it corresponds well with the next line.

My soul.] Και ἡ ψυχὴ μου αὐτῷ ζῆ, Septuag. And thus the Arabic, Syriac, and Vulgate render the line.

One manuscript has ונפשו instead of ונפשו;

Another manuscript has לו instead of לה;

And another seems to have לו יחיה instead of לה חיה.

Aquila rendered the place αὐτῷ ζῆ, as the Septuagint does.

Verse 31. *My seed.*] One manuscript has זרע. Και το σπέρμα μου δουλεύσει αὐτῷ, Septuag. Et progenies mea ei serviet; Arab. Et femina meum serviet ipsi, Vulg.

Shall bear record.] Annuntiabit de Domino, Arabic. Annuntiabit Dominum, Syriac. Therefore I render יספר actively.

Verse 32. *To the rising generation.*] More literally, *To the generation that shall come.* Γενεὰ ἡ ἐρχομένη; Septuag. Generatio ventura, Arabic. But in these versions the particle ל in לדור is neglected. Instead of ויגידו I read יגידו, omitting the copulative.

What he hath done.] Miracula quæ edidit, Targum. Ὅν ἐποίησεν, Septuagint. This suggests the reading כ instead of כי.

XXIII.

This is a psalm of thanksgiving, and seems to be responsive.

Verse 2, *Unto waters.*] Aquas quietis, Targum. More literally, *waters of resting places.*

Verse 4. *Through thy name.*] Ob nomen tuum etiam si ambulavero, Syriac. Therefore I read שמך.

Verse 6. *Ah, may thy goodness.*] Misericordia tua et bonitas tua, Arabic. Gratia tua et misericordiæ tuæ, Syriac. Therefore I read טובתך וחסדך.

אך utinam. ah! Jud. x. 15. Noldius.

That I may dwell.] Bishop Hare proposed reading וישבתי, and that reading is supported by the Syriac version, ut habitem. I have ventured to read בביתך instead of בבית.

XXIV.

This psalm also is of the responsive kind:— *M. P. 5.*
 “ cantûs quidem alternatio potuit fortasse per to-
 “ tum obtinere, in extremâ certè odæ parte mani-
 “ festè deprehenditur. Hujusce autem dialogismi,
 “ seu rem ipsam, seu dictionem, imagines et figuras
 “ spectamus est quædam simplex et minimè ar-
 “ cessita, ideoque vera summeque admiranda sub-
 “ limitas.” Lowth de Sacra Poësi Hebræorum
 Prælect. xxvii. pag. 267.

Verse 5. *The reward of righteousness.*] The word צדק is used in a great variety of significations. Here it seems to signify not *righteousness*, but the *reward of it*. Just in the same manner חטאת is used, Isaiah xl. 2. and Lamentations iii. 39. and Zech. xiv. 19. not for *sin*, but for *the punishment of sin*.

Verse 6. *Thy countenance, O God of Jacob.*] Omnino legendum vel cum LXX. Vulg. Arab. Æthiopic. פניך אל יעקב vel cum Syro פניך אל יעקב. Lowth de Sacra Poësi, pag. 266. not. 1. Two manuscripts of Dr. Kennicott's collation have פניך אלהי יעקב, which comes to the same with the learned Bishop Lowth's correction of the place.

It seems to me to be also necessary to correct the words דרש ומבקש into דרשו מבקשי. Hæc est generatio quærens et expectans speciem vultûs tui, Deus Jacob. Syriac.

“ Psalmo vicesimo quarto occasionem præbuit
 “ sacrosancta Dei arca in montem Sionem a Davide
 “ induc̄ta. Celebratur arcæ translatio summâ po-
 “ puli frequentîâ, summo, ut par erat, totius ap-
 “ paratûs splendore [vide II. Sam. vi., 1. Paralip.
 “ xv.]; siquidem hoc modo consecrabatur publici
 “ cultûs sedes divinitus electa, Dei manifestò præ-
 “ sentis domicilium, fiebatque Jehovæ regnantis in
 “ folium suum deductio, et quædam quasi solennis
 “ inauguratio.” Lowth de Sacra Poësi Hebræorum
 Prælect xxvii. pag. 265.

XXV.

“ Erat apud Hebræos vates in usu carminis
 “ quoddam genus, memoriæ præcipuè juvandæ
 “ causâ, ut videtur, inventum, quo res aut senten-
 “ tias aliquantum dissipatas plerumque, nec satis
 “ ipsâ naturæ et dispositionis necessitate inter se con-
 “ nexas ita exprimerent, ut singuli vel versus vel
 “ strophæ literis primoribus alphabeti ordinem re-
 “ præsentarent.

“ præsentarent. Cujus rei multa inter sacra poetica exempla extant.” Lowth de Sacra Poësi Hebræorum Prælect. iii. pag. 26. See also the preliminary Dissertation to his New Translation of Isaiah, page 4.

In this psalm the first letters of each strophe or stanza express the order of the alphabet. The stanzas are irregular; that is, they do not all consist of the same number of lines, and the same may be remarked in some of the other alphabetical works, that occur in the Psalms. Some part of this irregularity may with justice be charged on the inaccuracy of the transcribers; but some part of it also, I apprehend, might have existed in the original composition.

The hundred and nineteenth psalm, which is one of the alphabetical kind of poetry, has many irregularities as to the number of lines that are in each stanza. For though in general the stanzas of that psalm consist of two lines each, yet there are evidently as many as nine that have only one line in each; and there are two which consist of three lines each. The Syriac version informs us, that the psalm should consist of three hundred and forty-five verses or lines: but, if the stanzas were regularly all of the same number of lines, it would consist of three hundred and fifty-two, there being eight strophæ or stanzas, each beginning with the same letter,

and twenty-two letters. Upon considering the matter of the hundred and nineteenth psalm, it will be found, that the stanzas beginning with the same letter have very little, and sometimes not the least connection with each other; and the praises of Jehovah, the excellencies of his law, and supplications, are mingled together without order or coherence. Hence I have been led to think, that the psalm was never intended for an ode to be performed at one time, tout de suite, but was a collection of stanzas of prayer and praise arranged in alphabetical order, from which the pious worshipper might select such as suited his situation and circumstances, using, as he saw fit, either one line or two lines of each stanza, and uniting them together so as to make a connected and coherent composition proper for the occasion and the circumstances in which he was.

This twenty-fifth psalm is an avowal of confidence in Jehovah, and dependence on his goodness, with an entreaty for his mercy and compassion. It seems to me to have been composed to be performed responsively by two persons, one being employed in celebrating the justice and loving-kindness of the Almighty, the other in imploring his pity and assistance.

Whether the last line originally belonged to the psalm, or whether it has been added to it, may admit

mit of some doubt. It is omitted in one manuscript written in the fourteenth century of our æra, and, as it is longer than the other lines of the psalm, perhaps it may not be genuine.

The Syriac version informs us, that this psalm consists of forty-five verses or lines: the Arabic version says it has only forty-two. Probably the Syriac translator divided some verses into distichs, which the other considered as single lines.

Verse 2. *Exult over me, O God.*] I apprehend the first verse consists of only one single line, and that the next verse consisting of two, some transcriber had not room to write the word אלהי at the end of the last line, and therefore placed it above in the other line thus:

אלהי יתרה נפשי אשׁא :
 בך בטחתי אל אבושה אל יעלצו אויבי לי

Verse 3. *In their vanity.*] In vanitate suâ, Syriac. Therefore I supply the preposition, and read בריקם.

Verse 5. *And I depend.*] Teque expectavi, Syriac. Three copies of Dr. Kennicott's collation and one of De Rossi's have ואתך instead of אותך, and the Septuagint, Arabic, and Vulgate also support this reading, which is plainly the true one, because otherwise the stanza beginning with vau will be wanting in the psalm.

Verse 14. *And he teacheth them.*] Et fœdus suum notum fecit illis, Syriac. Et ipse intelligere facit

eos testamentum suum, Arabic. Therefore both the Syriac and Arabic translator must have read להודיעם not להודיעם.

Verse 17. *The distresses of mine heart.*] “ צרות is
 “ *angustia, straitness, contraction of the heart in sor-*
 “ *row.* הרחוב is, *to widen, to set at large* such con-
 “ *traction* : see Isaiah lx. 5. Pf. iv. 2. The trans-
 “ *lation, therefore, the troubles of mine heart are*
 “ *enlarged, i. e. increased,* is very wrong upon two
 “ *accounts* ; first, the verb in Hiphil [active] is
 “ *rendered as if it were Niphal [passive] or Hith-*
 “ *paël [reciprocal]* ; and secondly, in a sense di-
 “ *rectly opposite to its true meaning.*

“ Take ו from the end of הרחובו, and add it
 “ to the beginning of the next word, and, I be-
 “ lieve, you will set all to rights, and the parallel-
 “ ism be restored.”

צרות לבבי הרחוב

וכמוצוקתי והוציאני

“ *Coarctationes cordis mei dilata,*

“ *Et ex angustis meis educ me.*”

Dr. Lowth in Merrick’s note on this place.

Verse 18. *Shorten.*] “ Houbigant puts קצר *bre-*
 “ *vem fac, or pone modum,* instead of ראה.” Mr.
 Merrick’s note on this place.

Verse 21. *O Jehovah.*] The Septuagint adds
 κυριε, the Arabic Domine to the end of this line,
 by which words those versions generally render יהוה.

XXVI.

Verse 4. *The dissemblers.*] “ נעלמים occultantibus
 “ *se dissemblers.* I see nothing better.” Dr. Lowth
 in Mr. Merrick’s note on this place.

Verse 8. *Thine holiness.*] A good manuscript,
 written in the beginning of the thirteenth century,
 and collated by De Rossi, has קדש instead of ביתך.
 The Targumist seems to have had both readings
 in his copy; habitaculum domûs sanctitatis tuæ,
 Targum.

Verse 12. *For my foot.*] Nam pedes mei perstite-
 runt in rectitudine, Arabic.

I will bless thee.] Ἐν ἐκκλησiais εὐλογήσω σε Κυrie,
 Septuag. Benedicam te, O Domine, in ecclesiâ
 tuâ, Arabic. Therefore, I think, we should read
 אברך instead of אברכך.

XXVII.

P. P. 5.
 Verse 3. *In this.*] “That is, that the Lord
 “ would be my light, &c.” Dr. Lowth in Mr.
 Merrick’s note on this place.

Verse 4. *With pleasure*] The verb ראה has very
 seldom any preposition between it and its object.
 The preposition ב prefixed to a noun must often
 be rendered as an ablative case in the Latin lan-
 guage would be, if it had the preposition cum be-
 fore it.

Verse 5. *He could conceal.*] I think the futures
 here must be rendered by the potential mood. See
 the note on Psalm i. 2.

Verse 6. *Presently*] עתה Brevi: intra breve
 tempus. Num. xi. 23. Noldius.

Verse 7. *When I cry.*] Cum clamavero, Syriac.
 More than fifteen copies have דמני without a co-
 pulative, which is also omitted by the Septuagint,
 Syriac, and Vulgate.

Verse 8. *Unto thee said mine heart.*] The psalmist
 from the beginning of the seventh verse has re-
 peated what was his prayer to Jehovah in the time
 of his distress. The words לך אמר לבי are a pa-
 renthesis,

renthesis, and are rendered as such by all the versions.

Verse 9. *My face seeketh thee.*] Requirat facies mea vultum tuum, Syriac. Exquisivit te facies mea, faciem tuam, Domine requiram, Vulgate. Therefore I read בקשו פני instead of פני, supplying the pronoun suffix ך.

From thy servant.] Ἐκ τοῦ δούλου σου, Septuagint. A servo tuo, Arabic. Therefore I read מעבדך.

Verse 12. *And spake.*] Et locuti sunt, Syriac.

Verse 13. *I believed.*] The word ללא is not in three manuscripts of Dr. Kennicott's collation, nor was it originally in two of De Roffi's; neither is it inserted by the Septuagint, Arabic, Vulgate, Syriac, Aquila, nor Symmachus. Probably therefore it should not be in the text. From the manner in which it stands in Dr. Kennicott's Bible, I am much inclined to think it is an instance of the evil practice which transcribers had of filling up the end of a line with letters which had no meaning.

Verse 14. *Wait.*] This last verse is rendered imperatively by all the versions except the Arabic.

And strengthen.] Six copies have וואמץ in the imperative, instead of ויאמץ in the future.

This verse seems not to have been sung by David, but by some one else; perhaps by the train of his attendants.

XXVIII.

The first part of this psalm to the end of the fourth verse is addressed to Jehovah in the second person; then to the end of the eighth verse it speaks of him in the optative mood, and in the third person; after which, the last verse is again addressed to him in the second person; therefore I suppose the psalm to have been performed in the responsive manner.

Verse 1. *O my God.*] The Septuagint, Syriac, and Arabic agree in translating this passage thus. Probably, therefore, we should read אֱלֹהֵי אֵל תַּהַרְשׁ, instead of צוּרֵי אֵל תַּהַרְשׁ.

Verse 4. *Deeds.*] Two copies of Dr. Kennicott's collation have כַּמְעַשֵׂי: and the word is rendered plurally by all the versions in the Polyglott, and by the Targum.

Verse 7. *My flesh.*] Ἡ σαρκί μου, Septuagint. The authors of the Syriac and Arabic versions also appear to have read בִּשְׂרִי, instead of לְבִי *mine heart*.

Verse 8. *Of his people.*] Six manuscripts have לְעַמּוֹ here, and that reading is supported by all the antient versions in the Polyglott.

XXIX.

Verse 1. *Sons of the mighty.*] The Septuagint has a double rendering of this line. Several copies have אילים, which word is used (according to the Keri) for *princes*, II. Kings xxiv. 15.

Verse 2. *Holy reverence.*] “הדר Gloriam sine honorem notat non vulgarem, sed eximium et insignem, tanquam si *majestatem* dicas, verisimilisque est inde natum *adorare* Latinum (demptâ aspiratione), quod summum honorem includit, quo afficitur is qui adoratur.” Leigh’s *Critica Sacra*. Symmachus rendered these words בתדרת קדש ἐν διαπρεπειᾷ ἁγία, and Aquila ἐν διαπρεπειᾷ ἁγιωσμενῆι.

Verse 6. *Lebanon bound.*] More literally thus :

And can make them bound, Lebanon like an
hind calf,

And Sirion, like a young unicorn.

The pronoun suffix ם is a pleonasm, as דמה often is.

Verse 9. *Can shake the oaks.*] “יחולל אילות *dolore afficit quercus*. אלה sine etiam אילה est quercus : certè in hoc sensu sæpe occurrit hæc vox in plurali numero formâ masculinâ inferto י, אילים : et ita accepit in hoc loco interpretes Syrus, qui reddit דמויע אילתא. Nam verbum זוע apud Syros, ut

“ apud Hebræos etiam et Chaldæos, notat motum
 “ aut agitationem in genere, neque dolores partûs
 “ speciâtim respicit ; uti neque ad eum sensum ne-
 “ cessario restringenda est vi formæ *Piel* verbum
 “ יחולל vid. Isai. li. 9. Vox autem אילתא quan-
 “ quam pro quercu suo in loco non comparet in
 “ Lexicis Syriacis, tamen in versione Syriacâ qua-
 “ ter occurrit in hoc sensu, Hebrææ voci אלה re-
 “ spondens. II. Sam. xviii. 9. 10. 14. adeoque hoc
 “ etiam loco pro quercu ponitur. De cervis par-
 “ turientibus hæc vulgo accipiunt interpretes, quod
 “ cum cæteris imaginibus hic usurpatis parum
 “ convenit vel naturâ vel etiam dignitate.” Lowth
 de Sacra Poësi Hebræorum Prælect. xxvii. pag.
 271. not. If to this it be added, that altars erected
 under oaks or ilex trees were favourite places of
 sacrifice with the idolaters [see Dr. Blayney’s New
 Translation of Jeremiah, chap. ii. 34. and the
 learned translator’s note there], the image here
 used will appear still more noble. The voice of the
 Almighty can shake the very trees, under which
 the false gods are worshipped.

Verse 10. *The deluge.*] מַבּוּל is the word used in
 Genesis vi. 17. for the universal flood ; and the
 word is used in no other place but this, except in
 Genesis, and there only in passages that relate to
 that event.

In the ninth verse of this psalm, Mr. Merrick

con-

conjectured (from the ל in כלו being marked with a daghes, which implies, that letter is to be doubled) the true reading might be כל לו אמר instead of כלו אמר; and I have followed his conjecture.

XXX.

This psalm is evidently a thanksgiving. The title of it is שיר חנכת הבית ליהוה. See II. Sam. v. 11. and I. Chronic. xiv. 1. where we are told, that Hiram, king of Tyre, sent timber of cedars, and carpenters, and masons, to build David an house. In II. Sam. v. 10. we are told, that, previous to this embassy of Hiram, *David went on, and grew great, and the Lord of Hosts was with him*; and in I. Chronic. xiv. 2. we read immediately after the relation of the same embassy, that *David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high*. This psalm of David is plainly an ode expressive of his gratitude to God for delivering him from his foes, and rescuing him from his distresses. Now as this ode is entitled שיר חנכת הבית, and as it appears, that Hiram sent materials and workmen to build an
house

M. P. 6.

house for David about the time when the Lord had confirmed him king over Israel, I apprehend, that this ode might have been composed on that occasion.

The root חנך is used Deuteron. xx. 5. where it is rendered *dedicated* in the English Bible, and in the Septuag. ἐνεκαθίσεν. The Septuag. renders חנכת here by ἐγκαθίστημι.

This ode appears to be responsive, and perhaps may therefore be thought still better adapted to a royal and public festival.

Verse 6. *He rebuke.*] I confess that I cannot make out the construction here with the reading that is at present in the text, כי רנע באפו Quamvis momentum in irâ ejus, vita est in favore ejus. The English translators make אפו *his wrath*, a nominative case, which it cannot be, because it has the preposition ב before it. Instead of רנע I have ventured to read נער, a word composed of the same letters, but placed in a different order. The rendering of the Septuagint, Arabic, Vulgate, and Syriac seems to me to be in favour of this reading נער increpet. Quoniam increpatio in irâ ejus, Syriac. Ὅτι οργη ἐν τῷ θυμῷ αὐτοῦ, Septuagint. Quia furor in irâ ejus, Arabic. Quoniam ira in indignatione ejus, Vulgate.

Verse 8. *Established mine honour.*] A large number of copies, collated by Dr. Kennicott, have העמדת instead

instead of the word העמדתה. One manuscript of Dr. Kennicott's collation has, and another seems to have להדרי instead of להררי. Κυριε εν τω θεληματι σου παρεσχες τω καλλι μου δυναμιν, Septuagint. And the Arabic, Vulgate, and Syriac do also support the reading להדרי העמדתה.

Verse 9. *My Lord.*] Above sixty copies have אדני in this place instead of יהוה; and perhaps אדני may be the right reading here, as we have יהוה in the very line immediately preceding. The authors of the Septuagint, Arabic, Vulgate, and Targum seem to have read אלי, or אלהי.

Verse 13. *I will chaunt.*] Ὁπωσως εν ψαλμη σοι η̄ δοξα μου, Septuagint. I have adopted the reading of the Septuagint כבודי, and have ventured to read אומרך and אדום instead of יומרך and ידום, because the verb in the next line is in the first person.

XXXI.

This psalm is a thanksgiving, in which the psalmist repeats the prayer that he had made in the time of his distress; and after that expresses his gratitude to Jehovah for having heard his supplication and preserved him.

Verse 2. *Saying.*] “From hence to the end of the nineteenth verse, is the rehearsal of the prayer, which the psalmist had preferred in his trouble. The ellipsis of the participle *saying* is frequent in Hebrew poetry, and indeed in that of other nations beside the Jews. “Nihil Arabiæ frequentius, quam “narrare quid quis fecerit senseritque, ac statim “ejus verba sine novo præfamine, *dicens*, vel, *et* “*dixit*, narrationi attexere.” Johannis Davidis Michaëlis in R. Lowthi Prælection. de Sacra Poësi Hebræorum Notæ, pag. 153. edition. Oxoniens. In the admired Scottish ballad of Hardyknute, there are repeated instances of this ellipsis. There is one in the first part, that beautifully expresses the hurry and earnestness of the messenger :

*The little page flew swift as dart,
Flung by his master's arm,*

“ *Cum*

“ *Cum down, cum down, Lord Hardyknute,*
 “ *And red yure king frae harm.*”

Verse 6. *Rescue me.*] Above sixty copies, collated by Dr. Kennicott, among which are some of the oldest and best manuscripts, have פדית not פדיתה, and nineteen copies have אתי instead of אותי, and out of those nineteen fourteen copies have פדית אתי.

Verse 7. *Thou hatest, O Jehovah.*] The Septuagint, Syriac, and Arabic versions suggest (as Dr. Lowth observes) that the true reading is שנאת *thou hatest*, not שנאתי *I hate*. One manuscript, written A. D. 1296, has שנאת יהוה *Thou hatest, O Jehovah*. It is very probable, that the reading at present in the text has arisen from this being written with an abbreviation thus שׁנאת, the corruption of which, by the omission of the virgulæ denoting abbreviation, into שנאתי might easily happen.

I trust in thee, O Jehovah.] Ego in te, Domine, speravi, Syriac. ואני אליך יהוה בטחתי may probably be the right reading.

Verse 9. *But hast made.*] There is an evident opposition between this and the preceding line. I have therefore ventured to insert the disjunctive particle *but*, though without the authority of manuscripts or of the antient versions.

Verse 12. *A grief.*] Instead of מאר perhaps we should read מאר. The root מאר is used Ezekiel

xxviii. 14. It is there applied to the pain caused by a briar or thorn; and Buxtorf, in his Concordance, gives dolere as the sense of this root. But I rather think the true reading would be מר with a camets, and that the corruption has been made from a transcriber's expressing the point camets by the letter נ, and mistaking נ for ד; מר amaritudo, *anguish*, Isaiah xxxviii, 17.

Verse 13. *Out of remembrance.*] The antient versions join מלב with the preceding clause: but it seems to me that the phrases, *I am forgotten*, and *I am out of the heart or mind*, are parallel to each other.

Verse 14. *Surely.*] The particle כי is frequently affirmative, not argumentative.

The muttering of many, &c.] *Audivi contumelias complurium, qui circa me erant, convenientes simul adversus me, consultaverunt de capiendâ animâ meâ, Arabic.* Ὅτι ἤκαστα ψογον πολλων παροικωντων ἐμε κυκλοθεν, ἐν τω συναχθηναι αὐτους ἀμα ἐπὶ ἐμε, τί λαβεῖν τὴν ψυχὴν μου ἐβουλευσαντο, *Septuag.* The English Bible follows the Targum in this place, but both the Vulgate and Syriac are against that construing, as well as the Septuag. and Arabic. Therefore instead of מנור I read גרים, as the authors of the antient versions in the Polyglott seem to have done.

Verse

Verse 16. *The seasons.*] Κοιμῆς καλεῖ τῶν προση-
ματικῶν μεταβολῶν ὧρου καὶ πνεύματι. Theodoret.

Verse 21. *Thy tabernacle.*] In tabernaculo tuo, Vulgate, supplying the pronoun possessive, which is inserted by the Syriac translator also; therefore I read כְּבֵרֶךָ.

Verse 22. *Besieged city.*] This line may probably allude to the siege of Keilah, which Saul had intended to form in order to take David. See I. Samuel xxiii. 8. Perhaps it should rather be rendered, *with regard to the besieged city*, or *with regard to the fortified city*. For when David consulted, whether the inhabitants of Keilah would betray him, God in his kindness foretold their intentions.

Verse 25. *Let your heart be strong.*] “ יָמֵן אֲנִי
“ should prefer the passive construction.” Dr. Lowth in Mr. Merrick’s note.

XXXII.

P. 6. Verse 1. *An instructive psalm.*] נִשְׁכִּיל seems to be the Hiphil participle from שָׁכַל *to be wise*. In an old Bible, printed A. D. 1549 (and which appears to me to be that pirated edition of Matthews's Bible, that is described in page 110 of Lewis's History of the English Translations of the Bible), the title of this psalm is rendered thus: *An instruction of David*. A psalm of David giving instruction, is the marginal rendering at present in the English Bible; and the Septuagint, if ψαλμος be supplied, is nearly the same. Συνεσεως τῷ Δαυιδ, Septuagint.

Verse 1. *That forget to sin.*] נָשִׁי (contrary to "all analogy if from נָשָׂא) from נָשָׂא *oblitus est*. "So Houbigant." Dr. Kennicott's note on this place, in his Remarks on Select Passages of the Old Testament.

The punishment of transgression.] See the note on Isaiah xl. 2. in the New Translation of the late Bishop of London.

Verse 3. *I am lost in thought.*] The translation in the English Bible is, *When I kept silence, my bones waxed old, through my roaring all the day long*. I

must own, I do not understand how a man can be said *to keep silence* who *roars* all the day long. But the verb *חרש* in the Hiphil conjugation signifies *to ponder, to consider, to be in deep thought*. See Genesis xxiv. 21. In this place Theodotion has rendered the word by *ἐκοπωσασα*.

My bones waste.] Ten copies of Dr. Kennicott's collation, and seven of De Rossi's have *כלו* consumpta sunt, instead of *בלו* inveteraverunt.

Verse 4. *My being parched.*] A very great number of copies collated by Dr. Kennicott have *בהרבוני* instead of *בהרבוני*.

Verse 6. *In the time of finding favour.*] *Ἐν καιρῷ ἐυθστῶ*, Septuag. In tempore exauditionis, Arabic. In tempore accepto, Syriac. In tempore acceptabili, Targum. Hence I am led to think, that the word *רק* was originally *רך*, which may signify *tenderness, mercy, favour*.

Verse 7. *The subject of my song.*] *Το ἀγαλλιαμας μου λυτρωσαι με απο των κυκλωσαντων με*, Septuagint. Exultatio mea, erue me a circumdantibus me, Vulgate. Therefore I read *רנתי פלטי מסבביני*.

Verse 9. *Be not.*] Two copies of Dr. Kennicott's collation have *תדוי* instead of *תהיו*.

A transposition of some words seems to have taken place here. I apprehend the order of the words in the Hebrew should be *לבלום עדיי במתג ורסן*. Critics seem agreed, that some alteration is ne-

cessary, and this, though a very simple one, will make sense of the passage.

Verse 10. *Should attack thee.*] I read קרבו instead of קרוב. The author of the Syriac version and the Targumist had a plural verb in their copies, as appears from their rendering it plurally. But I think the verses are ill divided, both in the Hebrew and in all the versions, and that the words קרבו אלך בל should belong to this tenth verse.

In several manuscripts, this and the following psalm are written as one, but they are evidently two different compositions. Bishop Hare and Dr. Kennicott were both of opinion that this should be the last verse of this psalm, and that the next verse belongs to the following psalm, with which I have joined it.

XXXIII.

This psalm, from the beginning to the end of the nineteenth verse, seems to be adapted to be sung by one person alone, who might have been either the high priest or the leader of some procession. From thence to the end of the psalm appears,
from

from the plural form of the pronouns (*our* and *us*), to have been sung by a number of persons together, who might perhaps have been a band of the priests, or of the Levites, or a procession of the people.

The twentieth and twenty-first verses speak of Jehovah in the third person: the twenty-second is addressed *to* him in the second. Hence I conjecture, that the twentieth and twenty-first were sung by the attending choir of the priests, the Levites, or the people, and the twenty-second by the same persons uniting with him, who had sung the solo part at the beginning of the psalm.

Verse 7. *Into one body.*] “ Cappellus, from the “ antient versions, reads כְּנֹאֵד [*velut in utre*] parallel to בְּאַחַד in the other hemistich; rightly “ without doubt.” Dr. Lowth in Mr. Merrick’s note on the place.

Nevertheless, I should rather think, that the right reading is בְּנֹד *in an heap*, instead of כְּנֹד *as an heap*. The verb כָּנַס, which precedes this word, signifying *to collect, to gather together as stones*, in *acervum aliquid congerere*, makes me inclined to this opinion. The word נֹד is applied to the waters in the Red Sea, and the river Jordan, Exodus xv. 8. Joshua iii. 13.

“ God said, let the waters under the heaven be
 “ gathered together unto one place, and let the dry
 “ land

“land appear, and it was so.” Genesis i. 9. Perhaps this passage may be here alluded to by the psalmist, as below in the ninth verse there is evidently an imitation of the style of the same chapter of Genesis.

He put them.] Posuit eas in apothecas abyfforum, Targum. Therefore I read נתנם.

Verse 15. *Alone modelling.*] Qui creavit solus corda eorum et intelligit omnia opera eorum, Arabic.

Verse 16. *His army.*] The Arabic and Æthiopic versions and the Targum supply the pronoun.

XXXIV.

The title informs us, that this psalm was composed by David, when he was sent away from Abimelech on his feigning himself mad. See I. Samuel xxi. 13. But the name there given to the king of Gath is Achish. Hence Dr. Kennicott conjectured, “that Abimelech was the common title of the king of Gath (as Pharaoh of Egypt), and Achish his particular name.” Perhaps that may be the case; or perhaps the word at present in
the

the title of this psalm, אבימלך Abimelech, may be a corruption of אביש מלך (for the letter ב and א have often been mistaken for each other, and dropping a letter is a mistake that transcribers have often made) and the true reading may be אביש מלך *king Achisb.*

This is one of the alphabetical psalms; but it has some irregularities with respect to the number of the lines in the stanzas, most of them consisting of two lines, while some few have only one.

Verse 3. *Sing praise.*] One very good manuscript has תהלה instead of תהלה.

Verse 6. *Your countenances.*] The Septuagint, and the Syriac and Arabic versions shew, that we ought to read ופניכם instead of ופניהם.

Some critics think there are two lines lost here; but as the last line of this sixth verse begins with vau, and the antient versions shew no traces of the lines supposed to be lost, perhaps the distich never existed.

Verse 7. *Even now.*] וזה nunc, jam. Genesis xxxi. 41. Noldius.

Verse 8. *The angel.*] This seems to me to be but one line, though it be somewhat longer than the rest of the lines in this psalm. It makes but one line in the Alexandrine copy of the Septuagint. See Grabe's edition.

Verse 11. *The powerful do, &c.*] One manuscript has

has כבירים potentes, instead of כפירים leones. The Septuagint has πλῆσσιοι, which rendering is followed by all the versions in the Polyglott. The Targum alone is in favour of reading כפירים lions.

Verse 18. *The righteous cry.*] Ἐκραξαν οἱ δίκαιοι, Septuagint. So also the Syriac, Arabic, and Targum render the place. Hence it is plain, that the word צדיקים has been lost out of the text, as has been observed before by others. See Mr. Merrick's note on the place.

XXXV.

A. P. 7
 Verse 3. *And sword.*] “ סגור or סגר is the σαγαιρις “ or scymitar ; הריק influences this word as well as חנית the lance.” Dr. Kennicott's note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 5. *Drive them.*] Impellat eos, Syriac. Ἐκθλιβων αὐτας, Septuagint. And the Arabic and Vulgate also insert the pronoun, therefore I read דחם.

Verse 7. *A pit.*] “ The word שחת (says Dr. Lowth) embarrasses the first hemistich, and is at “ the

“ the same time absolutely necessary to the second
 “ hemistich, the sense being imperfect without it.
 “ For this transposition Houbigant says he has
 “ the authority of the Syriac.” Part of Mr. Merrick’s note on this place.

Verse 8. *The roaring storm.*] “ שואה procella
 “ cum fragore erumpens. Schultens in Prov. i.
 “ 27.” Dr. Lowth in Mr. Merrick’s note on the
 place.

Come upon them.] Veniat super eos malum ex improvise, et rete quod tetenderunt capiat illos, et in foveam, quam foderunt, cadant, Syriac. The Septuagint and the Arabic version also have the pronoun *them* plural, instead of *him* singular in this verse. Therefore I read as follows ;

תבואמו שואה לא ידעו
 ורשתמו אשר טמנו תלכדמו
 בשואה יפלו בה

The connection of the sense requires this alteration, and it is supported by all the antient versions in the Polyglott, except the Vulgate and the Targum.

Verse 12. *Poverty.*] “ שכול ; שכלו Houbigant ex
 “ Syr. et Chald. Orbitatem parant animæ meæ.”
 Dr. Lowth in Mr. Merrick’s note on the place.

Verse 13. *Did turn on my bosom.*] Judæi in synagogis, dum precantur, faciem operiunt. Buxtorf. Synag. c. xiii. p. 270. This is part of a note

of Wetstein on Luke xviii. 13. ἀλλ' ἐτυπτεν εἰς τὸ στήθος αὐτοῦ: “but smote on his bosom.”

Verse 15. *Vile persons.*] “נכים verberones, *whipt* “*slaves, vile scoundrels.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 16. *The blood polluted.*] The verb חנה is used Numbers xxxv. 33. in the sense of *defiling with blood*, and is there rendered by the verb φονοκτονεω by the Septuagint.

Deriding mockers.] מועג seems to be a noun derived from the verb לעג, the ל being dropped (as in מקה derived from לקה, II. Chron. xix. 7.) and so these words מועג לעגי are rendered by the Septuagint ἐξεμπατηρισαν μπατηρισμον.

Gnash.] The authors of all the versions in the Polyglott read חרקו in the plural number.

Verse 17. *O Jehovah.*] More than fifteen copies collated by Dr. Kennicott have יהוה here instead of אדני. Among which is one of the best manuscripts that has been collated. The Jews in later ages had a superstitious fear of pronouncing the word יהוה, and therefore inserted אדני or אלהים in the place of it very frequently.

My solitary state.] See the note on Psalm xxii.

21.

Verse 22. *Behold this.*] From the future form of the rest of the verbs in the sentence, I am inclined

to

to think, that the verb ראינה is an imperative or optative; and it is so rendered in the Æthiopic version.

Verse 23. *Awake.*] Bishop Hare transposes some words here, and makes the following the order of the words :

העירה אלהי למשפטי
והקיצה אדני לריבי

Verse 25. *We have caught him.*] “ Houbigant
“ has here a very happy conjecture : for נפשנו
“ (which it is very hard to make sense of) he reads
“ תפשנוהו *apprehendimus eum* (see Psalm lxxi. 11.)
“ parallel to בלענוהו in the subsequent hemistich.”
Dr. Lowth in Mr. Merrick’s note on the place.

XXXVI.

Dr. Lowth proposes reading thus in the beginning of this psalm :

נאם פשע ברשע בקרב לבו
אין פחד אלהים לנגד עיני
כי החליק אליו בעונו

The reading לבו instead of לבי, which was suggested to Dr. Lowth by the antient versions, is confirmed

firmed by two manuscripts collated by Dr. Kennicott. See Mr. Merrick's note on this place.

Verse 3. *Hating discipline.*] The Targum seems to supply a word that has been lost here: et odio prosequatur doctrinam, Targ. There is an objective case wanting after the participle לשנא, which is thus recovered. The Targumist seems also to have read עין ולשנא instead of עינו לשנא, as it now stands.

Verse 10. *See light.*] “ Imago lucis et tenebrarum, ad exprimendas res prosperas et adversas translata, communi omnium linguarum usu frequentatur.” Lowth de Sacra Poësi Hebræorum Prælect. vi. pag. 52.

For Jehovah shall be to thee an everlasting light,
And thy God shall be thy glory. Isaiah lx. 19.

Verse 11. *Thy bounty.*] “ The word צדקה is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c. that it is not easy sometimes to give the precise meaning of it without much circumlocution.” Note on Isaiah li. 5. in the Bishop of London's New Translation.

“ Righteousness [צדקה] in a special sense in the Hebrew and the rest of the Oriental tongues, signifieth *beneficence* or *bounty*.” Leigh's Critica Sacra.

XXXVII.

This psalm is alphabetical; and as the matter of it is didactic, we may suppose that form to have been used with a view to assist the memory. There is nevertheless some irregularity in the stanzas, some of them consisting of only three lines, two having five, but the greater part of them having no more than four. The Latin translation of the Syriac version in the Polyglott informs us, that this psalm consists of forty-nine verses; not being able to read the Syriac, I can only propose it as a mere conjecture, whether that number should not be eighty-nine, as the psalm appears to me to consist of so many lines. E. P. J.

Verse 3. *And rejoice in Jehovah.*] I have ventured to transpose this line and the last line of the next verse. The connection of the sense seems to me to require this change.

Verse 4. *To dwell.*] I take שָׁן and יָגַר to be infinitives, not imperatives.

The plenty of it.] Ἐπι τῷ πλοῦτῳ αὐτῆς, Septuagint. In divitiis ejus, Vulgate. Therefore I read המונה instead of המונה.

Verse 5. *Act for thee.*] Et ipse faciet tibi, Arabic. Perhaps לך may be lost out of the text.

Verse 13. *For behold.*] ראה Ecce. Genesis xxvii. 27. Noldius.

Verse 14. *Their sword.*] Gladium suum, Arabic. Therefore I read הרבם.

Verse 16. *That thrive.*] רבים seems to me to be the participle active in the plural number from רבה *to become great, to increase,* and to agree with רשעים.

Verse 18. *Take care of.*] ידע, curavit. Leigh's Critica Sacra.

Verse 19. *Be dried up.*] לא יבשו must be parallel to ישבעו in the next line. Therefore יבשו must be derived from יבש aruit, exsiccatu fuit.

Verse 20. *While shining.*] Three copies have ביקר which agrees well with the rendering of the Septuagint, ἀμα τῷ δοξασθῆναι αὐτῶν καὶ ὑψωθῆναι, ἐκλειπόντες ὡσεὶ καπνὸς ἐξέλκων. The word יקר signifies *bright, shining.* Job xxxi. 26.

Come to nought.] I have ventured to transpose בלו and כרים and to read ברומם instead of כרים. One manuscript, written in the thirteenth century of our æra, seems to have ברים.

ואיבי יהיה ביקר בלו

ברומם כעשן בלו

Twenty copies of Dr. Kennicott's collation, and sixteen of De Rossi's have now בעשן, which read-

ing

ing is also confirmed by the Septuagint, Arabic, Vulgate, and Syriac.

Verse 28. *The iniquitous.*] “ Here *y*, which
 “ should begin the stanza, is lost; the best way, I
 “ think, of supplying it is this. I suppose the
 “ stanza *ס* ends at *חסידיו*. The Septuagint here
 “ is very much corrupted: *εἰς τον αἰωνα φυλαχθη-*
 “ *σονται*, is a version of the present imperfect and
 “ corrupt reading *לעולם נשמרו*: *ἀμωμοι ἐκδικηθη-*
 “ *σονται*, is a corrupt reading of what is in other
 “ copies or versions *οἱ ἀνομοι ἐκδιωχθησονται*, which
 “ (inserting *εἰς τον αἰωνα* in the middle) gives us
 “ the true reading *נשמרו לעולם עוילים*.” Dr. Lowth
 in Mr. Merrick’s note on this place.

Verse 31. *And his feet, &c.*] A manuscript
 written A. D. 1290 has *ולא* instead of *לא*. It is
 necessary to read *תמעדנה* instead of *תמעד*, other-
 wise the verb will not agree with its nominative case
אשרו.

Verse 35. *Shooting up.*] “ Hare’s readings *אעבר*
 “ *מתעלה* I think are both right. The first justi-
 “ fied by the Septuagint; the second by the Sy-
 “ riac, Septuagint, and Hieron.” Dr. Lowth in
 Mr. Merrick’s note on this place.

Εἶδον τον ἀσεβη ὑπερψαμένον, και ἐπταίρομενον ὡς ταις
κεδραῖς τῶν λιθῶν, Septuagint. It seems to me, that
 according to this rendering we should read *כארו*
הרענו instead of *כאורה רענו*, and this reading,

which is supported by the Arabic, Vulgate, and Æthiopic, may be thought somewhat more likely to be right, because the word אֲזוּרָה does not occur in the sense of arbor indigena any where else, though it often signifies indigena.

Verse 36. *But he passed away.*] I retain the reading, that is in the text וַיַּעְבֵּר. But the antient versions in the Polyglott suggest the reading וַיֵּעָבֵר, *And I passed by.* But the Targum is in favour of וַיַּעְבֵּר.

Verse 37. *Keep to integrity.*] Φυλασσε ἀκακίαν καὶ εἶδε εὐθυτήτα, Septuagint. All the versions and the Targum interpret the passage thus.

The consequence.] “ אַחֲרֵי־יָתֵי tria significat, 1°. *finem*, 2°. *mercedem, quæ in fine operis persolvitur*, 3°. *præmium*, Jerem. xxix. 10. Prov. xxiii. 18. 3°. “ *posteritas, filii*, Psalm cix. 13.” Leigh’s Critica Sacra. וְאִם *unusquisque, singuli, quilibet*, 1. Paralip. xvi. 43. Noldius.

Verse 38. *Are cut off.*] Τα ἐγκαταλειμματα των ἀσεβων ἐξολοθρευθησονται, Septuagint. Reliquiæ impiorum interibunt, Æthiopic and Vulgate. Τα ἐσχατα των ἀνομων ἐκκοπησεται, Symmachus.

Verse 39. *The salvation.*] Two manuscripts omit the copulative, and so do the Syriac and Arabic versions: and the order of the alphabet requires the ו to be left out, that this verse may begin with ת.

XXXVIII.

Verse 1. *To excite the memory.*] This psalm is evidently a prayer, and so is the seventieth psalm, which has the same title. It is remarkable, that according to the way in which the psalm has hitherto been divided from the title, we have הזכיר, a verb transitive without any objective case after it. I have ventured in both places to supply the word *God* in the translation.

M. P. 8

But I have some doubt whether these two psalms should not be otherwise divided from their titles. This thirty-eighth perhaps should stand thus :

מומור לדוד להזכיר יהוה
אל בקצף תוכיחני

A psalm by David to excite the memory of Jehovah.

O God, with thy rage thou correctest me, &c.

The seventieth perhaps should stand thus :

למנצח לדוד להזכיר אלהים להצילנו
יהוה לעזרת חושה

To him that giveth victory, by David, to excite the memory of God to deliver him.

O Jehovah, haste to help me, &c.

In this last passage one manuscript had originally לְהַצִּילֵנִי in the place of לְהַצִּילֵנִי; and the method of dividing the title, which I have proposed, is confirmed by the rendering of the Septuagint, which has

Ἔως το τέλος τῆ Δαυιδ
Ἔως ἀναμνησιν εἰς το σωσαι με Κυριον.

Verse 2. *O God.*] All the versions in the Polyglott render לֹא as a negative particle. But, I think, that rendering does not agree very well with the complaints the psalmist makes, of already feeling the power of the divine wrath.

Verse 4. *Health.*] “ שָׁלוֹם. Pacis vocabulum
“ apud Hebræos latissimè patet. Nam compre-
“ hendit id quod Græci dicunt χαίρειν, et ὑγιαίνειν,
“ et ἐντραπτεῖν.” Leigh’s *Critica Sacra*.

The punishment.] See the note on Psalm xxxii. 4.

Verse 5. *Are on mine head.*] “ Superaverunt ca-
“ put meum, Arabic. S. Ambrosius. superposue-
“ runt, *et explicat* supertransierunt caput meum, et
“ supereminent mihi, ut sensus meos deprimant.”
Nobilii Notæ in Septuaginta.

Verse 8. *Fever.*] Quoniam lumbi mei impleti sunt combustione, Targum. “ קָלָה per metonymiam *torruit, torrefecit, combussit* quod *toستا* torrefacta, et combusta fiunt leviora, Jerem. xxix. “ 22.” Leigh’s *Critica Sacra*.

Verse 11. *Troubleth mine eyes.*] I apprehend this
verse

verse should end with the word **הם**, and that **הם** is a verb from **המם** to *trouble*. The verb **יהם** is used in this sense Exodus xiv. 24.

The passage thus construed is a very accurate description of a person at the very last extremity. The heart flutters, the strength fails, the eyes swim, and the light gives them pain.

*Illa graves oculos conata attollere, rursus
Deficit; infixum stridet sub pectore vulnus.
Ter sese attollens, cubitoque innixa levavit,
Ter revoluta toro est; oculisque errantibus, alto,
Quæsitæ cœlo lucem, ingemuitque repertâ.*

Virgil. *Æneid.* iv. 689.

The words **אין אתי** seem to me to belong to the next line.

But Michaëlis, in his German translation of the Bible, renders these words **אין אתי גם הם** thus :

“ Even these are no more with me : ”

which construing is the same with that of the Targum, atque iidem ipsi non sunt mecum.

Verse 18. *Affliction.*] Several copies have **ומכאבי** instead of **ומכאובי**, and one manuscript written in the year 1296 of our æra has **ומכאב** without the pronoun.

Verse 20. *Without cause.*] “ I think **הנם** here (for “ **היים**) is a remarkable instance of a reading

“ merely conjectural, unsupported by any autho-
 “ rity but that of the context, of the truth of
 “ which no possible doubt can be made. Hare
 “ and Houbigant, and I suppose every other com-
 “ petent reader has hit upon it. You see the two
 “ hemistichs are parallel and synonymous, word
 “ answering to word.” Dr. Lowth in Mr. Mer-
 rick’s note on this place.

XXXIX.

Verse 1. *Jeduthun* is mentioned as a singer in I. Chronic. xxv. 3. This psalm was perhaps composed by David to be sung by that *Jeduthun*.

The psalm describes first the uneasiness of the author, and his striving in vain to keep silence, while the ungodly were before him; then from the beginning of the fifth verse it rehearses what was his prayer to God, when he found that he could no longer refrain from speaking. The prayer, from the beginning of it to the end of the seventh verse, is a confession of the transitory frailty of man; then to the end of the eighth verse the psalmist avows his confidence to be placed in Jehovah alone, whose protection he intreats; the tenth and
 eleventh

eleventh verses are a declaration of the psalmist's submission to the punishments inflicted by God, and his resignation to the divine will; the twelfth verse is an acknowledgment of the power of the wrath of the Almighty, and a description of its effects on the human frame; the thirteenth and the fourteenth are a supplication for his mercy.

Verse 2. *Putting a muzzle.*] Seven copies of Dr. Kennicott's collation (one of them a very antient and excellent manuscript) have מַחֲסֵם the participle of the Hiphil conjugation, instead of the substantive מַחֲסוֹם.

Verse 3. *Without good.*] מַבְטֵחַ absque. Prov. xx. 3. Job. xxi. 19. Noldius.

Verse 5. *When I take notice.*] Eleven copies of Dr. Kennicott's collation (and among them is a very antient manuscript) and four copies of De Rossi's collation have וְאִדְעָה.

Verse 6. *The bloom of every mortal.*] I think that this line should stand thus :

אֵךְ הַבֵּל כֹּל אָדָם נֹצֵה

instead of thus אֵךְ כֹּל הַבֵּל כֹּל אָדָם נֹצֵב

For the first כֹּל, which is at present before הַבֵּל in the text, is not to be found in sixteen copies of Dr. Kennicott's collation, nor in thirteen copies of De Rossi's collation; and the Genoa edition of the Psalms, printed A. D. 1516, has נֹצֵה *the flower, the bloom*, in the place of נֹצֵב.

Verse

Verse 7. *As a shadow.*] “ Vatablus and Grotius “ observe, some books read כצלם—same thought “ in Sophocles’ Ajax, v. 125.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of the Old Testament. Tanquam umbra pertransit, Æthiopic.

Riches.] יהמון is the reading at present in the text. Reponit thesauros, Syriac. Whence I conjecture, that the Syriac translator read המון.

Verse 8. *O Jehovah.*] Above fifty copies have יהוה here instead of אדני.

Transgressors.] פשעי is parallel to נבל *the foolish*, in the next line, and therefore I think it should be rendered *transgressors*, not *transgressions*.

Verse 12. *His beauty is dissolved.*] Et liquefactum est, instar tineæ disruptæ, corpus ejus, Targum. תמס without the points may be considered as the third person feminine of the future tense of the Niphal conjugation, and consequently may be rendered passively. But whether the noun חמר be feminine or not may be doubted, for it does not occur any where, joined with a verb or adjective, so as to determine the gender of it.

Surely the bloom, &c.] There seems to me to be great reason to suppose, that this line was at first the same with that above in the sixth verse, which bears some resemblance to it. Several copies have the word נצב at the end of this line; instead of which

which the Genoa edition has in the sixth verse נצה *the bloom*. The author of the Targum seems from his interpretation לעלמא semper, to have read נצח here, and to have mistaken ה for ח.

Festinat enim decurrere velox

Flosculus, angustæ miseræque brevissima vitæ

Portio. Juvenal. Satyr. ix. 126.

All flesh is grass, and all its glory like the *flower*
of the field. Isaiah xl. 6.

Verse 14. *That I may be relieved.*] One manuscript has the י in the word ואבליגה upon a rasure. Probably the word should be either ואבלגה or else ואבלונה.

Schultens, in his *Origines Hebrææ*, vol. i. p. 47. says this passage should be translated thus: Abscede a me (פנים ואבליגה) et serenare liceat frontem, luctu et mœrore perditam. But in the forty-third page of the same volume he has the following quotation from Camus, an Arabian author: Dicitur aurora בלג, quum splendet et surgit; et omne quod nitet אבליג audit; undecimâ autem conjugatione de omni re adhibetur clarâ, manifestâ et candore quasi splendente: quartâ vero conjugatione אבליג est, clarum reddidit, nec non mœrore levavit; et vir בלג dicitur, quum exporrectâ est fronte.

XL.

It seems to me, that we have here two psalms, which have been mistakenly made into one. In Dr. Kennicott's Bible, this psalm is divided into three parts; the first ending with the sixth verse, the second with the first word of the twelfth verse, and the third reaching to the end of the psalm.

That the psalms are not properly divided from each other in some places seems to be universally allowed (see Mr. Merrick's note on the forty-second and forty-third psalms); and their being divided very differently in the antient versions shews plainly that there has been always a difference of opinions upon this subject.

The first part of this psalm to the end of the eleventh verse is evidently a thanksgiving. The rest of it, which I apprehend should be called the forty-first psalm, is a supplication or prayer. It may further be worthy of observation, that this latter part from the fourteenth verse tallies almost exactly with the seventieth psalm from the second verse. So that if the last part of this psalm from the beginning of the twelfth verse were reckoned the forty-first psalm, it would be a prayer very
much

much resembling the seventieth psalm, and might quite as well be accounted an entire psalm by itself as that is.

Verse 6. *None to be compared.*] Above sixty copies of Dr. Kennicott's collation have ערוך the passive participle here, instead of ערך.

I have ventured also to read אנדם ואדברם instead of אנדה ואדברה, and to transpose some words, and read

אתה יהיה אלהי און ערוך אליך
 רבות עשית נפלאותיך ומהשבתיך אלנו
 אנדם ואדברם עצמו מספר

Verse 7. *A body.*] Mr. Pierce of Exeter, in his comment on the epistle to the Hebrews, supposes the true reading here to have been אז נודה instead of אננים; and this conjecture was highly approved of by Dr. Lowth. [See Mr. Merrick's note on this place.] I will venture to add another conjecture; viz. that we should read קרית *thou dost frame*, instead of כרית *thou dost pierce*. Thus the passage will agree entirely with the Septuagint version of it, *וּמִן שְׂדוֹתָהֶן אֵם אֶמְשֶׁה*.

It seems to me, that there is little doubt but that the Jews have maliciously altered this passage. The exact agreement of all the copies that have been yet examined (except one which has אננים) and this reading אננים being consonant to the paraphrase of the Targum are strong circumstances against them.

Aures ad auscultandam salutem tuam perforasti mihi. Targum.

It seems plain, that this corruption was made in the text after the publication of the Septuagint, and before the publication of the Arabic version, and that the Arabian translator doubted which was the true reading, או גוה קרית לי or אונים קרית לי, for he has inserted a translation of both in his version.

Verse 8. *Therefore.*] או ideo. Jud. v. 8. Noldius.

Verse 12. *O Jehovah.*] As it is אנתה יהוה in the Hebrew, it would be still more literally rendered, *O thou Jehovah.* I see from Dr. Kennicott's notes, that Mr. Mudge thought, that a new psalm began here; but Dr. Kennicott was of a different opinion.

Verse 18. *They plot against me.*] Cogitarunt adversum me, Syriac. By which I am led to read יהשבו לי instead of לי יהשבו.

XLI.

Verse 2. *Him that is wise.*] מִשְׁכִּיל is the participle of the Hiphil conjugation from שָׁכַל *to be wise*, which verb, as far as appears from the concordance, is never used in the sense of *attending to*. The word מִשְׁכִּיל has here the same sense in which it is used Psalm xiv. 2. It signifies in both places *one wise enough to be religious and virtuous*; according to that definition of wisdom given by Solomon, Proverbs ix. 10. “The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.”

E. P. 8

The word אֵל is not a preposition here, but a negative particle in my opinion; though all the antient versions in the Polyglott render it as a preposition. Instead of לֹא I read יֵל.

The psalmist first breaks out into an exclamation at the great felicity of those who have been prudent enough to be religious and virtuous, and then, having described the advantages they enjoy through the favour and protection of Jehovah, he goes on in the fifth verse to intreat that the great mercy of the Almighty might be extended to him, even though he had sinned.

Verse

Verse 3. *And maketh him to prosper.*] Two copies of Dr. Kennicott's collation [one of them a very good manuscript] have וַיִּשְׂאֵל , and it seems to me that the Authors of the Targum, the Septuagint, Syriac, Arabic, and Vulgate versions read וַיִּשְׂאֵל et beatum faciet eum in terra, Vulgate.

And doth not give him up.] The authors of the Septuagint, the Syriac, Arabic, Vulgate, and Æthiopic versions seem to have וַיִּתְּנֵהוּ the third person, instead of וַיִּתְּנֵהוּ the second.

Verse 4. *Upon his restless bed.*] A good manuscript written A. D. 1286 has לְעַלְיוֹן upon, instead of לְכָל all, and I have no doubt but that it has preserved the true reading.

The literal English of the Hebrew thus corrected is, *Upon his bed of turning in his sickness.* The expression is exceedingly descriptive, as any one, who has ever felt either pain or grief during the night, may easily perceive.

Ἄνταρ Ἀχιλλεύς

Κλαίει, φίλας ἑταίρας μνησθόμενος, εἶδ' ἐμὴν ὕπνου
 Ἦρει πάνδαμαίτωρ, ἀλλ' ἐξρεφεί' ἐνθά καὶ ἐνθά,
 Παιτροκλῆς ποθέων ἀδρότητα τε καὶ μένος ἦν.
 Ἦδ' ὅπως' ἐκτολυπέυσε σὺν αὐτῷ, καὶ παθεὶν ἀλγῆσαι,
 Ἄνδρων τε πτολέμους, ἀλεγείνα τε κυματὰ πειρών,
 Ἐὼν μνησθόμενος, θαλερὸν κατὰ δακρυῶν εἶβεν
 Ἄλλοτε' ἐπὶ πλευρῆας κατακειμένος, ἄλλοτε δ' αὐτε
 Ἐπιπτικὸς, ἄλλοτε δὲ τῶρηνης. Iliad. xxiv. lin. 3.

Verse

Verse 7. *And if they come.*] The verbs throughout the next six lines are plural in the Syriac version. Probably therefore they should be so in the Hebrew.

Verse 12. *Repay them for this.*] בִּפְרוֹתֵי Genes. xviii. 28. Noldius. The adding בְּזוֹאת, as most interpreters do, to the following clause, does not suit with the purport of the preceding lines, which describe the psalmist as in distress, and petitioning for help.

Verse 14. These two lines are, as Dr. Lowth has well observed, a corollary of the transcribers upon coming to the end of the first of those five books, into which the Jews divide the psalms. Short sentences of a similar kind (such as *Soli Deo gloria*) are often to be found at the end of printed books.

XLII.

Verse 5. *The assembly of the great.*] “ The Greek
 “ version reading here *Σαυμαγνης*, and the Syriac
 “ עשן (*magnus et fortis*), give the idea of אדיר, and
 “ therefore it is probable, that the original word
 “ was אדירים *magnates*. This plural is expressed
 “ אדריהם without the first י in Walton’s Polyglott,
 “ in Jeremiah xiv. 13.; and ואדירם without the
 “ second י in Zechariah xi. 2.; and in Ezekiel
 “ xxxii. 18. without either י, in the same verse
 “ with המון, as here אדרם *illustres et fortes*, which
 “ is the very reading here in three of our manu-
 “ scripts.” Dr. Kennicott.—“ The same learned
 “ gentleman observes, that the lexicographers
 “ agree in rendering סך by *numerus, cætus, fre-*
 “ *quentia.*” Mr. Merrick’s note on this place.

The leaving out the letter י, and supplying the place of it by Hirek longum, has been common since the invention of the vowel points, and has probably been the cause of many corruptions in the text of the scriptures.

The verbs in this verse are in the future form, and I have rendered them as speaking of future

time. The Syriac translator says, that this is
 “ psalmus; quem David canebat, dum exularet, cu-
 “ piens redire Hierosolymam;” and Michaëlis is
 of the same opinion. “ Illo tempore videtur
 “ compositum, quo filium degenerem fugiens Da-
 “ vid, ad tutas se Libani radices receperat; quod
 “ eum fecisse, ac Septentrionalia Palestinæ, ejus
 “ quæ ultra Jordanem est, petiisse ex II. Sam. xvii.
 “ 24. 26. 27. manifestum. Is certè qui in hoc
 “ psalmo loquitur, sede sacrorum pulsus, et exsul
 “ v. 5. 6. circa Hermonem summum Libani ju-
 “ gum; eternis nivibus Jordanem alens, oberravit;
 “ v. 7. quæ loca nunquam adiit David Saulum
 “ fugiens, sed in meridionalibus Judææ latuit.”
 Michaëlis notæ in Lowth. Prælect. de Sacra Poësi
 Hebræorum, pag. 117. edit. Oxon.

Verse 7. *Mizar.*] “ Mitfar, an adjoining moun-
 “ tain to Hermon; small, *the little mountain.* Re-
 “ tain the original word.” Dr. Kennicott’s note
 on this place, in his Remarks on Select Passages in
 the Old Testament. “ A nonnullis traditur duos
 “ esse הרמון nomine montes, unum non procul a
 “ Gelboâ juxta Jordanem, alterum vero multo al-
 “ tiorem supra Trachonitidem regionem. Quod
 “ equidem haud obscurè etiam David, Psalm xlii.
 “ v. 7. innuere videtur, dum inquit de terra Jor-
 “ danis et Hermoniim a monte modico.”

The above is taken from the Interpretation of the

proper names that occur in the Bible, published at the end of the last volume of the London Polyglott.

One manuscript has אלהי *my God*, after אֹכֶרֶךְ, and the Alexandrine copy of the Septuagint has μνησθησομαι σε Κυριε.

Verse 11. *While they are breaking my bones.*] Ἐν τῷ καταθλασθῆναι τὰ ὀσά μου, Septuagint. Cum fractione ossium meorum, Syriac. “Arabic sense “of רצח *confregit*, with ב respecting the thing.” Dr. Kennicott on this place, in his Remarks on Select Passages in the Old Testament. But perhaps we should read ברצח from רצח *confringere*, and according to the Septuagint and Syriac we should read עצמותי without the preposition.

Verse 12. *The safety of my person.*] There can be no doubt but that we should read ישועת פני ואלהי (as it is here written) above in the sixth verse. It is obvious also, that the division of the sixth and seventh verses from each other is at present ill made, and that the athnac should be placed after ואלהי.

XLIII.

More than thirty MSS. confirm the opinion of Dr. Lowth [Prælect. pag. 229.] that this and the preceding are one psalm. The similarity of the composition in each, and the return of the same burden in this, that is to be found in that, are proofs that this opinion is well founded.

Verse 4. *O Jehovah.*] Four copies of Dr. Kennicott's collation have מִזְבַּח instead of מִזְבַּח without the pronoun: one manuscript of the same collation has יְהוָה at the end of this line, instead of אֱלֹהִים; and another omits the second אֱל in the beginning of the next line.

XLIV.

M. P. 9 Verse 3. *Madeſt them ſhoot forth.*] “ Et germi-
 nare feciſti eos, i. e. patres noſtros. Houbigant.
 “ Anſwering to תטעם.” Dr. Lowth in Mr. Mer-
 rick’s note on this place.

At the beginning of this verſe there ſeems to be
 an inſtance of two readings inſerted in the text:
 ידך אתה *Thou, thine hand.* One manuſcript omits
 ידך *thine hand.* The Septuagint and Syriac verſion
 omit אתה and retain ידך.

Verſe 5. *O my king and.*] Συ εἶ ὁ βασιλευς μου καὶ
 ὁ θεος μου, ὁ ἐντελλομενος ταῖς ſωτηριαῖς Ἰακώβ, Septuagint.
 Therefore I have ventured to read אתה מלכי ואלהי
 מצודא.

Verſe 7. *Not in our bow.*] Non enim arcubus
 noſtris fidimus, neque armis noſtris ut liberent nos,
 Syriac. Therefore I read

כי לא בקשתנו נבטח

וחרבנו לא תושיענו

Verſe 10. *Caſt us off.*] Three MSS. of Dr. Ken-
 nicott’s collation and one of De Roſſi’s have ונחתנו ;
 and the Syriac and Arabic verſions and the Targum
 have the pronoun inſerted.

Verſe

Verse 11. *Despoil us.*] Four MSS. of Dr. Kennicott's collation have לנו instead of למו, and the correction is supported by the Syriac, Arabic, and Æthiopic versions and the Targum.

Verse 16. *Our confusion.*] One manuscript, written A. D. 1281, has כלימתנו instead of כלמתי, and therefore I read כלמתנו. Another very antient manuscript has ננדרו in the place of נגדי, and two copies have כסתנו for כסתני.

Verse 23. *For slaughter.*] One manuscript collated by De Rossi had originally לטבחה *ad occisionem*, here.

Verse 24. *Forget us.*] One manuscript collated by De Rossi has תשכח instead of תזנח. The Syriac translator appears to have read תשכחנו.

Verse 27. *Thy name.*] Ἐνεκεν τοῦ ὁσίου ὀνόματος σου, Septuagint. Propter nomen tuum sanctum, Arabic. Therefore I read שמך instead of חסדך.

XLV.

Verse 1. *To him that giveth victory.*] למנצח is omitted in three MSS. and probably ought not to be inserted here; for the title seems to be perfect without it.

Six-stringed instruments.] “Vox Hebræa variâ
 “quidem est significatione, sed origine certâ; de-
 “ducitur enim ab alterâ voce Hebraicâ quæ signi-
 “ficat sex, ut docet Kimchi. Quamobrem tam de
 “instrumentis hexachordis, quam de floribus li-
 “liorum dicitur, quia his sena sunt folia, et illis
 “chordæ senæ.” Leigh’s *Critica Sacra*.

Verse 2. *Boileth over.*] “רוש Verbum hoc non
 “solum eructare, sed etiam præ calore et fervore
 “ebullire, ut fit in patellâ, significat.” Leigh’s
Critica Sacra.

I will rehearse.] אמר is in the future, and has a future signification here.

Move swiftly, hastening to repeat.] In the English Bible this line is rendered, *My tongue is the pen of a ready writer*; and with this rendering the versions in the Polyglott agree. But I must own, I do not see how the tongue can be called a pen. If, as the
 Targum

Targum explains it, the line contains a simile between the tongue and a pen, it is not an adequate one; for speech uttered by the tongue is more swift than the pen of the readiest writer.

I take עַט to be the imperative mood of the verb עָטָה festinavit. One manuscript of great antiquity and four other copies have סַפֵּר instead of סוֹפֵר. The word סַפֵּר signifies *to relate, to rehearse*: see Genesis xxiv. 66. Instead of מְדַר one copy has מָהַר from the verb מָהַר *to hasten*.

The line thus construed expresses the fire and impetuosity of the poet, whose tongue could hardly utter words fast enough to keep pace with the rapid flow of his ideas; and it is perfectly parallel to that with which the ode commences,

Mine heart boileth over with a good subject.

Verse 4. *Is girt.*] חָגוּר is the participle passive, not the imperative mood. The former verse described the beauty of the person, and the graceful speech of the king; this—his might and majestic mien.

Verse 5. *Prosper.*] The word וְהִדְרִיךְ, which begins this verse in the Hebrew, has probably been repeated by the mistake of a transcriber, it being the last word of the preceding verse. It is wanting in two copies, one of which is a very ancient manuscript.

In the cause of.] על דבר Propter. Genes. xii. 17. Noldius.

Shall shower down.] Instead of ותורד the very learned Archbishop Secker proposed reading ויתורה; but he construed that reading thus,

“ And thou shalt teach thy right hand.”

But I have ventured to take תורה as a third person feminine of the future tense, and to understand it in that sense in which the verb ירה is used in the Hiphil conjugation, Hosea vi. 3. x. 12.

Verse 6. *The sons of thy bow.*] The Chaldee Targum has here preserved three words, which are quite necessary to the sense: ובני קשתך ישתלחון Et filii arcus tui immittentur. “ In Job xli. 19. an arrow is called בן קשת the son of the bow.” See Dr. Sharpe’s Letters, containing a new method of learning the Hebrew language, page 15. The line thus restored is parallel to that which precedes it :

Thine arrows shall be sharp.

Verse 7. *O king.*] I apprehend that הנלך belongs to this line, and that is a vocative case. I insert the verb הכין after כסאך, and construe אלהים as a nominative case. The expression הכין כסאו is to be found Psalm ciii. 19.—See Bishop Hare’s notes. The translation of this and the following verse in the English Bible is

“ Thy

“ Thy throne, O God, is for ever and ever ; the sceptre of thy kingdom is a right sceptre ; thou lovest righteousness and hatest wickedness, therefore God, *thy God*, hath anointed *thee* with the oil of gladness above thy fellows.”

One has need only to ask the questions, *Whose God was it that anointed ? and whom did he anoint ?* to see the necessity of making some alteration.

Verse 9. *With myrrh.*] Perhaps these were the drugs, with which the oil for the anointing of the kings of Israel and Judah was prepared. Two of them, the myrrh and the cassia, are the same with those from which the oil for the consecration of Aaron and his sons was commanded to be made. See Exodus xxx. 23.

And cassia.] One very antient manuscript and three other copies have וקציעות.

From the sanctuary of Jehovah.] מן היכלי is the present reading in the Hebrew. Upon no better authority than mere conjecture I have ventured to read מן היכל יהוה. The writing יהוה contractedly by an ם only, and then erroneously adding that ם to the end of the preceding word, has not been unusual ; see Kennicott's Dissertat. General. sect. 25.

The poet, having described the beauty, the majesty, the dignity, the might, the justice, and the holy appointment of the prince, uses this last image to give the very highest idea he could of the solemnity

lemnity and sanctity of his robes, and tells us, “ that all his garments came from the sanctuary of “ Jehovah,” i. e. were of the same kind with those used there.

“ Hebræorum sacerdotum ac præcipuè pontificis
 “ maximi, solennibus vestimentis induti, is erat
 “ ornatus, ita ad decorem et gloriam composita
 “ species, ut apud eos, quorum in animis cum
 “ tanto splendore conjuncta erat sanctitatis opinio,
 “ nihil omnino augustius cogitari potuerit. Hâc
 “ itaque imagine utuntur Hebræi in signandâ no-
 “ tione eximii decoris, aut perfectâ supremæ ma-
 “ jestatis formâ exprimendâ.” Lowth de Sacra
 Poësi Hebræorum Prælect viii. pag. 71.

The Syriac version has nothing at all of ivory here. Myrrham, et cassiam, atque stacten redolent omnia vestimenta tua, ex æde præcipuâ deprompta, et e domo meâ, te lætificaverunt, Syriac. Ex æde præcipuâ seems to be the rendering of מן היכל : and e domo meâ appears to be the translation of another expression synonymous to מן היכל. There is not any such word at present in the text, but there are all the letters of it except two, which may have been lost. We have מני in the text, and the word מנוה compounded of the preposition מ, the noun נוה *an habitation*, and the pronoun י, would signify the very thing express'd by the Syriac version, e domo meâ, *from mine house*.

Perhaps

Perhaps then this may be an instance of a marginal gloss, or correction, having crept into the text, which indeed is suspected, if not proved, to have been the case in other places: see Kennicott *Dissertat. General. sect. 18, 19.* The original reading here might have been

כל בגדתיך מן היכל יהוה

Instead of which some copies might have had

כל בגדתיך מנוה יהוה

From the abridged way of writing יהוה one of these readings came to be מן היכלי and the other מנוה. This difference of the copies being observed by a transcriber, he placed the word מנוהי in the margin, together with שן (which, in the Hiphil conjugation, signifies *to alter or change*), to shew that it was an alteration of the reading in the text, into which this was afterwards injudiciously inserted by another copyist.

Verse 10. *Make thee rejoice.*] שמחוד seems to me to belong to this line.

Verse 11. *Hearken, O daughter.*] The next eight lines are addressed to the queen. It appears, from this latter part of the psalm, that it was an epithalamium, composed on the marriage of one of the kings of Judah.

Verse 14. *Her appearance.*] I have ventured to read פניה instead of פנימה. *Omnis gloria filiae regis intus est, Syriac.* But then the psalmist is describing

describing the dress and external splendour of this personage; and from the parallelism of the lines we are led to expect a word corresponding with לבושה *ber vesture*.

Verse 15. *She is brought with rejoicing.*] The next three lines describe the festivity and joy of the nuptial procession. “ יבל afferre vel adducere significat, idque cum gaudio et lætitiâ, vel ejus qui ducit, vel ejus qui ducitur, ut variis exemplis ostendit Serrarius in Jos. vi.” Leigh’s *Critica Sacra*.

Verse 16. *Coming with her.*] Two MSS. have לה in the place of לך, and the correction is confirmed by the connection of the sense; for the king being spoken of in the third person in the next line, this line would hardly be addressed to him in the second, as the sentence does not conclude till the end of the next line.

Verse 17. *In the place of.*] In loco patrum tuorum erunt justii filii tui, Targum. “ תחת in loco Genesis ii. 21. Exod. xvi. 29.” Noldius.

XLVI.

Verſe 1. *Together with virgins.*] This ode appears to be a thanksgiving for ſome victory or deliverance. The expreſſion על עלמות has by ſome been underſtood to ſpecify the muſical inſtrument, which was uſed to accompany the ſinging of it. But the word עלמות ſignifies *a virgin or maiden*, and עלמות is the plural of it, as may be ſeen Cantic. i. 3. and the prepoſition על ſignifies, according to Noldius, cum, unà cum, in ſome places : ſee Eccl. xii. 14. and I. Sam. xiv. 32.

That the women joined in concert with the men, or elſe ſang in anſwer to them in celebrating the victories or the deliverances of the Jewish nation, may be ſeen by the ſong of Miriam and the women at the Red Sea. In the apocryphal book of Judith the ſame cuſtom is largely deſcribed ; chap. xv. 12, “ Then all the women of Iſrael ran
 “ together to ſee her, and bleſſed her, and made
 “ a dance among them for her ; and ſhe took
 “ branches in her hand, and gave alſo to the wo-
 “ men that were with her ; and they put a garland
 “ of olive upon her and her maid that was with
 “ her, and ſhe went before all the people in the
 “ dance,

“ dance, leading all the women : and all the men
 “ of Israel followed in their armour with garlands,
 “ and with songs in their mouths. Then Judith
 “ began to sing this thanksgiving in all Israel,
 “ and all the people sang after her this song of
 “ praise.”

Verse 5. *But the streams of a brook.*] Τα ποταμια
 τα ὀρηματια εὐφρανσαι την πολιν τῶ Θεῶ, Septuagint.
 I have ventured to read ופלגי נהר instead of נהר
 פלגיו.

Mr. Green understands this of the waters of Siloam, whose stream ran near to Jerusalem, and was beneficial and pleasant to its inhabitants. The peaceful brook is opposed to the roaring and tempestuous ocean ; one an emblem of the small force that defended Jerusalem, the other of the tumultuous and numerous troops that attacked it. Thus in Isaiah, “ the waters of Siloam that flow gently,” are opposed to “ the waters of the river strong and mighty, even the king of Assyria and all his force.” See Lowth’s Isaiah, viii. 6. and the learned Bishop’s note.

XLVII.

Verse 2. *O all my people.*] One manuscript has כל העמי, which seems to me preferable to כל העמים *O all ye peoples.* For what cause of joy was it to other nations, that God had “*subdued peoples under the Jews, and nations under their feet?*”

Verse 3. *Above all Gods.*] Some MSS. collated by De Rossi, have על כל אלהים here instead of על כל הארץ. The same expression occurs Psalm xcv. 3. and therefore I think it may be the best reading.

Verse 5. *With us.*] לנו The particle ל signifies *with*, Jeremiah x. 13.

Verse 6. *Is to be extolled.*] Compare with this the last line of this psalm : נעלה being used there, I have ventured to read נעלה here instead of עלה.

Verse 8. *Exquisite song of praise.*] Michaëlis renders משכיל thus in his German translation of the Bible.

Verse 10. *Before the God.*] עם coram, Job ix. 2. Noldius.

Our shield.] Bishop Hare read מגננו, which seems

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to suit best with the sense. The beginning of the twenty-fourth Psalm has some resemblance to this line.

XLVIII.

Verse 3. *The glorious walls.*] The Genoa edition of the Psalms, printed A. D. 1516, has צפין instead of צפון, and one manuscript has the letters פון of the word צפון on a rasure. I have ventured to read ירכתני צפון instead of ירכתני צבי. The word ירכתני signifies *walls*, Amos vi. 10. I. Kings vi. 16.—“ צבי decus, gloria,” Leigh’s *Critica Sacra*. The expression that occurs Daniel xi. 45. להר צבי קדש *on the glorious holy mountain*, seems to me to resemble this very nearly. Compare also Jeremiah iii. 19. נחלת צבי, and Ezekiel xx. 6. where (as the learned Dr. Blayney observes) “ the land of promise is styled לכל הארצות צבי a glory among all lands.”

Verse 5. *And passed.*] Et tranfierunt simul, Syriac. Therefore I have inserted the copulative.

Verse 8. *As suddenly as.*] One manuscript of Dr. Kennicott’s collation has כרוח, and two of De Roffi’s

Roffi's collation seem to support that reading. The expression is elliptical, and it is necessary to supply *suddenly as* to fill it up. The east wind here spoken of might perhaps be a kind of tornado. See Mr. Merrick's note on this place.

Verse 9. *Of the city.*] בעיר The preposition ב signifies *of* or *concerning*, Leviticus v. 21. See Noldius.

Verse 15. *To all eternity.*] Ἐἰς τὰς αἰῶνας, Septuagint. A very large number of copies, both of De Roffi's and Dr. Kennicott's collation, have עלמות in one word. Symmachus renders this expression by τὸ διηνεκές perpetuum.

XLIX.

This very difficult psalm has much employed the learned. A translation of it by a clergyman is given in the appendix, No. 4, at the end of the notes on Mr. Merrick's metrical version of the Psalms. But I do not think he has discovered the right meaning and purport of it. The object of it seems to me to be to expose the folly of those, who place a confidence in their power and wealth,

K 2

when,

when, after all, neither of these can ransom their souls from death and their bodies from the tomb, while the author professes himself to believe, that God will redeem his soul from the power of the grave, and receive him: it concludes with an exhortation to others not to be alarmed at the increasing wealth of any one, for that it shall be of no use to its possessor in his latter end, but that he shall perish notwithstanding his riches.

Verse 6. *I will attract.*] אָטָה seems to me to be of the Hiphil conjugation here, and signifies *I will cause to incline*. I also read אָוִיִּים instead of אָוִי; the final ם has been often omitted by transcribers; see Kennicott's Differtat. General. sect. 26. Both this construing of אָטָה and the correction of אָוִי into אָוִיִּים are necessary to make this line correspond with the preceding two lines, and with that which follows it.

Dark sayings.] Προβλημα μὲ, Chrysostom. and the Septuagint. חוֹד acutè dixit, obscurè locutus fuit. Leigh's Critica Sacra.

Verse 6. *Fraudulent.*] “ עָקַב *supplantavit, de-*
 “ *fraudavit, circumvenit*, and hence the participle
 “ עָקְבֵי *those who would supplant and hurt me, sup-*
 “ *plantatorum meorum*, says Michaëlis. The Syriac
 “ and Arabic versions render it *hostes mei*. The
 “ psalmist here speaks of men, who were enemies
 “ to his religion rather than his person; who were
 “ his

“ his enemies, because enemies to his God.” Mr. Merrick’s Appendix, page 301.

Verse 7. *Who boast themselves.*] There seems to be an ellipsis of אֲשֶׁר before the verb יִתְהַלְּלוּ.

Verse 9. *The precious ransom.*] The word יָקָר is used as a substantive in this sense, Zachariah xi. 13. The eighth and ninth verses are thus rendered in the Septuagint. Ἀδελφος ἔ λυτρωται, λυτρωσεται ἀνθρωπος; ἔ δωσει τῷ Θεῷ ἑξίλασμα αὐτου, και την τιμην της λυτρωσεως της ψυχης αὐτου. But such phrases as פָּדָה יִפְדֶּה are frequent in Hebrew, the participle being added to the verb to give it emphasis. Thus in Genesis xxii. 17. בָּרַךְ אֲבִרְךָ וּרְבֵה אֲרֵבֶה אֵת זֶרְעֶךָ and Genesis ii. 17. מוֹת תִּמּוֹת.

His life.] I read נִפְשׁוּ, as the authors of the Septuagint, Arabic version, and the Targum seem to have done.

When it ceaseth.] The conjunction ו sometimes signifies quando, *when*. (See Judges xix. 1.) And in some places, especially before a verb of the future tense, it has the signification of ut, or ita ut, *so that*. (See Numb. xxiii. 19.) It has the first of these senses in this verse, and the second in the next.

Verse 10. *And might not fear.*] The Syriac version has the copulative.

Verse 11. *Subtil men.*] The word חָכָם is rendered thus in the English Bible, II. Sam. xiii. 3.

Verse 12. *And their tomb.*] Και ὁ τάφος αὐτῶν ὁμοῖα αὐτῶν εἰς τὸν ἄβυσσόν, Septuagint. The reading קברם is supported by all the other antient versions in the Polyglott; and the Septuagint, Vulgate, Arabic, and Æthiopic versions insert the copulative. Therefore I read קברם וקברם instead of קרבים.

Verse 13. *Receiveth not instruction.*] I think ילן should be יבן, as it is below in the twenty-first verse, ἰβαντες, Septuagint; and the authors of the Syriac, Arabic, Vulgate, and Æthiopic read יבן, the Targumist alone ילן.

And is like them.] Two copies (one of them a manuscript, the other a printed edition) of Dr. Kennicott's collation, and two copies of De Roffi's collation, have נדמה instead of נדמו. From the antient versions, I am inclined to think the true reading would be נדמה למו ואי נדמוֹתיהם אֲנִי, Septuagint. Et par illis, Arabic. Et similem se fecit illi, Syriac.

Verse 14. *Like sheep.*] The copy, from which the Syriac version was made, seems to have had the word כצאן before סלה instead of after it. Et de muni ore suo pascentur, ut pecudes. Diapsalma, Syriac.

Verse 15. *Death feedeth.*] “ רעה signifies not only “ to feed, but to feed upon and lay waste; and thus “ we render it in Micah v. 6. *They shall waste Assyria with the sword.* See also Psalm lxxx. 14.”

Appendix to the notes on Mr. Merrick's version,
No. 4. page 304.

They descend.] ירדו may be derived from ירד *to descend*, as well as from רדה *to rule*. “ Scholiaſtes
“ hoc loco refert ex Theodotione κατακατηστανται
“ deducentur.” Nobilii not. in Septuag. See
also Mr. Merrick's Appendix, No. 4.

As well as the righteous.] Instead of בם ישירים I
have ventured to read on no better authority than
conjecture במישרים. The letters כ and ב have often
been taken one for the other, and one word has
sometimes been split into two.

The tomb.] In verse 12, the word קבר *tomb* was
transformed into קרב *near*; here it seems to have
been changed into בקר *morning*. We can have but
little doubt of this, when we observe that the word
is to be parallel to בלות *destruction* in the next line.

And their strength.] Near fifty copies (among
which are some of the best and most antient MSS.)
have וצורם; this signifies literally *and their rock*,
but rocks having been used as places of strength,
the word צור has thence come to signify metapho-
rically *strength*. Symmachus and Aquila rendered
צורם as I have done; see Nobilii not. in Septuag.

Their habitation.] From זבל *habitavit* come זבל
“ and זבול and זבלה *habitaculum*; and מזבל with a
“ very different, but a very common formative
“ letter, is as regular a noun as either of them.

“ Most verbs give different nouns ; some of which
 “ occur frequently and others but seldom. Yet
 “ מַמְלָכֹת is allowed to signify *regnum* as well as
 “ מַלְכוּת, and so may מִזְבֵּל and זְבוּל or זָבֵל equally
 “ signify *habitaculum*. From אָכַל *comedit*, are de-
 “ rived אָכַל, אֹכֵל, מֵאֵכֵל, and מֵאֵכֵלָת, all signifying
 “ *cibus*, with numerous other instances.” Appendix to Mr. Merrick’s notes, No. 4. page 305.

Instead of לו at the end of this verse I read לָמוֹ, as most of the antient interpreters seem to have read.

Verse 19. *And may be oppressive.*] Five copies, one of which is a manuscript of about 600 years old, have וַיִּדַּךְ. The word יִדַּךְ may be the future from דָּוָךְ or דָּכָה *to crush* or *oppress*.

Do him good.] One copy of De Roffi’s collation has לו תִּשִּׁיב, and that reading is supported by all the versions in the Polyglott ; the Targum alone is in favour of the reading לֶךְ תִּשִּׁיב.

Verse 21. These two lines should doubtless be the same with the thirteenth verse,

L.

Verse 1. *The mighty God.*] אל אלהים, Hebrew. Deus fortis, Targum. In Hebrew the word אלהים is placed after the name of any thing to express its excellency, greatness, or might. Thus in Psalm lxxx. 11. ארזי אל *the great cedars*, and Genesis xxiii. 6. נשיא אלהים *a mighty prince*.

Al... 10.

Shall speak.] This verb is rendered in the Arabic version by one of the future form. As most of the verbs in the exordium of this psalm are in the future form in the Hebrew, I think we should read דבר ידבר instead of דבר.

Verse 2. *Shall shine forth.*] הופיע is of the præterite form; but more than fifty copies (among which are some of the most antient manuscripts of Dr. Kennicott's collation) have יופי, which are the four first letters of יופיע the future tense.

Verse 3. *It shall be exceedingly tempestuous.*] Et circa ipsum inflammabitur valde, Syriac. It seems therefore, that the Syriac translator read ישערה instead of נשערה. The three verbs הופיע דבר and נשערה are the only verbs in the præterite form in the Hebrew to the end of the sixth verse. The six other verbs, which are in these verses, are in the future

future form ; for which reason I think that these should be so too.

Verse 6. *And the heavens.*] It seems necessary to the sense to transpose the fifth and sixth verses.

Verse 5. *Above sacrifice.*] Versamlet mir meine heiligen, die den bund mehr achten denn opfer. Gather me mine holy ones, that regard the covenant more than offering. German translation by Martin Luther. **Gather my saintes together unto me, those that set more by the covenant than by any offerynge.** Matthews's Bible. Ponentes testamentum ejus super sacrificia, Arabic.

Verse 9. *Nor from thy folds.*] Neque de gregibus tuis hircos, Vulgate. The rest of the versions in the Polyglott agree with the Vulgate here, and so does the Targum.

Verse 11. *Fowl of the heavens.*] Ἐγνωνα παντα τα πτερωα τα ζωνα, Septuagint. Agnosco omne volatile cœli, Syriac. All the other versions in the Polyglott support the reading השמים instead of הרים *mountains*. One manuscript of Dr. Kennicott's collation has השמים הרים, which is an instance of two different readings being both inserted in the same copy, one after the other.

Verse 14. *And offer thy prayers.*] سَلَّمَ in the Arabic language in the fourth conjugation signifies committere res suas Deo. It seems probable therefore

fore that שלם in the Hebrew language might have had some such sense. The Septuagint renders נדריך τας εὐχας σου, and εὐχη signifies both a *prayer* and a *vow*. “S^tus Augustin. preces tuas.” Nobilii notæ in Septuag. The construing *pay thy vows* does not seem to me to convey a sense sufficiently different from *sacrifice*.

Verse 20. *Falsely*.] תשב is the reading at present in the Hebrew. But as the word is to be parallel to דפי *scandal* in the next line, it seems likely that כזב is the true reading, more especially as the Targumist seems to have had both תשב and כזב in his copy. Sedebis contra fratrem tuum, loqueris mendacium. Targum.

Verse 21. *Can I be silent*.] והחרשתני. The ה in this word seems to mark an interrogation.

Can I be still.] Two copies (one a manuscript, the other a printed edition) have דמיתני in the first person. The verb דמה signifies *to be still, to rest*. Joshua x. 12.

Shall I indeed be.] The word היות is the infinitive mood of the verb היה, as גלות is from the verb גלה. It is common in Hebrew for a verb to have its infinitive mood or participle joined with it to make it emphatical.

Verse 21. *I will reckon for thy crimes*.] ערך signifies *to estimate or value*, Leviticus xxvii. 8. 12. *To tax or charge with a certain proportionable payment,*

ment, II. Kings xxiii. 35. Instead of לעיניך I had ventured to read upon conjecture only לעוניך. But I since see, from the notes of Nobilius on the Septuagint, that Theodoret rendered this line παραζησῶ κατὰ προσωπον σου τὰς ἀμαρτίας σου. Perhaps therefore we should read אערך לעיניך עוניך or אערך לפניך עוניך

I will set thy crimes before thine eyes.

Verse 23. *Glorifieth me.*] Nine copies have יכבדני.

That is upright.] Bishop Hare conjectured we should read ותם דרך; και τῶ ἐυτακτως ἔδυσοντι, Symmachus.

My salvation.] “Salutare Dei. Ita S. Cypr. et
 “ S. August. et Vulgata et psalteria Romanum et
 “ Æthiopicum. In aliis libris Græcis est σωτηριον
 “ μὲν salutare meum, quod habet psalterium Arabi-
 “ cum.” Nobilii not. in Septuag. ostendam ei
 viam salutis ejus, Syriac. Therefore I think we
 should read ישועתי instead of בישע אלהים, as there
 is evidently a difference among the versions, and
 ישועתי seems to suit the place best.

LI.

Verse 3. *My crime.*] Deleas culpam meam, Arabic. Ἄνομημα μὲ, Septuagint. So also the Vulgate, and the Æthiopic: and it is פשעי in the singular number both here and in the fifth verse.

Verse 6. *Privately against thee.*] The translation of this line in the English Bible is, *Against thee only have I sinned*; yet surely he had sinned also against Uriah, in first debauching his wife, and then killing him by the sword of the children of Ammon. God says of this action of David [II. Samuel xii. 12.] *For thou didst it secretly*, בסתר. The sense therefore of לבדך in this place must be, that the crime was known only to God, and that he alone knew it.

Thou art clear in thy judgment.] Vinces in judiciis tuis, Syriac. Purum te reddes, cum judicaveris, Targum. These interpretations may help to understand the Septuagint rightly; κατασκευάζει σε. The verb κατασκευάζει is in the middle, not in the passive voice, and the phrase ἐν τῷ κατασκευάζει σε signifies cum tu judicas. I take notice of this the rather, because the passage being cited by St. Paul, Romans iii. 4. (and the Septuagint version of it having

having been inserted instead of the Hebrew which the Apostle quoted) our translators seem to have mistaken the sense of it; for they render it, *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* But who shall judge the Almighty?

Verse 8. *Teach me.*] תודיעני is in the future form, and I think it should be rendered optatively or imperatively.

The hidden and secret things.] Τα ἀδηλα και τα κρυφια της σοφιας σου, Septuagint. Inenarrabilia et occulta sapientiae tuae, Æthiopic. Perhaps we should read טהות וסתר.

Verse 14. *A princely spirit.*] Και πνευματι ἡγεμονικῳ σημιζον με, Septuagint.

The twentieth and twenty-first verses seem to have been added by some other person, perhaps about the time of the Babylonish captivity, for they appear not to have been written by David, nor to have any great connection with the rest of the psalm.

LII.

Verse 3. *Art thou mad.*] The verb הלל in the Hithpaël conjugation signifies *to be mad or distracted*. Jeremiah xxv. 16.

Verse 4. *Against the pious.*] Adversus innocentem quotidie iniquitatem meditatur lingua tua, Syriac. Perhaps we should read אל חסיד instead of חסיד אל, and should understand אל to be a preposition.

Executing slaughter.] An edition of the Psalms printed at Cologne A. D. 1518, has דמיה instead of דמיה, which (whether it be a variation made by accident or design) suggests to me, that דמים *caedes* might perhaps have been the word in the text originally. The letters ה and ם have sometimes been mistaken for each other by the sheets of the manuscripts being ruled before they were written, and the letters ד and ר have often been confounded. That *a razor* is a very proper instrument to be compared to any thing that executed *slaughter*, every body will be ready to allow, though they will be at a loss to make out how it can resemble any thing that executes *deceit* or *fraud*. The occasion of the psalm is also strongly in favour of the correction. The title tells us that it was written when
Doëg

Doëg the Edomite had told Saul, that David had gone to the house of Abimelech; upon which, as we are informed [1. Samuel xxii.], Doëg, by Saul's orders, slew fourscore and five persons that did wear a linen ephod, and smote Nob, the city of the priests, with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep. So that it appears from the history that there was a great *slaughter*, but nothing like *deceit or fraud*.

Verse 7. *Thy tabernacle.*] Ex habitaculo tuo, Arabic. The Syriac, and some copies of the Vulgate, and some Greek copies also, supply the pronoun. Therefore I read אהלך.

Verse 8. *Concerning him.*] There is a change of person here. The Mighty One has till this verse been spoken *to* in the second person, but here he is spoken *of* in the third.

Verse 11. *Thee, O Lord.*] Gratias agam tibi, Domine, Arabic.

And I will spread abroad, &c.] Et prædicabo nomen tuum in generationem generationum coram justis tuis, Syriac. Therefore that translator read אהרה שמך לדור ודור לנגד הטידיך and all the other antient interpreters appear to have read לנגד, as he did; the difference between אהרה and אקה is not very great, but לדור ודור instead of כי טוב is a greater variation than we usually meet with.

LIII.

This psalm is very nearly the same with the fourteenth. The chief difference between them is in the sixth verse, but the difference there is too great to be attributed to any errors in transcription. It might have been a variation purposely made, after the psalm was composed, in order to adapt it to another occasion.

Verse 1. *Concerning profaneness.*] Ad laudandum, ob retributionem impiorum blasphemantium nomen Domini, Targum. The Targumist seems to have derived מחלה from חלל to *profane*.

Verse 3. *Aram.*] See the notes on Psalm xiv.

Verse 6. *The polluted.*] Robur exercituum flagitiosorum, Targum. This seems to suggest two readings, חנה *the polluted*, and חניך *thy besiegers*. The first agrees best with the title of the psalm, but the last is that which is nearest to the reading at present in the text, and Aquila has ὄσα των παρεμβалοντων περι σε.

Verse 7. *They were put to confusion.*] Κατησχυσθησαν, Septuagint. The Syriac, Vulgate, Arabic, and Æthiopic agree with this rendering of the Septuagint. Therefore probably the right reading

would be בּוֹשׁוּ or בָּשׁוּ instead of הַבִּישְׁתָּה, of which last word there are six different readings in different copies.

LIV.

Verse 5. *For the proud.*] Four copies of Dr. Kennicott's collation, and twelve of De Roffi's have זָרִים here, which Archbishop Secker conjectured from the Targum to be the right reading.

Verse 6. *The supporter of my life.*] Ἀντιληπτῶρος τῆς ψυχῆς μου, Septuagint. Suffultor animæ meæ, Syriac. Therefore I read מַסְמַךְ instead of בַּסְמְכִי.

Verse 9. *Save me.*] הַצִּילֵנִי is an imperative, and I think that רִאֲתָה should be תִּרְאֶה in the future form, otherwise these two last lines will not agree with the rest of the psalm. The Targum supplies the word נִקְמַת *vengeance* in the last line, and it is evidently necessary to the sense.

LV.

Verfe 2. *And affift me.*] וענני literally *and answer me*; but the answer defired is *affiftance*.

Verfe 9. *The devouring whirlwind.*] The verfions in the Polyglott add the word בלע to the beginning of the next line, and render it as a verb in the imperative mood. But it feems to me to be a participle, and to be the epithet of סער *the whirlwind*, as סעה *impetuous* is the epithet of רוח *blast*. The description of that kind of whirlwind, which fometimes happens in the deserts between Egypt and Nubia (cited from Maillet by Harmer in his Observations on diverfe Passages of Scripture), will fhew the propriety of the phrafe *devouring whirlwind*. “ People ought to think themselves very
 “ happy when this wind, which is always besides
 “ very violent, doth not raife large quantities of
 “ fand with a whirling motion, which, darkening
 “ the air, render the guides incapable of discerning
 “ their way. Sometimes whole caravans have been
 “ buried by these means under the fand, with
 “ which this wind is frequently charged.” Harmer’s Observat. vol. i. p. 58.

Verfe 11. *They go round.*] Die nocteque circum-

L 2

eunt

eunt muros ejus, Syriac. Die totâ ac nocte circumdant arces ejus, Arabic. Die ac nocte circumdabunt eam, Targum. More than fifty copies have יסובבה as the Targumist read; and it is plain the verb should be plural, either יסובבו or יסובבה.

Verse 16. *Let death come.*] “ ישי מוות disjunctim “ ac duobus verbis plurimi codices utriusque collationis, etiam Hispanici præstantiores.” De Rossi. This reading is also supported by the ancient versions, and by the translations of Symmachus and Aquila.

Verse 19. *That assault me.*] Ἄσπεσται ἐγγύς μου, Septuagint. Perhaps מקרבים would be the right reading. The verb קרב signifies *to advance against as an enemy*, Psalm xxvii. 2. It has there the preposition על and here the preposition ל after it.

Against me.] עמדי contra me, Genesis xx. 9. Exodus xvii. 2. Noldius. “ S. Hieronymus, *Multi enim fuerunt adversum me.*” Nobilii notæ in Septuag.

Verse 20. *That inhabited antiquity.*] Ὁ ὑπαρχων πρὸ τῶν αἰώνων, Septuagint. One copy of Dr. KenNICOTT's collation seems at first to have had יושב instead of וישב. And a Bible published at Venice 1739, has a note in the margin, that the vau is redundant, as though it were written יושב. The authors of the Syriac, Arabic, and Vulgate versions appear

appear to have read יושב. Compare Isaiah lvii. 15.
שכן עד.

“ For thus saith Jehovah, the high and the
lofty,

“ Inhabiting eternity, and whose name is the
holy One.”

Reformation in them.] Ἀνταλλαγμα, Septuagint.
הפילות. “ Schultens treats at large on this root on
“ Proverbs xxxi. 8. The sense he gives to this
“ place in Psalm lv. is, *Quibus nullæ sunt succes-*
“ *fiones melioris vel vitæ vel æconomix:* but he pro-
“ poses it with much diffidence.” Dr. Lowth in
Mr. Merrick’s note on the place. ἔ γὰρ ἀλλασ-
σονται, Symmachus. Ὅις ἐκ εἰσιν ἀλλαγαι αὐτοῖς,
Aquila.

Verse 21. *They have laid.*] The Arabic version
gives reason to think that it is a number of men, not
one single person, that is spoken of in this and the
following verse: and the Syriac renders this verse,
Extenderunt manum contra proximum suum et
prophanaverunt fœdus illius. Therefore I read:

שִׁלְחוּ יָדֵיהֶם בְּשִׁלְמוֹהֶם
הִלְלוּ בְרִיתָם
חִלְקוּ מַחְמַאת פִּימוֹ
וּקְרַב בִּלְבָמוֹ
רְכוּ דְבָרֵימוֹ מִשְׁמֵנוּ

It appears from the notes of Nobilius, that Sym-

machus read ללו, for he has rendered the word παρεβησαν, and that he had פיו and לבו in his copy : λειότερα βετυρα τα ζοματα αυτων, πολεμει δε η καρδια εκασα αυτων, Symmachus.

Verse 23. *Place thy reliance.*] Επιρριψον επι κυριον την μεριμναν σα, Septuagint. Projice super Dominum spem tuam, Targum.

This verse is plainly addressed to the person praying, and therefore must have been sung by some one else. I am inclined to think, that from the beginning of the twentieth verse to the end of this was a response made by a chorus of attendants : the whole of this passage speaks of Jehovah in the third person, but the remaining verse is addressed to him in the second person ; therefore, I apprehend that must have been performed by the same person who sang the first part of the composition. Probably the psalm might have been composed during the rebellion of Absalom.

The bloody, &c.] I have transposed two lines here.

LVI.

Verse 1. *On the affliction.*] The verb ינה signifies *to oppress or afflict*, whence I apprehend, that ינת may be a noun derived from it, signifying *oppression or affliction*. *M. P. 11.*

Instead of אֱלֹם *dumb*, I conjecture that we should read אֱלִים *the mighty, the brave*.

It is difficult to conceive why the psalm should be entitled, *Upon the dove dumb in distant places*; but the reason why it should be entitled, *On the affliction of the brave, that were at a distance*, is plain from the next words, which tell us the psalm was written by David, when the Philistines had him in Gath.

The rendering of the Septuagint favours this conjecture, ὑπερ τῶν λαῶν τῶν ἀπο τῶν ἀγίων μεμακρυσμένων.

Verse 2. *Trampleth on me.*] Κατεπατήσε με, Septuagint. All the other versions in the Polyglott render שֹׁפְנִי in the same manner. Perhaps we should read שׁוֹפְנִי instead of שֹׁפְנִי.

Verse 3. *An elevated station.*] Quoniam bellantes mecum ab alto multi sunt, Arabic. The expression alludes to the high station of Saul and his followers, who had driven him out of Judæa by their persecutions.

Verse 4. *But what should I fear.*] Instead of יום אירא I read וּמִי אִירָא. The Æthiopic translator seems to have had וְאִירָא in his copy.

I sing, saying.] Instead of דברו we should probably read דבר or דובר the participle benoni. The word is written דבר in the repetition of this line below, in the eleventh verse.

Verse 7. *They watch me.*] A good edition printed at Venice A. D. 1518, has in the margin יצפוני, and several copies have יצפוני in the text. The first of these seems to me to be the right reading.

That there should be no escaping.] Instead of און I read אין, as the authors of the Septuagint, Syriac, Vulgate, and Æthiopic versions did.

Verse 9. *Before thee.*] The Septuagint, Syriac, and Vulgate seem to shew, that בננדך is the true reading instead of בנאדך. There appear to me to be two readings preserved in the text, בנאדך and בספרתך. The words הלא בספרתך were perhaps a marginal annotation of this various reading, expressing the doubt of some critics whether it should not be בספרתך instead of בנאדך.

Verse 11. *Concerning Jehovah.*] There is here another instance of two different readings being both inserted in the text :

באלהים אהלל דבר
ביהוה אהלל דבר

The

The Syriac version acknowledges but one of these phrases; and as they differ only in the words באלהים and ביהוה, we may safely conclude that one of them only is to be retained, since the superstition of the Jews concerning the word יהוה is well known.

Verse 13. *I will offer.*] The Syriac version supplies the word אובה here, and so does the Targum. Reddam sacrificia confessionum coram te, Targum. Et cum gratiarum actione sacrificabo tibi, Syriac.

Verse 14. *Before thee, O God.*] Coram te, Deus, Syriac. Two MSS. have לפניך here instead of לפני, and the correction appears to me to be necessary to the sense.

In the light of the living.] In terrâ vivorum, Syriac; and one modern manuscript has בארצות instead of באור; but the phrase *light of the living* seems to me the more poetical one.

LVII.

Verse 3. *That is kind unto me.*] Ἐυεργετήσαντά με, Septuagint. Beneficientem mihi, Arabic. Therefore I read גמל instead of גמר. The verb גמל is used in the sense of benefacere, Proverbs xi. 17.

Verse 5. *He delivereth.*] Καὶ ἐρρύσασατο τὴν ψυχὴν μου ἐκ μέσσης σαυμάτων, Septuagint. Et salvavit animam meam a canibus, Syriac. Et eripuit animam meam e medio catulorum leonum, Arabic. So also the Vulgate and Æthiopic versions. Probably either the word ויפדה or the word וישע has been lost out of the text. In the word לבאם in this line, we have an instance of the evil practice of leaving out the letter ם and supplying the place of it by Hirek longum. More than fifty copies have לבאים. The true reading according to the antient versions would be לביאים.

When I lie.] Quia dormivi, Syriac. Perhaps the conjunction ו may have been lost here.

Verse 7. *To reduce my soul.*] I take כפף to be an infinitive mood. This word seems not to have been noticed by the Syriac translator.

Verse 8. *Mine heart, &c.*] I have endeavoured to correct the latter part of this psalm by comparing it
it

it with the beginning of the hundred and eighth :
in that psalm we have,

נכון לבי
אלהים אשירה ואזמרה
אף כבודי
עורה הנבל וכנור

From which I am led to think, that the repetition of the words נכון לבי in this psalm is an error of the transcribers, and that they have put עורה instead of אף here.

The glory of Jehovah.] Instead of כבודי I have ventured to read כבוד יהוה or כבוד י.

Verse 9. *I will awaken the morning.*] The verb אעירה is in the Hiphil conjugation, and therefore is transitive, and the word השחר is the objective case after it. See Archbishop Secker's note on this place, published with Mr. Merrick's version. Milton, in his Allegro, has several expressions which bear a near resemblance to this, but particularly the following couplet :

“ *Oft listening how the bound and born
“ *Chearly rouse the slumbering morn.*”*

Mr. Wharton, in his notes on Milton's Allegro, has observed, that the same thought occurs in an elegant triplet of an obscure poet John Habington :

“ *The*

“ *The nymphs with quivers shall adorne*
 “ *Their active sides, and rouse the morne*
 “ *With the sprill music of their borne.*”

Verse 10. *O Jehovah.*] It is יְהוָה in the parallel place in the hundred and eighth psalm; and a large number of copies have יְהוָה instead of אֲדֹנָי here.

Verse 11. *Yea.*] כִּי Imo, I. Chron. xxix. 11. Noldius.

LVIII.

Verse 2. *O ye judges.*] Dr. Lowth and Dr. Durell thought that אֱלִים was the true reading instead of אֱלֹהִים.

Verse 4. *The ungodly err.*] Perhaps the verbs זָרוּ and תַּעַן should be considered as of the Hiphil conjugation, and these lines should be rendered,

“ The ungodly deceive even from their birth,
 “ The speakers of falsehood mislead from the
 time of their nativity.”

Verse 7. *He shall set his arrows.*] Intendit sagittas suas propter eos, et ipsi abscidentur, Targum. Et jaculabitur sagittas suas, donec absumantur, Syriac.

riac. A large number of copies have חצוי, and probably we should read במי *against them*, instead of כמו *like them*.

It is plain, from the construction, that two lines have been transposed here. The verb ידרך is singular, and must have a singular nominative case; but as the lines stand in the Hebrew at present, no such nominative case can be found. If the lines be set in the order in which I have placed them, the construction is easy and the sense is plain. The antient versions in the Polyglott do all shew, that the verb ידרך should be in the singular number, even though they all have the lines in the same order in which they stand in the Hebrew.

Verse 8. *They shall melt.*] Liquefiant in peccatis suis, sicut aqua defluant a se, Targum. I do not recollect that the English language has any single word, that will express *the running of a substance per deliquium* (as the chymists call it), or as salt does, when put into a damp place. If there be any such word, it ought to be used here to translate ימאטו.

Verse 9. *Like an abortion.*] A very antient manuscript has כנפל. Sicut abortivum, Targum. So also Theodotio.

Verse 10. *Sooner than the thorn could prepare.*] A manuscript written A. D. 1335 had at first יבינו *shall prepare*, instead of יבינו *shall feel*. This suggests

gests to me, that perhaps the original reading was יִכֶּנּוּ, the third person singular of the future of the Hiphil conjugation of the verb כָּנַן *to prepare, or make ready*. The word אֶמְדָּה is in the singular number.

It appears from the accounts of travellers [see Harmer's Observations, vol. i. pag. 254, 261, 264.] that there are two kinds of fuel used in the holy land. One is the dried dung of animals, which makes a fire of no great strength or quickness. The other is wood, but that chiefly brushwood, or ling, furze, heath, thorns, the pruning of vines, and such kind of substances, which make a fire that gives a stronger heat, is more quick and hasty in its effect, and is soon burnt out. An attention to these circumstances is necessary for understanding this and several other figures in the Psalms.

A fire of thorns was the most speedy method of preparing or heating a pot, and dressing what it contained, that was known in Judæa. The hasty effect of this kind of fire, when compared with the tedious process of dressing any victuals or boiling a pot by the other, might perhaps have been proverbial, as Dr. Lowth has observed in Mr. Merrick's note on this place. Compare Ecclesiast. vii. 6. and Psalm cxviii. 12. where the short duration and violence of a fire of thorns are alluded to.

Like a living animal.] See Lowth's Isaiah, notes,
page

page 78. where these two lines are thus rendered :

“ Before your pots shall feel the thorn,

“ As well the green as the dry, the tempest
shall bear them away.”

But the word חי does not signify *green* in Hebrew ; רענן and לח are the words for that idea : nor does חרון ever signify *dry* ; יבש is the word used, Ezekiel xx. 47 : nor does ישערנו signify *the tempest shall bear them away*, in any other place. The verb שער signifies “ horruit, exhorruit, quod in “ metu שערות pili erigantur, dum sanguis refugit, “ et cutis cogitur frigore quodam.” See Ezekiel xxxii. 10. - At the same time it must be acknowledged, that Symmachus has rendered this line, ἐστὶ ζῶντες (al. ζῶνται) ὡς ὀλοξήρος λαιλαψ ἄρει, and Aquila rendered ישערנו λαιλαπησει ; and that סער (a word beginning with a letter of a similar sound) signifies *a tempest*, and the verb יסער turbine *propellitur*, is used Hosea xiii. 3. and that many copies have יסערנו here. Beside all which, the Targum favours the learned Bishop’s interpretation of the place.

But כמו חי is translated ὡσει ζῶντας by the Septuagint. The word כמו, which follows, should in my opinion be כמו *in them* ; the words חרון ישערנו are translated ira conturbet eos, in the Syriac version.

That

That a living animal, thrown into a pot boiling with a quick fire, would undergo a great and sudden torture, and feel an horrid shuddering [ישער], may be easily conceived; and this, I apprehend, is the object, to which the hasty effects of the execution of divine vengeance on the wicked are here compared.

LIX.

L. P. 11. This psalm plainly begins with a prayer, and an earnest entreaty to God for protection. It could not therefore have been designed [εἰς σηλογοῦσφιαν] for an inscription on a pillar; nor was David in a situation to rear pillars, or to think of inscriptions for them at the time to which the title of this psalm alludes, i. e. when Saul sent, and they watched the house to kill him: but he might have composed and have written down this prayer, while he was waiting for an opportunity to escape unseen by those who had beset his habitation. This is, as I have before observed, an argument in favour of reading מכתב instead of מכתם.

Verse 4. *I have not transgressed.*] A manuscript written
ten

ten A. D. 1298, has פשעתי, the verb, instead of the noun פשעי.

Verse 8. *They utter iniquity.*] There seems to be a word wanting here in the Hebrew, and one redundant above at the end of the sixth verse. The word און *iniquity*, which is not necessary there, will supply the deficiency here.

Verse 9. *Among all nations.*] Eofque divulgabis inter omnes populos, Arabic. ל inter, Num. iii. 40. Noldius. Perhaps the right reading would be תלעג לכו לכל גוים.

Verse 10. *O my strength.*] Six copies of Dr. Kennicott's collation, and four of De Roffi's, have עי instead of עיו. Το κρατος μου, Septuagint.

I will sing.] Te glorificabo, Syriac. אומרה seems therefore to be the right reading instead of אשמרה. The letters ז and ש being somewhat alike in sound has probably been the occasion of the mistake.

Verse 11. *Let thy mercy.*] Deus, gratia tua præveniat me, Syriac. Several copies have חסדי instead of חסדו; but according to the Syriac חסדך would be the right reading.

Have regard to me.] The Syriac translator seems to have had תראני instead of יראני in his copy.

The word אתה has been lost out of the last line of the former verse. Deus, glorificabo te, quia tu es refugium meum, Syriac.

Verse 12. *My shield.*] Ὁ σπασσασσπασσπασσ μου, Septuagint.

gint. The authors of all the versions in the Polyglott appear to have read מנני, the Targumist alone מננו *cur shield*.

Verse 14. *And to the utmost limits.*] The copulative is in the Syriac and Arabic versions, and in some Greek copies. See Nobilii not. in Septuag.

Verse 15. *They sit with a rabble, &c.*] The psalmist compares the behaviour of his enemies to that of dogs, which were esteemed unclean animals among the Jews, as they are at this day in the Levant. They are there attached to no particular person or family, nor are they accounted the property of any one; and though some people feed them from motives of superstition, yet they must necessarily subsist in great measure on what they can seize or steal; and as they are very numerous, so they are perpetually wandering about in great troops, seeking for somewhat to devour. See Harmer's Observations, vol. i. page 220. 221. The Septuagint, Syriac, Arabic, Æthiopic, and Vulgate, omit the copulative at the beginning of this verse, and I think that יסורבו would be the right reading instead of ויסורבו. There seems to be a word lost after וילינו, וישאשש ארץ ארץ, וישאשש ארץ ארץ, Septuagint. I have ventured to supply the words *in howling*.

Verse 18. *When thou hast been.*] Instead of אלהים I have inserted אתה. But the Syriac translator

lator seems to have had both in his copy. Quia tu es Deus confugii mei, Syriac.

LX.

Verse 1. *The six-stringed lute.*] See the note on Psalm xlv. 1. “*چود* chelys, testudo, lute probably the instrument here meant.” Dr. Kennicott, in his Remarks on Select Passages of the Old Testament.

The subjects of this psalm are, the mercy which God had already shewn to his people, in delivering them by the hand of David from the miseries of the subjection to other nations that they formerly endured; an intreaty for the continuance of his favour; an acknowledgment of God’s protection of David, of the divine Providence having raised him to be king over the whole of Israel, and made him victorious over the neighbouring nations; and the whole concludes with a profession of firm confidence in the future assistance of Jehovah.

Verse 2. *After Joab returned.*] The time when this psalm was composed, seems to have been after the victory over the Edomites, which is related

I. Chronic. xviii. 12. (but is there ascribed to Abi-shai, the brother of Joab) and before the battle of Helam, which is related I. Chronic. xix. 16. where David beat the Syrians of Mesopotamia and the Syrians of Zobah. This psalm might perhaps have been sung by the armies of Israel, when they were marching out to that battle, triumphantly commemorating their former victories, and avowing their hopes of gaining another by the help of the Almighty. The pronouns in some part of the psalm being in the first person plural, and in the rest of it being in the first person singular, I apprehend it was performed in the responsive manner, David himself singing the part where the pronouns are in the first person singular, and his whole army as one great chorus, and the priests, chaunting the other.

Eighteen thousand.] In the history of this victory, I. Chronic. xviii. 12. we are told, that the number of slain was eighteen thousand. But here, as the Hebrew at present stands, it is said to have been twelve thousand. If the Hebrew numbers here have been ever expressed by letters used as numerals, the variation might be accounted for; כ being twelve, and ט being eighteen, and many instances being to be found of the corruption of ט into כ. See Kennicott's Dissertation on I. Chronic. xi. page 96. where it is plainly shewn, that many errors in numbers have arisen from the numbers

bers having been expressed by letters, and one letter having been mistaken for another.

Verse 4. *The land tremble.*] Dr. Kennicott supposes, that an earthquake had just happened. But these two lines appear to me to be figurative, and to allude to the convulsions of the state, which had lately happened in the war between the house of Saul and David. Certainly no earthquake is mentioned in the history of the time when this psalm was written.

Verse 6. *A standard.*] “ The Khalifs along with
 “ the كَلِقَاب alcâb or titles, used to send to
 “ their feudatory princes a banner, which, while
 “ they preserved their allegiance, was always car-
 “ ried before them. It was thus, that the Khalif
 “ Wathek invested Thaher ben Abdallah, about
 “ the year 873, in the principality of Khorassân.”
 Richardfon’s Dissertation on the Language, Literature, and Manners of Eastern Nations, page 269 of the second edition.

“ Albertus Aquensis telleth us, that, when Je-
 “ rusalem was taken in 1099, about three hundred
 “ Saracens got upon the roof of a very lofty build-
 “ ing, and earnestly begged for quarter, but could
 “ not be induced by any promises of safety to
 “ come down, until they had received the banner
 “ of Tancred [one of the chiefs of the croisade
 “ army] as a pledge of life. The Saracens sur-
 M 3 “ rendering

“ rendering themselves upon the delivery of a
 “ standard to them, proves in what a strong light
 “ they looked upon the giving them a banner,
 “ since it induced them to trust to it, when they
 “ would not trust to any promises.

“ Perhaps the delivery of a banner was antiently
 “ esteemed an obligation to protect, and the
 “ psalmist might consider it in this light, when
 “ upon a victory gained over the Syrians and
 “ Edomites, after the public affairs of Israel had
 “ been in a bad state, he says,

“ *Thou hadst shewed thy people hard things, &c.*

“ *Thou hast given a banner to them that fear thee.*

“ Though thou didst for a time give up Israel into
 “ the hands of their enemies, thou hast now given
 “ them an assurance of having received them under
 “ thy protection.” Harmer’s Observations, vol. ii.
 page 267.

Before me.] The present reading of the Hebrew is להתנוסס מפני קשט; but the rendering of the Septuagint is τὰ φυγεῖν ἀπο προσώπων τοξῶν, and it appears, that the authors of all the antient versions read קשת not קשט. But this does not seem to suit well with the context, which does not speak of *fleeing from the bow*, but of *victory over the enemies of God’s people*.

It is observable that the rest of this psalm tallies very exactly with the latter part of the hundred and eighth. It is not impossible, but that some
 antient

antient copyist, having remarked this, might have made a note of it thus, *מאה שמנית כב לה* *the hundred and eighth, turn to it.* This some one else might have written in another manner, abbreviating some of the words, and using the numeral ק instead of מאה, whence it might have become *ק שת ס לה*, and this the apices, which are the marks of abbreviation, being omitted, would make exactly the reading which the Septuagint points out; קשת סלה; *τὸ τοξὸν. Διαβαλμα.*

Verse 7. *And helpeth me.*] The Keri has *וענני* instead of *ועננו*, and so have a very large number of copies both of Dr. Kennicott's and De Roffi's collation. The verb *ענה* seems in some places to signify not only *to hear and to answer*, but *to help*.

Verse 8. *From his sanctuary.*] *Ἐν τῷ ἁγίῳ αὐτοῦ*, Septuagint. "*Holiness, perhaps sanctuary.* The following words agree not to God, so must be David's." Archbishop Secker's note on the place, published with Mr. Merrick's version.

And divide Sichem.] *Partibor spolia, et dimetiar castra vallis*, Æthiopic. This seems to point at some different reading, and so does the Targum. Dr. Kennicott "*takes אַחֲלַקָה to be the same as אַחֲלַק שֶׁלֵּל I shall divide the spoil.* Proverbs xxix. 24. Probably after a successful expedition they used to divide the spoil among the army at Sichem (as that place lay convenient for encamp-

“ing) before they were dismissed to their own
 “homes. This verb signifies divisions by *tale*, as
 “מדד *by measure*.” Remarks on Select Passages
 in the Old Testament. But I do not recollect any
 trace of any custom of dividing the spoil at Sichem
 in any part of the history of the Jewish nation; and
 beside this, the valley of Succoth is mentioned in
 this distich as well as Sichem.

I rather think the words אהלק and אמדד are used
 here to imply complete and absolute possession, for
 this seems to me to agree best with what follows.

One manuscript has ואחלקה, and all the antient
 versions in the Polyglott have the copulative.

Verse 9. *Gilead is with me.*] The universal sub-
 mission of all Israel to the government of David is
 here described: we read I. Chron. xviii. 14. *So
 David reigned over all Israel, and executed judgment
 and justice among all his people.*

Four copies have מעו the participle of the Hi-
 phil conjugation. It seems to me to agree with
 אפרים as its substantive.

A difficulty has arisen in this verse from under-
 standing ראשי to signify *my head*, and מחקקי *my
 judge*: but the words seem to me to be plural, and
 to signify *heads* and *judges*. The following pas-
 sages from Dr. Kennicott's General Dissertation
 will account for the omission of the ם final, which
 these words should regularly have. “Judæi per
 “ultima

“ ultima hæc sæcula in libris suis impressis et ma-
 “ nuscriptis alia quoque verba in compendia sæpe
 “ redegerunt; precipuè in fine linearum, omittendo
 “ extremas literas, quarum literarum defectum li-
 “ neolâ, postremæ literæ impositâ, indicare solent.
 “ —Ob hanc, de quâ conquesti sumus, librariorum
 “ licentiam, quum multæ voces, omiffâ literâ finali
 “ □, mutilatæ sint; non mirandum est, hujusmo-
 “ di truncationes, si remotissimâ ætate invaluerint,
 “ menda quædam admodum vetusta peperisse. Li-
 “ tera etiam □ nunc in nonnullis vocibus perperam
 “ est inserta, in nonnullis perperam omiffâ.” Pag.
 12. sect. 26.

Verse 10. *Moab is the pot, &c.*] See Mr. Mer-
 rick's note on this place.

The history to which this verse alludes may be
 read, I. Chronic. xviii. 1. 2. 12. 13.

לְי is a preposition of the same signification with
 לְי. One copy has יַיְיָיָיָ here, which approaches
 very near to the reading in the parallel place,
 Psalm cviii. יַיְיָיָיָ, which is probably the right
 word: et super Palæstinam vociferabo, Syriac.
 Ἐμοὶ ἀλλοφυλοὶ ὑπεταγῆσαν, Septuagint.

Verse 11. *The strong city.*] Ad urbem munitam,
 Syriac. In civitatem munitam, Vulgate. Theodo-
 etus ex Symmacho πειρασμένην.

Verse 14. *Through God.*] It was a constant prac-
 tice among the bravest nations of the Greeks, for
 the

the troops to advance to battle chaunting some kind of song. Dr. Lowth, in his first Prelection, has made some observations on this use of poetry, and has cited the following verses which were sung by the Spartan soldiery:

Ὅυδέποτε κλεος ἔσθλον ἀπολλυται, ουδ' ὄνομ' αὐτῶ,
 Ἀλλ' ὑπο γῆς περ ἔων, γιγνεται ἀθανατος,
 Ὅντιν ἀριστεύονται, μένοντατε, μαρναμένοντε
 Γῆς περὶ καὶ παιδῶν θέρως Ἄρης ὀλεσῆ.

The Grecian poet avails himself of the love of glory and the ties of domestic affection to animate his troops; but the Hebrew makes use of the more powerful stimulus of religious enthusiasm.

LXI.

Verse 1. *A psalm.*] Two copies supply the word מוֹמֹר before לְדָר.

Verse 3. *That thou shouldst set me on a rock.*] Quia super rupem evexisti me, Syriac. Ἐν πετρᾷ ὑψώσας με, Septuagint. The Vulgate, and the Arabic, and the Æthiopic versions render this clause in the same manner. Therefore I read

יָרוּם מִמֶּנִּי תְרוּמָנִי instead of יָרוּם מִמֶּנִּי. The Syriac translator alone appears to have read תְּנַחֲמֵנִי *thou shalt comfort me*, instead of תְּנַחֲמֵנִי *thou shalt lead me*.

Verse 4. *And tower.*] The Syriac version supplies the copulative.

Mine enemies.] A conspectu inimicorum meorum, Syriac. Therefore I read אוֹיְבֵי.

Verse 5. *The secret place of thy pavilion.*] The expression בְּסֶתֶר כְּנָפֶיךָ is to be parallel to בְּאֹהֶלְךָ *in thy tabernacle*, in the former line. But it does not seem to me to be so, if it be translated *under the covert of thy wings*. For *tabernacle* does not correspond with *wings*.

In the Arabic language كَنْفٌ signifies *the wing of a bird*, and كَنْيْفٌ another word derived from the same root كَنْفٌ signifies *any kind of covering, a shield, a veil, and a kind of booth made of the boughs of trees to shelter camels from the wind*. See Golius's Lexicon.

Hence I have been led to think, that the Hebrew word כִּנָּף might also signify some kind of *tent*.

Verse 6. *And givest.*] The Syriac version supplies the copulative. The Septuagint, Syriac, Arabic, Vulgate, and Æthiopic versions suggest, that we should read לִירְאֵי instead of יִרְאֵי.

Verse

Verse 8. *Before thee.*] I have ventured to read לפניך instead of לפני, and to construe אלהים as a vocative case, because the connection of the sense seemed to require it.

Preserve him.] Seven copies have ינצרוהו in the plural number.

The word מן in this line is omitted by one copy of De Rossi's collation, and by Aquila and Symmachus. "מן *quæso utinam*, it is a Syriasm. See "the Syriac version of Judges v. 11." Dr. Kennicott, in his Remarks on Select Passages in the Old Testament.

LXII.

M. P. 12. Verse 3. *Be removed*. [סלה.] Houbigant reads סלה here instead of רבה. Compare verse 7 of this psalm.

Verse 4. *Will ye commit murder?*] I take תרצחו to be active, not passive; and the sentence seems to me to be an interrogation.

Verse 5. *Mine exalted station.*] טמ עומד עתה, Septuagint. Therefore משאתי [instead of משאתו] seems the right reading.

Their

Their mouth.] Two copies have בפהם instead of בפיו.

Verse 6. *Dependeth.*] Instead of דומי Houbigant reads דמיה, and that is the reading in a good manuscript of Dr. Kennicott's collation, and the Arabic translator seems to have read so.

Verse 8. *My protection is God.*] The Syriac and the Æthiopic translator seem to have read אלהים without the preposition ב.

Verse 9. *God is our refuge.*] This seems to be a response made by the congregation, or a chorus to the rest of the psalm, which was sung by Jeduthun.

Verse 11. *Hurry not away.*] Instead of תהבלו four MSS. of Dr. Kennicott's collation (one of which is thought to be 600 years old) and one copy of De Roffi's collation have תבהלו. This reading is also confirmed by all the antient versions in the Polyglott, and by the Targum.

Verse 12. *There is one important truth.*] “God hath spoken once, twice I have heard this.” English Bible. But אחת may be the feminine of אחד *one*; and שתים never signifies *twice*, but always *two*, and the Septuagint and Vulgate render the word δυο, *duo* here. Perhaps therefore דבר may be of the feminine gender here, though it be generally accounted masculine: or else we must consider דבר as a verb, and must render the line, “Once God spake two things, that I have heard.”

But

But I do not think this last rendering can be right, because God is not spoken *of*, but spoken *to*, in the next lines.

LXIII.

Verse 2. *O Jehovah.*] Instead of אלהים I read יהוה.

Verse 3. *That in the sanctuary.*] One manuscript has כי instead of כן, and a very great number of copies have הויתך in the place of חויתך. In the English Bible, this and the following line are transposed.

Verse 5. *Yea, I will bless thee.*] כן profecto, I. Sam. ix. 13. Noldius.

Verse 6. *As though.*] Ὡσει σεαυτοῦ καὶ πιστοῦτος ἐμπλησθη ἡ ψυχή μου, Septuagint.

Verse 7. *When I call.*] אה Dum, Job xxii. 20. Noldius.

Verse 11. *Expire.*] Instead of ינרדו three copies have ינרדו. But I venture to read ידרגו *are slain*, or *shall be slain* or *expire*; the letters are the same, but in a different order.

For foxes.] See Mr. Merrick's note on this place.
He

He seems inclined to construe שׁעלים *jackalls*; and Bochart (*Hierozoicon*, part I. pag. 855. lin. 10.) is of opinion that *ῥωεῖς* might be included under the name of שׁעלים, Judges xv. 4.

Verse 12. *But let the king, &c.*] Throughout the former part of the psalm, God has been addressed in the second person, but God is here spoken of in the third person. Therefore it should seem, that this part of the psalm was performed by some chorus, answering the person who sang the first part.

This psalm is said in the title to have been written by David, “when he was in the wilderness of Judah;” but at that time Saul was living, ruled Israel as king, and was in pursuit of David; yet in this verse David is called the king, and he is spoken of as appointed by God to be king, I. Samuel xxviii. 17. “for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.” Perhaps David might be called king by his followers even during the life-time of Saul, though he were not acknowledged to be sovereign by any tribe till after Saul fell at Gilboa.

LXIV.

Verse 2. *Mine enemies.*] Inimicorum meorum, Syriac. Therefore I read אֹיְבֵי, as that seems to suit better with what follows, than אֹיֵב in the singular number.

Verse 4. *An evil report.*] דְּבַר מַר is singular, but is rendered plurally in the English Bible.

Verse 5. *And are not seen.*] “ Syriac וְלֹא יֵרָאוּ and “ *are not seen*, parallel to בְּמַסְתֵּרִים in the preceding member.” Dr. Lowth in Mr. Merrick’s note. Twelve copies of Dr. Kennicott’s collation (among which is one manuscript written in the eleventh century) confirm Dr. Lowth’s opinion and the reading of the Syriac.

Verse 6. *See us.*] One manuscript written in the thirteenth century has לָנוּ. Quis videt nos? Syriac.

Verse 7. *To accomplish it.*] תִּמְנוּ is the reading at present in the text ; I have ventured to read לְתִמְנוּ. But some copies have טִמְנוּ, and perhaps the right reading would be טִמְנוּ absconditum, and the line should be rendered,

“ They search for secret iniquity.”

They

They explore entirely.] One manuscript written in the twelfth century of our æra, has חפשו in the plural number, instead of חפש in the singular. Dum investigarent investigationem, Arabic.

The line seems to be a description of persons, who perverted their knowledge of human nature and of the passions and affections of mankind to evil purposes.

Verse 9. *That they may fall.*] Five copies have ויכשלהו and two have ויכשילו; perhaps the true reading might be ויכשלו. In the next line there is an ellipsis of the verb תהיה.

All that see them.] Eleven copies of Dr. Kennicott's collation, and fifteen in De Roffi's, have כל ראי in the plural number.

Verse 10. *Behold it.*] Twenty-six copies in Dr. Kennicott's collation, and twenty-five in De Roffi's, have ויראו instead of וייראו *and let them fear.*

From his doing it.] I take the ׀ in the word ומעשרה to be a preposition.

LXV.

E. P. 12.

Verse 2. *In Jerusalem.*] בִּירוּשָׁלַם is supplied by the Vulgate, Arabic, and Æthiopic versions.

Verse 4. *Saying.*] I take the word דְּבָרִי to be a participle, not a substantive. Perhaps it should be דְּבָרִים, but the ם final may have been left out: see above in the note on Psalm lx. 9. Nouns of multitude, or collective nouns, though singular, may have a plural adjective. Thus we have כָּל יְהוּדָה בָּאִים, Jerem. vii. 2. הָעָם מְהַלְלִים, I. Kings i. 40. So that כָּל בֶּשֶׂר might be the substantive to דְּבָרִים.

This psalm seems to me to be prophetic of those times, when all mankind shall universally worship Jehovah. The remainder of the psalm from this line appears to be such a confession of their sins, and of the power and goodness of the Almighty, as the human race shall make in those days, “ when “ the earth shall be full of the knowledge of the “ Lord.”

Prevailed over us.] Five copies have מָנו plural instead of מָנִי singular. Ἐπὶ ἡμῶν ἠνέκα, Septuagint.

Verse

Verse 6. *O terrible in thy justice.*] One manuscript, written A. D. 1347, has נוראות instead of נוראות. Θαυμαστος, Septuagint. The Syriac version supplies the pronoun, therefore I read בצדקך instead of בצדק. The participles in the following lines appear to me to be in the vocative case.

Verse 8. *The turbulence of the peoples.*] Mr. Merrick has observed on this passage, that the idea of composing the rage of the sea is also connected with that of calming a popular tumult in Virgil, Æneid i. 152.

Verse 9. *The extremest parts of the earth.*] A manuscript, written in the fifteenth century of our æra, has קצות הארץ. Incolæ finium terræ, Arabic. Habitatores terræ, Syriac. Incolæ finium, Targum. Perhaps this single modern manuscript may have preserved the true reading.

Distributing the fulness.] I apprehend פלג to be a participle from פלג *to divide*: and that מלא is a substantive here. The word מלא is frequently used to express not only *fulness*, but also to signify in an indefinite manner *a great number, a great quantity* [see Isaiah xxxi. 4.]; and also, *the whole that there is of any thing* [see Isaiah viii. 8.]; the verb מלא also signifies *to collect, to gather together*: “ Quod rebus collectis impleantur loca, Jerem. li. “ 11. Vide de Dieu in Job xvi. 10.” Leigh’s Critica Sacra.

“ Distributing the great body of the waters,” &c. might be perhaps a better rendering.

This interpretation of the passage is nearly the same with that of Houbigant: see Archbishop Secker’s note on this place, published with Mr. Merrick’s version of the Psalms.

Prepare its corn.] Præparabis segetes eorum, Targum. But Symmachus (as Dr. Lowth has observed in Mr. Merrick’s note on this place) read דגנה instead of דגננב, and certainly דגנה is the best reading; for the pronoun ב has no antecedent to refer to, whereas the relative ה will refer to הארץ in the foregoing line.

Verse 11. *The bottom of the furrows of it.*] נחת Descensus, Job. xxxvi. 16. Buxtorf’s Concordance. A very large number of manuscripts have נדודיה in the plural number. The word seems to be derived from נדד incidit, and is used only in this place.

Verse 13. *Sweets with honey.*] Dulcescent laudabilia deserti, Targum. נאווה desirabilis, Leigh’s Critica Sacra. נאווה seems to me to be the plural of it. Instead of מדבר *the wilderness*, I have ventured to read מדבש *with honey*. It is plain, that the expression must correspond with *fatness* in the preceding line, and that it must be somewhat that is thought to fall from the air or clouds. The honey dew seems to answer this idea; and the difference

ence between the words מדבש and מדבר is not very great, and נאות מדבר being the more usual phrase might have misled a transcriber.

Verse 14. *The mountains.*] Bishop Hare read הרים *mountains*, opposed to *vallies* in the next line. The words כרים and הרים are not very different in appearance.

LXVI.

This ode seems to be adapted to be sung responsively. Some parts of it speak of God in the third person, others are addressed to him in the second. In some places, the pronoun of the first person plural is used, but in the latter part the singular number [*I*] is made use of. These things appear to me to distinguish the portions of this composition, that were sung by different people.

Verse 3. *Shall submit.*] See the note on Psalm xviii. 45.

Verse 5. *Tremendous in his counsels.*] Φοβερος ἐν βελαις ὑπερ τας ὑας των ἀνθρώπων, Septuagint. Perhaps we should read בעליותו. Plurima namque sunt miracula ejus erga filios hominum, Syriac.

Verse 7. *The exiles among the beaten.*] *הסוררים* from *סר* or *סור* to *turn aside*. The word is by some rendered *rebels, rebellious, refractory*, and undoubtedly it has that meaning in some places; but in others it seems capable of another interpretation, and may be rendered *wanderers, exiles, outcasts*. The word *סורה* is used in this sense, Isaiah xlix. 21. The reduplication of the last radical of an Hebrew word never changes its signification, but strengthens it.

ב inter, Lament. i. 3. Noldius.

Extol God.] The word *אל* seems to me to be a noun, not a negative particle here. One modern manuscript has *למו* after *סלה*, as though *למו* belonged to the next line; and that is in my opinion the best reading. For the Hebrew language expresses an action that has the agent for its object, by the Hithpael conjugation of a verb, not by the insertion of a pronoun after the verb.

Verse 17. *I lifted up my tongue.*] *Et exaltabam linguam meam admodum*, Arabic. Therefore I have ventured in the place of *ורומם תחת לשוני* to read *ורוממתי לשוני*. But Symmachus renders this line *και ὑψωθη παρααχρημα ἡ γλωσσα μου*, which suggests the reading *תהיה* instead of *תחת*, and as the two words resemble each other in appearance, this last may very probably be the best reading, and perhaps the line should be rendered :

“ And

“ And my tongue was loud.”

The next two lines contain a part of the prayer, which the psalmist uttered in his distress; and there is an ellipsis of the participle *saying* at the end of this line. See above in the note on Psalm xxxi. 2.

LXVII.

Verse 1. *A psalm with stringed instruments.*] “ זמר
 “ *incidit, secuit, putavit, amputavit, superflua nimi-*
 “ *rum, et luxuriantia ex arboribus; hinc זמורה*
 “ *palmes, surculus; זמורה מזמורה falx vinitoris. Item*
 “ *cecinit, modulatus est; et notat modulationes arti-*
 “ *ficiosas certis numeris et cæsuris incisas. שור*
 “ *significat voce cantare; ננן instrumenta pulsare;*
 “ *זמר psallere voce vel instrumento: sic זמור שיר*
 “ *בנגינות opinor denotare cantionem metricam chor-*
 “ *dis fociandam.*” Lowth de Sacra Poësi Hebræorum Præl. iii. pag. 31. not. 1. See also Prælect. xxv. pag. 245, where שיר is shewn to be a particular species of poetical composition.

Verse 2. *God shall have mercy.*] This psalm appears to have been sung in the responsive manner; for God is first spoken of in the third person, then

addressed in the second, and then spoken of again in the third.

From the future form of the verbs throughout the whole composition, I apprehend it to be prophetic, and that the prediction regards the felicity of that time when all flesh shall come unto God, and all peoples shall pay homage to him. Perhaps the psalm might have been used in the service of the temple, to excite the people to expect some more perfect dispensation than that under which they lived.

Verse 3. *When thy way is known.*] ל quum, quando : Genesis xv. 12. Exod. xiv. 27. Noldius.

Verse 5. *Thou wilt comfort.*] Ὁδηγήσεις, Septuagint; and the authors of all the antient versions seem to have derived תנחה from the verb נחה *to lead*. Perhaps therefore the line should be rendered,

“ And thou shalt lead the nations upon earth.”

LXVIII.

—Nobilissimo poemati plurimæ infiderunt ob-
 fcuritates: alioquin habuiffemus profecto fingulare
 quoddam incredibilis fublimitatis exemplum, cujus
 jam fparfos tantum radios, et e denfis veluti nubibus
 vix eluctantes, meritò tamen admiramur. Lowth
 de Sacra Poesi Hebræorum Prælect. xxvii. pag.
 268.

M. P. 13.

With regard to the occasion on which this psalm
 was composed, there are some difficulties. For in-
 terpreters of great name have thought it to be
 either a prayer for, or a prognostication of, victory
 to David and the kingdom of Israel. They have
 perhaps been induced to adopt this opinion of it
 from the future form of the verbs in the beginning
 of it, and the authority of the Syriac translator, who
 seems, from the title prefixed to the psalm in that
 version, to have so understood it. Davidis. Quum
 pararunt se reges ad bellandum contra eum. Item
 Prophetia de dispensatione Christi, deque vocatione
 gentium ad fidem. Title in the Syriac Version.

But the Hebrew futures are capable of being
 rendered neither optatively, nor as relating to future
 time only, as may be seen above in the note on
 Psalm

Pfalm i. 2. ; and the title, placed before this psalm by the Syriac translator, will not have any great weight with those, who look at the titles he has prefixed to some other psalms.

In opposition to the notion of these commentators, let us consider the matter of the composition itself. Is not this the language of praise rather than prayer, of triumphal exultation, not of supplication: *Sing unto God, celebrate his name, &c.* and again, *A mighty host, kings and troops are fled; they are fled, and the matron that abode at home shall share in the spoil;* and again, *Thou dost ascend up on high, thou dost lead prisoners a captive train?*

From the particular mention of the mountains of Bafan in the psalm, I am inclined to think it was composed for the celebration of some victory gained on or near those hills. Thus, in the triumphal song of Deborah and Barak, there is particular mention of the river Kishon, and in the elegy on the death of Saul and Jonathan of the mountain of Gilboa.

The Hebrew title מִזְמוֹר לְדָוִד *a psalm by or for David*, seems to suggest, that it celebrates a victory won in some battle where David was personally present. The great fight against the united forces of the Ammonites and the Syrians, recorded in the last verses of the nineteenth chapter of the first book of Chronicles, seems to agree well with some circum-

circumstances mentioned in this psalm; and the relation of that battle and the consequences of it in II. Samuel x. 15. suits most exactly with them. “When
 “all the kings that were servants to Hadadezer,
 “saw that they were smitten before Israel, they
 “made peace with Israel, and served them.” Such is the history of the facts, to which I apprehend the psalm alludes in the following passages: “*Kings*
 “and troops are fled:” “When the Almighty
 “scattered *kings* there:” “Unto Jerusalem shall
 “*kings bring presents* to thee.” The submission of a conquered nation is described, II. Samuel viii. 6. “Then David put garrisons in Syria of
 “Damascus; and the Syrians became servants to
 “David, and *brought gifts*.”

But whether Helam, the place where the battle, recorded II. Sam. x. 15. was fought, were in the country of Basan, I cannot determine. Monsieur D’Anville has not marked the situation of Helam in his map of Palæstine.

This ode beginning with words resembling very nearly the well-known form that was used at the removal of the ark from place to place [see Numbers x. 35.] gives reason to suppose that it was sung in some procession, in which the ark was carried. To carry it out to the war when the armies of Israel went against their enemies, was not unusual [see II. Samuel xi. 11.]. Perhaps this psalm
 might

might have been used in a procession of the triumphant host before it, when they were returning from a victory.

The composition appears to be adapted to be sung in parts alternately by a choir divided into two bands, with some pieces intermixed to be performed by the whole choir uniting together. For there are some portions of it that are evidently parallel and answering to others; and those portions fall naturally into an equal number of lines, which seems a proof, that one of them was intended to be responsive to the other. Again there are other portions of it which seem to treat of the general subject of the psalm, and may therefore be supposed to have been sung by the whole choir together. From the plural form of the pronouns of the first person (viz. *us* and *our* in the twentieth and twenty-first verses, and *us* in the twenty-eighth) it is evident, that those parts of it were intended to be sung by a band; some other parts of it might perhaps have been sung by a single voice.

God ariseth.] The verbs in the Hebrew here are in the future form, but I do not think they are to be rendered either as relating to future time, or as optatives, but as signifying, that what is here spoken of doth constantly happen, ever will happen, and ever has happened. [See above in the note on Psalm i. 2]. The Hebrew futures, where they have this sense,

sense, must necessarily be rendered by the present tense in English. I have before observed, that the rendering these verbs optatively does not well agree with the rest of this ode, which plainly celebrates a victory.

Like as the driven smoke is dispelled.] The translation in the English Bible is, “As smoke is driven away, so drive them away.” But the words *so* and *them* are supplied by the translators. The Septuagint renders the line Ὡς ἐκλείπει καπνός, ἐκλείπεται: and the authors of all the antient versions in the Polyglott and the Targumist appear to have read ינדפו. I have ventured instead of תנדר כהמם or ינדפו כהמם (which last is the reading supported by the antient versions) to read ינדר וכהמם which differs only in the manner of dividing the letters into words from ינדפו כהמם.

Verse 5. *Extol him.*] The original sense of סל or סלל seems to be the same with that of the Latin word extollo. Thus it is used, Isaiah lxii. 10. in one of the senses of that word, *Raise ye up, raise ye up an highway*; and in Proverbs iv. 8. in another of them, *Extol her, and she shall promote thee*. This accounts for the rendering of the Septuagint ὀδοποιήσατε, which the Arabic and Vulgate have followed. The Syriac translator and the Targumist understood it as I have rendered it [*Glorificate eum, Syriac. Extollite eum, Targum*], and it is

evident that the word should be thus translated, for it is parallel to שירו *sing* in the preceding line.

5 *For Jehovah.*] Capellus read כי יה שמו here, instead of ביה שמו. Κυριος ὀνομα αὐτω, Septuag.

Verse 7. *The solitary home.*] ביתה *to the house*, i. e. *home*. ה is an enclitic particle signifying *toward* or *to a place*; see Genes. xii. 10. מצרימה *to Egypt*.

Yea, the exiles.] Four MSS. have אף *yea* instead of אך *but*. For the sense of סוררים see above in the note on Psalm lxvi. 7.

That dwelt in a parched country.] The Septuagint renders this line ὄμιοντες τας παραπικρανοντας τας ὀμιοντας ἐν ταφους. From which it appears, that the author of that version read שכנו שכנים; and a manuscript, written A. D. 1296, has שכני, which has probably arisen from the word שכנים being written contractedly. See above in the note on Psalm lx. 9.

It should here be remembered, that David, by or for whom this psalm was written, had been an exile in the wilderness of Maon, and in a mountain in the wilderness of Ziph, ציה *a parched country*; that he had there been a leader of what was deemed a troop of *rebels, exiles, and vagabonds* [see I. Sam. xxii. 2. and xxiii. 13. 24.]; and that the goodness of God is here celebrated, which had brought him and his adherents, יחידים *the solitary men*, who

had been cut off from the pleasures of peaceful society, ביתה *home*; and by establishing the kingdom of David, had released אסירים *those who were imprisoned, or the bound*, i. e. those who had been confined on his account in the time of Saul.

In another sense, this passage may be taken as alluding to the exodus of the children of Israel, אסירים *the bound or bondmen* from Egypt, who were afterward שכיני ציה *those that dwelt in a parched country*, during forty years, that they were סוררים *wanderers* in the wilderness; and whom God brought ביתה *home* to the land of Canaan; and who were יהודים *a singular solitary people*; for that too is one sense of the word יהודים according to Buxtorf's Lexicon, where it is interpreted *unicos, solitarios*. The epithet יהודים agrees perfectly well with the description of Israel in the prophecy of Balaam:

הן עם לבדד ישכון
ובגוים לא יתחשב

“ Lo, a people that shall dwell alone,
“ And shall not account itself one of the nations.”

This passage being capable of being understood as an allusion to the history of the children of Israel, gives an opportunity for another singer of the procession in the answer, to introduce a more full and express description of the majesty of God, as displayed on
the

the departure of the Jews out of Egypt, and their journey through the wilderness. Those who have been at all conversant with Hebrew poetry, know how favourite a topic this is with the Jewish poets, how fond they are of introducing it, and how much it contributes to the beauty of their works. Of the use made of images taken from the sacred history by the Hebrew bards, see Lowth de Sacra Poësi Hebræorum Prælect. ix.

From their bonds.] Instead of בכושרות, Dr. Kennicott proposes reading בקשרות from קשר ligavit; but Buxtorf, in his Concordance, renders בכושרות compedibus.

I have transposed two lines here, for the sense and the construction seem to me to require it.

Verse 9. *Yea, the clouds dropped water.*] Dr. Kennicott, in his Dissertation on I. Chronicles xi. has proposed to amend this passage by comparing it with a similar passage in Judges v. The Hebrew stands thus in that place :

ארץ רעשה גם נטפו שמים גם עבים נטפו מים
הרים נולו מפני יהוה זה סיני מפני יהוה אלהי ישראל

Dr. Kennicott observes, “ Most readers will infer
“ from the comparison, that the text in Judges is as
“ complete, as it is sublime in its image:—and
“ that the last part in the psalm is incomplete for
“ want of *the mountains melted* to introduce *Sinai*,
“ and

“ and then *Sinai* is indeed introduced with a most
“ finished propriety.”

Before Jehovah, God of Israel.] One manuscript, and that (which is somewhat extraordinary) a modern one, has preserved this reading מפני יי אלהים ישראל. It is evidently the true one, as it is supported by the authority of the similar passage in Judges, and agrees with the sense.

Verse 10, 11. *When it fainteth, &c.*] Rores vivificationis et pluvias spontaneas projecisti, Deus, super hæreditatem tuam, et ecclesiam laborantem tu erexisti, vivificationem tuam collocaſti in eâ. Targum. Hence I am led to think that חיה should be construed *life*, as the Targumist renders it vivificationem.

In the next line we have תכין בטובתך לעני *Thou dost prepare for the afflicted in thy goodness*. From the parallelism, which is to be expected in the sense of the two lines, I am inclined to suppose that this line should stand thus

ונלאה אתה כן נתת חיה לישבי בה

instead of ונלאה אתה כוננתה חיתך ישיבי בה

Thus we should have חיה *life*, answering to בטובתך *in thy goodness*, and לישבי בה *to those that dwell in it*, answering to לעני *the afflicted*. The particle כן is used in the sense I have here given it I. Kings xx. 40.

Verse 12. *Jehovah.*] Seven copies have יהוה here instead of אדני.

The matter of these glad tidings.] “ אמר significat “ *verba quæ continent sensum perfectum.*” Buxtorf, in his Lexicon under the root אמר, quoting Rabbi Ab. Ezra.

המבשרות *ea quæ annuntiabant*, Buxtorf’s Lexicon. Dominus suppeditavit verbum evangelii, Syriac.

Verse 13. *A mighty host.*] I apprehend the words רב צבא belong to this line, not to the former, and that they are put in opposition to the two other terms *kings* and *troops*, and that all of them together are the nominative case to the verb ידדון *are fled*. I have supplied the copulative ו *and* between מלכי and צבאות, though the line will be good sense without it.

Verse 14. *Since there lay.*] אם quandoquidem, quia, Noldius. A manuscript written A. D. 1296 has אם תשכב בן שפתים; from whence I am led to conjecture, that the true reading may possibly be אם תשכב בין שפתים. The error of a transcriber might easily corrupt the words בן תשכב into תשכב בן, especially if he had the words given by a reader, and did not himself see them in the original copy.

At the entrance of the tents.] The word שפתים is
an

an irregular plural from שפה, which signifies the *extreme edge, the outside of any thing*; see Exodus xxvi. 4. where it is applied to the edge of a curtain.

The word כנפי, which is the plural of כנה, usually signifies *wings*. But we have seen above, that from the sense of the word كَنْيف in the Arabic language, it is probable that it may sometimes have another signification. See the note on Psalm lxi. 5. The Targumist seems to have understood the word here to have some relation to *tents, canopies, or pavilions*: “ Licet vos reges impii dormitis
 “ inter aulæa, ecclesia Israelis quæ est similis co-
 “ lumbæ, cooperta nubibus gloriæ, dividet prædam
 “ Ægyptiorum, &c.” Targum. There is nothing in this interpretation of the Targumist like *wings*, and the word *aulæa* seems to suggest, that he understood כנפי to have that meaning which I have given it.

A dove covered with silver.] I apprehend this to be a rich idol image, left behind by the enemy in their flight. The place where it is described to have been left, marks the disorder of the rout, and the completeness of the overthrow of the enemy, who had left their most precious idols thus carelessly thrown on the ground at the entrance of their tents. That the Gentiles, when routed by the Jews, did

sometimes leave idols behind them in their flight, may be seen in II. Samuel v. 21. As to the form of the image here mentioned, “Columbæ apud
 “Assyrios summæ sunt venerationi, quas nec occi-
 “dere nec comedere licebat : Columba et præcipuè
 “candida in præcipuo honore et religione habita
 “fuit apud Palæstinos teste Tibullo, Eleg. i. lin 7.”
 Poli Synopsis Criticorum on this place. In Arch-
 bishop Secker’s Sermons, vol. v. pag. 7. there is a
 note, from part of which it seems, that such an
 image was once set up and worshipped on the top
 of mount Gerizim. “Thus the Samaritans cir-
 “cumcised their children **לשם הר גריזים** into the
 “name of mount Gerizim. Avoda Sara, Fol 27.
 “1. in Schœtg Hor. Heb. in Matth. xxviii. 20.
 “i. e. devoted him to the worship there instituted;
 “of which Schwarzius, in his *Exercitationes in*
 “*Pent. Samarit.* Witem. 1756. p. 51. saith, the
 “explanation is (as he cites it from the Talmud-
 “ical book **חולק מסכת חולק** Edzardi Ed. Hamb. 1710.
 “p. 42.) that they circumcised them **לשם דמות**
 “**בראש הר גריזים ועובדו לה עבודת** into the name
 “of the image on the top of mount Gerizim,
 “which image they worship, and circumcise their
 “children **לשם היונה זוה** into or in the name of
 “that *dove*.”

Verse 16. *White with images.*] Commentators
 have been much puzzled with this passage.

An edition of the Psalms published at Genoa A. D. 1516 has בצלמ instead of בצלמון. Theodotio renders the word ἐν σκια. From the likeness of the letters ך final and ך, and from their being likely to come to be taken for each other by the wearing out of manuscripts, I am induced to think that בצלמי *with images*, might have been the original reading.

I apprehend the line alludes to the idols and standards of the conquered army, which they had left behind them. The standards used among troops in antient times were frequently some kind of carved figure or image. If this ode be understood to have for the object of it the victory of Helam, where forty thousand Syrians fell in battle, the hyperbole may not perhaps seem too bold. The standards and idol images of such an army, if made of silver like the dove mentioned above, might be said to *whiten* the hills. Virgil has

—“ scopulos Syrenum

“ Difficiles quondam multorumque ossibus albos.”

And Gay, a poet of our own nation, speaking of the slaughter made by one lion only, has

“ These bones, that *whiten all the land.*”

The great mountain.] הר אלהים This is the usual method in Hebrew of expressing the greatness of any thing. Thus ארץ אל Psalm lxxx. 11. signi-

fies *the great cedars*, נשיא אלהים Genesis xxiii. 6. *a mighty prince*.

The mountain of eminences.] “ Dr. Lowth, on my
 “ consulting him expressly on this point, answers,
 “ *I should suppose loftiness to be the right idea of this*
 “ *word rather than fertility.* What Calasio gives
 “ us in his Concordance, under the root גבן from
 “ the Chaldee and Syriac languages, seems to con-
 “ firm this supposition, as words akin to גבננים
 “ signify *gibbus supercilium*. The great Bochart
 “ (Chanaan, lib. i. cap. 42.) in speaking of the
 “ montes Gebennæ or Cevennæ, which are called
 “ by Strabo, ὄρεων ὄρεων, *dorsum montanum*, says,
 “ *Sic גבניא Syris est supercilium montis*, Luc.
 “ iv. 29. *Et Hebræis גב gab dorsum et גבניא celsi*
 “ *montes*, Pf. lxviii. 17. *quod Hebræi deducunt a no-*
 “ *mine גבן gibben. Id gibbosum significat Levit.*
 “ 20.” Mr. Merrick’s note on the place.

It may be worth observing, that the word גבננים is in the plural form, and that *a mountain of eminences* may perhaps be a title peculiarly applicable to Bafan, which seems to have its name from שן *a tooth*; and הר בשן *the mountain with teeth*, might be a name given it from the appearance of the face of it studded over with small hills. Monferrat in Spain is an instance of a mountain deriving its name from its shape, as it is *mons ferratus*, or a mountain whose craggy cliffs have at a distance the resemblance

blance of the teeth of a saw [see a view of it in Thickneffe's Travels]; and the Sierra Morena in Spain is an instance of one named from the shape and colour of it. Beside which, the country of Syria is called in Arabic شام Shâm; and D'Herbelot says, p. 772. "That some Eastern geographers derive the name Shâm from a wart, because the country is studded over with a number of small hills, resembling those excrescences on the face." Richardson on the Language, Learning, and Manners of Eastern Nations, page 256.

Verse 17. *Why look ye.*] The verb רצו is used only in this place in Scripture. In the Arabic language رَصَدَ in the fifth conjugation, signifies (according to Golius) Observavit oculis intentis et expectavit. The Septuagint renders the line, Ἰνατε ὑπολαμβάνετε ὄρη τετυρωμένοι; the Vulgate, Ut quid suspicamini montes coagulatos?

The Syrians appear to have had an idea, that the power of Jehovah was confined to particular kinds of country, like the supposed influence of the imaginary local deities of the heathen. *Their gods are gods of the hills, therefore they are stronger than we; but let us fight against them in the plains, and surely we shall be stronger than they,* was their notion, when beaten by the Israelites in the reign of Ahab [see I. Kings xx. 23.] A like kind of reasoning might

have induced them at the battle of Helam to post themselves on the heights of the hills and mountains. *Their gods are gods of the vales, therefore they are stronger than we,* might then have been their opinion; and such a notion would deserve the notice of the poet, who celebrated a victory obtained over them in that situation, which they had chosen in order to be under the more immediate protection of their deities.

Truly Jehovah remaineth for ever.] That is, hath an eternal existence; is not liable to be destroyed like idols of wood, and stone, and metal.

The line preceding this is a question, and begins with the interrogative particle. The interrogation is of that kind which implies a negative. Mount Zion was not chosen as the place set apart for the worship of God, till long after the battle of Helam; see I. Chronicles xxi. 28. 29. 30. and xxii. 1.; but the victory over the forces of Hadadezer is related I. Chronicles xix. 18.

Verse 18. *Of burning flame are myriads.*] In the interpreting of this verse, I have been guided by the Targum, which is

“ Currus Dei binæ myriades ignis ardentis,
 “ Duo millia angelorum ducunt illos,
 “ Majestas Domini quiescit super illos super
 montem Sinai in sanctitate.”

According

According to this we should read רכבים in the plural instead of רכב in the singular. *Currus Dei multiplices sunt myriadibus*, Arabic. So that the Arabic translator also read רכבים.

In the Hebrew text we have רבתים, which seems to be the word rendered *binæ myriades* by the Targumist. After which we have אלפי שאנן in some copies, but in the printed text אלפי שנאן. But שנאן is not to be found in any other place in scripture, and seems to me to be a very anomalous word: שאנן Jeremiah xlvi. 11. signifies *tranquillus, quiet, at ease*; but I do not see any sense that can be made of this, more especially as שאנן is singular, and the nouns of number, preceding it, seem to require a substantive in the plural number.

If the two first lines of the interpretation of the Targum, given above, were turned into Hebrew, perhaps they might be thus rendered :

רכבים אלהים אש להבה רבתים
אלפי שרפים אתם נהגון

The remains of the two first words of these lines are in the text already, and so is the last word of the first line; the other two words do not appear in the text, nor is there any trace of them in any of the versions of the Polyglott, but in the Targum only.

The first word of the last line is in the text, and the first letters of the three other words of the last
line

line with the paragogic ך at the end of the line would make up the word שאנן, which is in some copies of the text.

רכבים אלהים אש להבה רבתים
 רכב אלהים רבתים
 אלפי שרפים אתם נהגון
 אלפי ש א נ ך

Perhaps, therefore, two words may have been dropped out of the text in the first line, and perhaps שאנן may be an abbreviation of שרפים אתם נהגון. Chariots of fire are mentioned II. Kings vi. 17. and II. Kings ii. 11.; שרפים are mentioned as part of the train of Jehovah, Isaiah vi. 2.; the root נהג is applied to the driving of a chariot, II. Kings ix. 20. and to the driving of a wain, II. Samuel vi. 3. Thirty-two copies have שאנן instead of שנאן.

Jehovah was, &c.] Eighteen copies have יהוה here instead of אדני. I have ventured to transpose the two last words of this line, and to read בקדש סני instead of סני בקדש.

Verse 19. *Lead prisoners.*] “*Thou hast led a captivity, i. e. a number of prisoners captive.*” See Judges v. 12. Esther ii. 6. Isaiah xx. 4.” Archbishop Secker’s note on this place, published with Mr. Merrick’s Version.

Doſt give gifts.] *Largitus es dona hominibus, Syriac. Dediſti dona filiis hominum, Targum. Dedit*

Dedit hominibus dona, Arabic. Dedisti dona tua in homine, Æthiopic.

But the Septuagint has ἐλάβες δοματα ἐν ἀνθρώπῳ. The Hebrew, as it at present stands, agrees best with the Septuagint, for קָח does certainly signify to *take*, not to *give*.

St. Paul [Ephesians iv. 7.] has quoted this passage, Ἀνάβας εἰς ὕψος, ἠΐχμαλωτεύσεν αἰχμαλωσίαν, καὶ ἔδωκε δοματα τοῖς ἀνθρώποις. This differs considerably and materially from the Septuagint, and from the present reading of the Hebrew; but it agrees as well as we could expect with the Targum, the Syriac, Arabic, and Æthiopic versions.

Dr. Randolph supposes the apostle and the authors of the Syriac, Arabic, and Æthiopic versions and of the Targum, to have had תָּקַח *thou hast imparted*, in their copies, where we have תָּקַחְתָּ *thou hast taken*, in the Hebrew text at present. [See Prophecies cited in the New Testament compared with the Hebrew Original and with the Septuagint Version, by Dr. Randolph.] The conjecture is very ingenious, and appears very probable, because letters have often been transposed by the errors of transcribers.

It should seem that the Jews are not guilty of having corrupted the text by design in this place, for, if they were, the Targum would hardly have been

been left uncorrupted to detect the fault, as it now does.

Establisheth the exiles.] Et super rebelles profelytos, qui revertuntur resipiscentiâ, quiescit majestas gloriæ Domini, Targum. From the rendering quiescit, it seems to me, that the Targumist had ישכן instead of לשכן in his copy. And ישכן is the reading in one manuscript [supposed to be written about the beginning of the fourteenth century] collated by De Rossi. I have ventured to render ישכן, as though it were of the Hiphil conjugation.

Verse 20. *Supporteth us.*] Auxiliabitur nobis, Æthiopic.—“עמס signifies literally *loading* or *burthening*, and I. Kings xii. 11. with taxes or *services*. In Zechariah xii. 3. it means *undertaking* with a bad design. In Isaiah xlvi. 3. the Israelites are called העמסים and הנשאים from the *womb*: and Exodus xix. 4. God saith, he bare them on eagle’s wings. Doth not the word therefore mean here, *who beareth the burthen of* or *supporteth*? It is never joined with ל but here. ענק is joined with ל, and interpreted of *a liberal gift*, Deuteron. xv. 14. But here seems no need of making a change. Translate, *Blessed be the Lord daily: he will support or supporteth us.* Archbishop Secker’s note on this place; see Mr. Merrick’s notes.

I apprehend

I apprehend there is an ellipsis of אשר, and that יום יום belongs rather to the second clause, than to the first.

Verse 21. *A God of power to save.*] Deus noster est Deus salvator, Arabic. 'O Θεος τὸ σωζῆν, Septuagint.

Verse 23. *Jehovah said.*] Nine copies have יהוה here.

I have ventured to read אשיבכם instead of אשיב, and כממצלות sicut e profundis. The sense is, I can bring you back safe from the dangers of the battle at Bafan, as I delivered you from the danger of the passage of the Red Sea.

Dixit Dominus e dentibus educam, Syriac. This seems to confirm the etymology given above for the name Bafan.

Verse 24. *May be washed.*] Βαφη, Septuagint. Intingetur, Syr. One manuscript seems to have תרחץ instead of תמוחץ. Bishop Hare conjectured תרחץ was the right reading.

Shall be red with it.] I have ventured to read מחדש in the place of מאימים, though there is no authority for it from MSS. or the antient versions.

Verse 25. *Seen are thy processions.*] 'Εθεωρηθησαν αἱ ποσειαι σου, Septuagint.

Verse 26. *To the sanctuary.*] בקדש There are several places cited in the Concordance of Noldius, which shew, that the preposition ב signifies *to* or
unto

unto a thing or place. See Judges vi. 35. I. Sam. xvi. 3. Hosea xii. 7.

Verse 27. *They blefs God.*] בִּרְכוּ without the points, may be the third person plural of the præterite. Archbishop Secker observed, “that Mudge “seemed to translate rightly *they blefs God.*” See Mr. Merrick’s notes. בְּמִקְדָּלוֹת, turmatim, Syriac.

Jehovah the fountain.] Ten copies have יְדוּה here instead of אֲדֹנָי. Three MSS. (but all of them modern) have מְקוֹר instead of מִמְקוֹר. Jeremiah [ii. 13.] rebuking the Israelites for having forsaken Jehovah, introduces God saying,

אֲתֵי עֲזָבוּ מְקוֹר מַיִם חַיִּים
לְחַצְבַּ לְהֵם בְּאֵרוֹת בְּאֵרֹת נִשְׁבְּרִים

Me they have forsaken, a fountain of living waters,

To hew out for themselves a multitude of broken cisterns.

Verse 28. *The rulers.*] Instead of רֹדֵם *their ruler*, I have ventured to read רֹדִים *the rulers*, and instead of רִגְמָתָם *their council*, רִגְמָתִים *the multitudes, the council*. The letter jod has been frequently omitted. Dr. Kennicott, in his Dissertation on I. Chronicles xi. page 516. has produced an instance of this letter being omitted thirty-four times in one chapter only. If the reading at present in the text here be retained, and the questions be asked, *Whose rulers are there?*

there? Whose council are there? I do not see any answer that can be given; consequently, if no answer can be given, there is no antecedent to the relative pronoun possessive *their*.

Verse 29. *May God.*] Ten copies, instead of אלהיך *thy God*, have אלהים *God*, without the pronoun, which is also omitted by all the antient versions in the Polyglott.

Verse 30. *Unto Jerusalem.*] על ad, Malachi i. 7. Noldius.

Verse 31. *He hath rebuked.*] The antient versions render גער imperatively: but without the points it may be considered as a præterite, and so may the verb בר which follows it.

The wild beast of the reed.] הית קנה est periphrasis leonis, eaque minimè obscura, si ejus rationem attendimus. Leones in arundinetis maximè iustra habere solent. “Inter arundineta Mesopotamiæ
 “fluminum leones vagantur innumeri.” Ammianus Marcellinus, lib. xviii. cap. 7. Id adeo familiare erat Arabibus, ut peculiare habeant vocabulum pro leonis iustro, cum in arundineto cubat. Bocharti Hierozoicon, part. i. lib. 3. cap. 2. Erat autem Jordanes præcipuè infestus leonibus. Ἐν ταῖς τε Ἰορδάνεσι εἰλικμοιδέσι καὶ ἀγγυλοσροφαῖς ραῖσι, ὡς το εἶκος, τῆς ἔχομενα τε ποταμῶ γῆς μερῆ τινὰ περιγραφονται ἐν οἷς μεγάλα τι καλαμῶν χρεῖμα ἐκφυσσθαι πεφυκεν, ἐν ταῖσι λεοντῶν φυλαῖ ἐκθασί κατοικεῖν. Johan. Phocas

cas Descript. Locorum sanctorum. Vide etiam Maundrell Itin. Hieronymus ad hæc verba Zechariæ xi. 3. *Vox rugitûs leonum, quoniam vastata est superbia Jordanis*; “ Jordani, inquit, fluvio, qui
 “ maximus in Judæâ est, juxta quem morantur
 “ leones, fremitum junxit leonum propter ardorem
 “ fitis, et ob deserti viciniam, et latitudinem vastæ
 “ solitudinis, et arundineta, et carecta.” Hinc apud Jeremiam iv. 7. Leo dicitur exire מסבבו “ ex
 “ lustro suo perplexo;” et xlix. 19. “ Ascen-
 “ dere inundante Jordane.” Igitur hoc in loco [Psalmo lxxviii. 30.] Fera arundinis, cætus robustorum et juveni sunt leones, tauri pecudesque lascivientes, sive tyranni feroces insolentesque; de quibus addit Psaltes, continuatâ translatione מתרפס ברצי כסף hoc est, pro se quisque de industriâ (ea est vis numeri singularis distributivi et formæ Hithpaël) conculcantes et conturbantes rivos argenteos, perdentes nimirum et devastantes Judæorum bona. Hæc ipsa imago apud Ezekielem usurpatur, cap. xxxii. 2. iterumque xxxiv. 18. 19. In quibus locis interponitur in eo sensu verbum רפס. Vide etiam Dan. vii. 19. Verum an רון de motu fluminis dicatur, ut apud Latinos *currere* (Virgil. Georgic. i. 132.) ita ut רץ *rivum* significet, non æquè constat. Lowth de Sacrà Poësi Hebræorum Prælect. vi. pag. 56. not. 9.

But it does not appear from Castell's Lexicon, or Buxtorf's

Buxtorf's Lexicon, or Buxtorf's Concordance, that רץ can be found any where signifying *stream*: and Dr. Lowth, in a letter (written to Mr. Merrick after the publication of the work above cited), part of which is published in the notes of Mr. Merrick's version of the Psalms, seems to give up the construing ברץ כסף *silver streams*, and gives another explanation of the passage, which he says he had from Dr. Jubb; who, adopting the rendering of the English Bible, *pieces of silver*, explains those pieces of silver to be the cross bars of the *sistrum* or winged cymbal, and supposing הית קנה to mean *the hippopotamus* (by which animal the Egyptian people might be figured), conjectures, that this passage alludes to the use of the *sistrum* in religious ceremonies and in battle among the Egyptians, quoting that line of Virgil, *Æneid* viii. 696.

“ Regina in mediis patrio vocat agmina sistro.”

But there is some doubt whether any silver were used in the structure of the *sistrum*. Ruæus, in his note on this line of Virgil, gives the following description of this instrument. *Sistrum, æreum crepitaculum, Ægyptiorum proprium, instar reticuli quo pilæ per ludum impelluntur, hoc fere modo compactum erat: ærea lamina, in ovalem figuram inflexa, definebat in manubrium; hanc laminam tres quatuorve fidiculæ itidem æræ hinc inde trajiciebant,*

ciebant, laxis foraminibus insertæ, ita ut quoties filtrum commovebatur, tinnitum ederent. With the above description given by Ruæus, the French Encyclopedie agrees. “ La bibliothèque de St. Genevieve à Paris conserve un de ces instrumens tout de cuivre ; c’étoit leur matière ordinaire, ainsi qu’on l’apprend d’Apulée, qui en a donné la description.” Moreover the Egyptians were not ever beaten in battle by the Israelites ; so that I do not think the Egyptians can be here spoken of.

The passage seems to me to be made up of two distichs ; one written in language that is extremely figurative ; the other in such as is not so. For the last line of the last distich has plainly nothing figurative in it, which gives reason to suppose that the line parallel to it has not.

If we consult II. Samuel x. 6. we shall find, that the Syrians were originally *hired* as auxiliaries in the war, to which the battle of Helam gave a decisive turn in favour of the Israelites. “ When the children of Ammon saw that they stank before David, the children of Ammon sent, and hired the Syrians of Beth-rehob, &c.” and upon their being defeated, “ Hadadezer sent, and brought out the Syrians that were beyond the river,” i. e. Euphrates. Now since “ *inter arundineta Mesopotamiæ fluminum et carecta leones vagantur*” “ innu-

“ innumeri,” and “ חית קנה est periphrasis leonibus, eaque minimè obscura,” may not *the wild beast of the reed* be a figurative expression for the Syrians beyond the river, the Mesopotamian auxiliaries of the Ammonites? and since the Syrian auxiliaries were *hired troops*, and assisted the Ammonites for money, may not they be *the peoples that marched for pieces of silver*?

The particle ב has the sense of *for* (as *for a price or reward, whether of money or goods*): see Genesis xxix. 18. “ I will serve thee seven years *for* Rachel thy daughter;” ברחל בתך, and Genesis xxiii. 9. “ *for* as much money as it is worth,” בכסף מלא. Therefore it seems to me, that ברצי בכסף may signify *for pieces of silver*.

The verb רפס is rendered Proverbs vi. 3. by the Vulgate festina, *hasten*, and by the Septuagint ἵσθι μη ἐκλυομενος, *go without lingering or without fainting*. It seems therefore to me, that this word might be applied to the rapid movement or marching of troops.

Verse 33. *Chaunt ye Jehovah.*] Eight copies have יהוה in the place of ארני.

Verse 34. *To him that rideth.*] From the construction of this and the preceding verse, it seems quite evident, that this part of the psalm at least must have been sung in the responsive manner. For the construction is plainly this,

Ye kingdoms of the earth, sing unto God,
To him that rideth on the highest heavens
from all antiquity :

And the line

Chaunt ye Jehovah

must have been sung between these two lines by some other singers. See an instance of the same construction, Psalm cxxxvi. 4.

The highest heavens.] בשמי שמי, τον οὐρανον τε ἄρανα, Septuagint. In cœlis cœli, Syriac.

From all antiquity.] קדם quondam, Montanus's interlineary Version. Olim, Psalm lxxiv. 2. Noldius.

Verse 36. *Among his saints.*] θαυμαστος ὁ θεος ἐν τοις ὁσίοις αὐτου, Septuagint. Admirandus est Deus in sanctis suis, Arabic. Mirabilis Deus in sanctis suis, Vulgate and Æthiopic versions. Therefore I read במדקשיו.

To his people.] The authors of all the antient versions and the Targumist read לעמו instead of לעם.

The supposing this psalm to have been written for the celebration of a victory, is not a new idea. That the victory was one over the Syrians and Ammonites, has also been conjectured; though I do not know, that any interpreter has thought it to
be

be that of Helam, or that any one has attempted before to shew how some circumstances, which attended that victory, might possibly be the subjects alluded to in this psalm. In the old Bible I have mentioned above in the note on Psalm xxxii. 1. the following is the translator's preface to this psalm:—" He sheweth the great goodness and
 " wonderful power, which the Lorde exercised
 " toward his people and the holy citie Jerusalem,
 " in geuing them the victory (as some expound)
 " of the Syrians, the Edomytes, and the Ammo-
 " nytes: figuring openly therein the kungdome
 " of Christ, unto whom he came by the sprete,
 " that the hole world shulde obey: wherfore he
 " exhorteth all men to geue prayse unto the
 " Lorde." In the same Bible, the words מִתְרַפֵּס
 כֶּסֶף in the thirty-first verse are rendered, *those
 that drive for money.*

LXIX.

l. d. 13. Verse 5. *Than my locks.*] Fifteen copies confirm the conjecture of Bishop Hare, and have מצמתי *than my locks*, instead of מצמתי *they who destroy me*.

What I have not taken by violence.] Quæ non rapui, ob testimonium vestrum tunc restituum, Targum.

Verse 9. *One spuriously born.*] מומר Extraneus, spurius *ex scorto natus*, Deuteron. xxiii. 2. Leigh's Critica Sacra.

Verse 13. *Insult me.*] Septuag. ἠδολισχεῖν. “*Sanc- tus Augustinus et vetus psalterium insultabant.*” Nobilii notæ in Septuag. A manuscript, written A. D. 1298, had originally בִּישׁוּרֵי *rejoice over me*, which agrees nearly with the rendering of St. Austin, which I have followed.

Verse 15. *With the strength of thy saving power.*] The root אָמַן signifies firmum esse, *to be strong*, as well as credere, *to believe*. That the noun יָשַׁע must often be rendered *saving power*, has been before observed. Redemptionis tuæ, Targum.

Verse 17. *According to the goodness.*] As it is כִּרְבֵּן in the next line, I have ventured to read כִּטּוֹב instead of כִּי טוֹב.

Verse

Verse 22. *Bitter hyssop.*] See Bocharti Hierozoi-
con, part. i. lib. 2. pag. 592.

Verse 23. *For their punishment.*] Και εις ανταπο-
δοσιν, και εις σκανδαλον, Septuagint. Et retributio
illorum in offendiculum, Syriac. Circuitus offen-
sionis in retributionem eis, Æthiopic. I think,
therefore, that the true reading would be ולשלם.
The verb שלם signifies *to repay* in an ill sense, i. e.
to punish, Deuteron. vii. 10. Jeremiah xxxii. 18.
Houbigant probably took his rendering from the
Targum, which is, “ et sacrificia eorum in scan-
“ dalum.”

Verse 26. *Desolate.*] Four copies have לשמה in-
stead of נשמה, and one copy had at first טירות;
et habitationes eorum vastatæ, Arabic.

Verse 27. *And they add.*] “ I read ויוספו with
“ all the versions except Chald.” Dr. Kennicott’s
note on this place, in his Remarks on Select Pas-
sages in the Old Testament.

Verse 32. *A steer with horns and hoofs.*]

— taurum,

Jam cornu petat, et pedibus qui spargat arenam.

Virgil. Ecl. iii. 86.

Verse 33. *Shall see it.*] Ten copies have יראו in
the future form.

Their heart.] One manuscript, written about the
end of the fourteenth century of our æra, has
לבבם *their heart*, instead of לבבכם *your heart*. De

Roffi observes, “ Præcedunt verba tertiæ personæ
“ huic lectioni faventia.”

Verse 37. *That the seed, &c.*] It seems necessary to transpose two lines here, and to place this line first; otherwise there will be no nominative case to the verb יִשְׁבוּ *may dwell*.

LXX.

Verse 4. *Let them be desolate.*] Two copies have יִשְׁמוּ and one manuscript, written about the middle of the thirteenth century of our æra, had יִשְׁמוּ at first, and the word is יִשְׁמוּ, not יִשְׁבוּ, in the parallel place, Psalm xl. 16.

At me.] Eleven copies, among which are some very antient MSS. insert לִי here, and it is in the parallel place, Psalm xl. 16.

Verse 5. *Magnified be Jehovah.*] More than thirty copies have יְהוָה here, as it is in Psalm xl. 17. instead of אֱלֹהִים.

LXXI.

Verse 3. *A strong fastness.*] The parallel place in Psalm xxxi. 3. has *לצור מעון* instead of *מעון*, and fifteen copies of Dr. Kennicott's collation, and twenty-one of De Rossi's, have *מעון* here.

House of defence.] “ *לבוא תמיד צוית* και *εἰς τοπος* “ *οχυρον*, LXX. They read as in Psalm xxxi. *לבית* “ *מצודת*. They several times translate *בית τοπος*.” Archbishop Secker's note on this place.

Verse 6. *Thou didst separate me.*] *A ventre matris meæ tu extraxisti me*, Targum. Archbishop Secker thought, that the Septuagint should be *ἐκσπασης με* instead of *σπασης με*, and that the Hebrew should be *גח*. Compare Psalm xxii. 10.—But the verb *גח* is used in Numbers xi. 31. and it is there rendered *ἐξσπερασεν* by the Septuagint, and both Buxtorf in his Concordance, and Leigh in his *Critica Sacra* seem to give *גח* the sense of *avellere*, *to pluck away*, as well as that of *tondere*, *to shave*.

Verse 7. *Like a prodigy.*] *Admiratio factus sum multis, quia tu es fiducia mea prævalida*, Syriac.

Verse 8. *My mouth is full.*] The future form of the verb here seems only to express the constancy of the action in this place. *ימלא פי* See the note on Psalm i. 2.

Verse

Verse 12. *Hasten.*] More than seventy copies have חושה instead of חושה.

Verse 13. *And put to shame.*] Three MSS. of Dr. Kennicott's collation, and one of De Roffi's, have ויכלמו in the place of יכלו; et erubescant, Syriac.

Verse 14. *That I may still continue.*] The conjunction ו at the beginning of this line seems only to shew, that the sense of the verbs which follow is potential. Instead of איוחל sperabo, I have ventured to read אהיה ero.

Verse 15. *Books.*] Non enim novi scripturam, Syriac. Quia non novi scripturam, Arabic. Quoniam non cognovi literaturam, Vulgate. Πραγματειαις, Septuagint. "In aliis libris Græcis est " γαμματειαις; cujus etiam lectionis facit mentionem Sanctus Augustinus." Nobilii notæ in Septuag. The word מספר signifies *number*, but ספר signifies *an epistle, a book*.

Verse 20. *Thought.*] אשר quamvis, as Eccl. viii. 12. I have ventured to read תשיב instead of תשוב. One manuscript has תחני instead of תחני, and תחני is the reading of the Keri, and of the Vulgate and Syriac. Several MSS. have הראתני for הראתנו.

And exalt me.] I have ventured to read תשיבני instead of תעלני. Near thirty copies have תעלני the reading of the Keri, instead of תעלנו the reading of the text. Tu idem etiam de abyssis terræ reduces et extrahes me, Syriac.

The

The futures in this verse seem to me to have an optative sense, for this psalm is evidently a prayer.

Verse 23. *I will sing.*] According to the Syriac version, there is a verb lost at the end of this line. Ego quoque confitebor tibi citharâ, et veritati tuæ canam; Deus psallam tibi cum citharâ, sancte Israelis, Syriac. Perhaps the verb ἄλλω has been dropped in transcribing.

LXXII.

Verse 1. *For Solomon.*] This psalm seems to have been composed in honour of king Solomon; perhaps it might have been used at his coronation.

Verse 3. *Produce peace.*] “ Ἀναλαβέτω τὰ ὄρη
 “ εἰρήνην τῷ λαῷ σου καὶ οἱ βενοὶ. Septuagint. See
 “ Grabe’s edition. Eodem fere modo psalterium
 “ Æthiopicum, ἀναλαβέτω τὰ ὄρη καὶ οἱ βενοὶ εἰρήνην
 “ τῷ λαῷ σου, κρινεὶ ἐν δικαιοσυνῇ τὰς πτωχοὺς τὰ λαῖα τὰ :
 “ et cum hac lectione facit metaphrasin Apollinarii.

“ Ὅυρεσιν εἰρήνην σθεναρῶν βενοῖς τε μέλεσθω.

“ Πτωχῶν δημοτεροῖσι ὑπὲρ εὐδικησὶ δικαίξειν.

“ Etiam in psalterio Romano est *in justitiâ judica-*

“*bit mendicos.*” Nobilii not. in Septuag. Therefore I read thus :

ישאו הרים ונבעות שלום לעם

בצדקה ישפט עניי עם

Mountains and hills were used as fastnesses in time of war ; therefore to wish they might produce peace, was to pray for peaceable times.

Verse 4. *Decide in favour of.*] שפט *jus dixit, et executus est bonos defendendo et malos puniendo.* Leigh’s Critica Sacra. The Hebrew שפט signifies more than either the Latin *judicat*, or the Greek *κρίνει*.

The verbs in the future form in this psalm seem to have an optative sense.

Verse 5. *That they may fear thee.*] One manuscript has ויראוך here, supplying the conjunction. The word seems rather to belong to the end of this line, than to the beginning of the next. The natural consequence of *crushing the oppressive* by a just government is *to make them fear God*.

The objection to this pointing is, that עשוק is singular. But perhaps the noun is to be understood as a collective noun, as רשע is, Proverbs xxviii. 1. 4.

As long as.] See Noldius’s Concordance under the particles עם and לפני. The antient versions in Polyglott all render לפני as implying somewhat of comparison. Noldius renders it *quamdiu*. Symmachus

machus translates these words, ἐφ' ὅσον ὁ ἥλιος καὶ ἐμ-
προσθεν τῆς σελήνης, “ *quia S. Hieronymus videtur ver-*
“ *tisse quamdiu erit sol et ultra lunam.*” Nobilii
notæ in Septuag. “ O king, live for ever.” Da-
niel v. 10.

Verse 6. *May he rule.*] ירד seems to me to be in
this place the future of רדה dominare, not of ירד
descendere. The sun and the moon, the greater
and lesser light, are said [Genesis i. 16.] לממשלת
to rule the day and the night. This expression in
Genesis seems to explain the meaning of the blessing
contained in these two lines. The antient inter-
preters and modern translators have taken ירד to be
the first word of the following line, and then have
necessarily been forced to render it as the future of
the verb ירד *to descend*.

The shorn herbage.] “ גו usually signifies a fleece,
“ and so the Septuagint and Syriac here: and
“ Houbigant thinks it refers to Gideon’s fleece:
“ but I see no propriety or beauty in this; and
“ גו המלך are *the king’s mowings*, Amos vii. 1.”
Archbishop Secker’s note on this place. The si-
militude of the good government of a pious king hav-
ing the same effect in making righteousness and
peace to flourish, that the dew has in encouraging
the growth of the grass after it had been mowed, is
a very beautiful one; and the passage cited seems

to be a sufficient authority for rendering גו *horru* *herbage*.

Verse 7. *Righteousness.*] Three MSS. confirm the conjecture which Archbishop Secker had made from the Syriac and Septuagint versions, and have צדק *righteousness* instead of צדיק *righteous*.

Verse 10. *Bring.*] Προσσωσσω, Septuag. Adducent, Vulgate. Perhaps we should read יביאו instead of ישיבו.

Verse 15. *May he live.*] The Syriac and Arabic versions have no copulative here.

Let them bless him.] Ευλογησω, Septuagint. The right reading would probably be יברכהו instead of יברכנהו. The similarity of the letters vau and nun has occasioned the mistake.

Verse 16. *As a quantity of corn.*] Erit velut copia frumenti in terrâ, et in cacumine montium germinare faciet fructus suos, ut Libani, et pullulare faciet e civitate suâ, sicut herbam terræ, Syriac. Perhaps we should read פשת or rather כפשת instead of פכת.

The comparing a man to the appearance of a field of corn may seem unusual: but there is a simile of much the same kind, Genesis xxvii. 27. "See the smell of my son is as the smell of a field which the Lord hath blessed."

Wave like Lebanon.] The waving of standing corn,

corn, and the bending of high woods with the wind, are motions somewhat resembling each other. The waving of standing corn excites the idea of fertility: and the bowing of the forest of Lebanon in the gale, that of majesty and grandeur. These two images are here joined with the shooting up of grass, to express the most beautiful and abundant fruitfulness united with majesty and grandeur. Carmel and Lebanon are often used to express the same things; see Lowth de Sacra Poësi Hebræorum Prælect. vi. pag. 56. Four copies have ירעשו in the plural, and the verb should be plural to agree with its nominative case פריו.

Verse 17. *Be established.*] The reading in the printed text is ינק, instead of which a very great number of copies have ינק *be propagated*. A manuscript written A. D. 1298 has ינק. But one ancient manuscript collated by De Rossi has ינק, which reading is supported by all the ancient versions in the Polyglott and the Targum; and suits better with the spiritual sense of the psalm.

Be blessed through him.] The verb יתברכו is in the Hithpaël conjugation, which usually signifies an action that has the agent himself for its object. Perhaps therefore the line should be rendered,

“ And may all the tribes of the earth call themselves blessed through him.”

Bishop

Bishop Hare, from the Septuagint, has well supplied here כֹּל שִׁבְטֵי הָאָרֶץ: the Septuagint is, και ἐυλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς· πάντα τα ἔθνη μακαρίσονται αὐτόν. See Mr. Merrick's note on the place.

Glorify him.] Instead of יִשְׁרְדוּ, a very large number of copies have יִשְׁרְרוּ, which is certainly the right reading, and is supported by all the ancient versions in the Polyglott.

The relation between the literal and the spiritual sense of this and the second psalm is admirably explained, and the elegance and sublimity of both these poems pointed out in that excellent work of the late Bishop of London, Dr. Lowth, de Sacra Poësi Hebræorum, Prælect. ix. pag. 99.

Verse 18. *Blessed be the Lord, &c.*] These next four lines seem to be the corollary of the transcribers on coming to the end of the second book. See above in the note at the end of the forty-first psalm.

The Lord Jehovah God of Israel.] Five copies have

בְּרוּךְ אֲדֹנָי יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Here end, &c.] This was probably a note of some copyist, who meant to express his opinion that this was the last psalm David ever composed. But this verse is omitted in many MSS. and in the Syriac and Arabic versions.

Michaëlis is of opinion, “ that this is the end
“ of

“ of the first collection of psalms, which was made
 “ probably under Solomon for the service of the
 “ temple; and that the second collection was made
 “ much later, perhaps under Hezekiah [see Pro-
 “ verbs xxv. 1.]; though some of them seem as
 “ late as the Babylonish captivity, as Psalm lxxix.
 “ and cxxxvii.”

LXXIII.

Verse 4. *Perfect and firm.*] In Mr. Merrick's ad- E. P. 14
 denda to his Notes on the Psalms, pag. 341. is the
 following :

“ Dr. Lowth has communicated to me an in-
 “ genious conjecture on this verse from J. Sigism.
 “ Moerlius's Scholia Philol. et Critic. ad selecta
 “ Sacri Codicis Loca 1737. It is thus expressed
 “ by the author. *Nullæ sunt tribulationes illis, in-*
 “ *tegrum et firmum est robur eorum.* כִּי אֵין חֲרָצְבוֹת לָמוֹ distinctè
 “ lego, quasi sint duæ voces separatæ. לָמוֹ *illis et*
 “ תָּם *integrum.* Reliqua de Clerico desumpsi.”

כִּי אֵין חֲרָצְבוֹת לָמוֹ

תָּם וּבְרִיאַת אֱוֹלָם

Verse 5. *To the toil.*] Labori virorum, legi operam navantium non compatiuntur, Targum.

Verse 6. *Surely.*] לכן Certè, omnino. Num. xvi. 11. Jerem. v. 2. Noldius.

Their clothing.] The words שׂוּת and עֲנֻקָּת seem to have changed places. Ideo circumdedit eos superbia; coronam quam imponunt capiti suo de rapinâ illorum est, Targum. Therefore I venture to read thus,

לכן שׂוּתָמוּ נֹאוּה יֵעֲטָה
עֲנֻקָּת חֲמַס לָמוּ יֵצֵא

“ עֲנֻקָּת torques, collare, circulus aureus flexibilis,
“ *colli ornamentum et summi pectoris.* Cant. iv. 9. et
“ Prov. i. 9.” Leigh’s Critica Sacra.

יֵצֵא *produced*, Numbers xvii. 23. But perhaps the word should be וַיֵּצֵא, which is used Proverbs xxx. 33.

Verse 7. *Their iniquities.*] Above sixty copies have עֵינָמוּ instead of עֲוֹנוֹ. Some copies have עֲוֹנוֹ. But the true reading, as appears from the Syriac, Septuagint, Vulgate, and Arabic versions, would be עֲוֹנוֹמוּ *their iniquities*, instead of עֲוֹנוֹ *their eye*. The verb עָבְרוּ seems to me to signify here *are excessive*: for עָבַר is not only *to pass*, but *to pass due bounds*.

Verse 8. *Their heart.*] The Targum has preserved a pronoun here which is lost in the Hebrew.

לבהון cordis fui, Targum. Therefore I read לבם instead of לבב.

Were corrupt.] מוק in Hiphil המוק tabuit, contabuit. Leigh's Critica Sacra.

With haughtiness.] Instead of ממרום *from on high*, I have ventured to read מרום *with haughtiness*. The word רוּם *haughtiness* is used Proverbs xxi. 4.

Verse 9. *Their mouth against the heavens.*] Mr. Merrick has produced some expressions of Greek authors as similar to this: but Virgil's description of Fame seems to bear a more near resemblance to it:

Sese attollit in auras,

Ingrediturque solo, et caput inter nubila condit.

Æneid, iv. 177.

Verse 10. *My people.*] 'Ο λαος μω, Septuagint. Populus meus, Syr. and Arabic. It seems, therefore, that the authors of these versions read עמי not עמו.

Unto them.] Instead of הלאם huc *hither*, I have ventured to read להם a word made up of the same letters, but in a different order: הלאם *hither* is a relative adverb of place, and there has been no name of any place yet mentioned in the psalm.

That which was full.] I take מ to be a pronoun, signifying quod, *that which*. In the English prayer book, these two lines are rendered:

Q 2

Therefore

*Therefore fall the people unto them,
And thereout suck they no small advantage.*

Verse 12. *And I said.*] The Septuagint, and the Syriac and Arabic versions supply these words, which seem necessary to the sense.

Verse 14. *My reasoning.*] תוכחות *arguments, reasoning*, Job xiii. 6. xxiii 4. תוכחתי cannot be the first person of a verb, but it may be an irregular plural of the same sense with תוכחות.

With the questions.] בקר Quæsit, inquisivit, Leigh's Critica Sacra. Hence it seems to me, that בקרים taken as a substantive, may signify *inquiries, questions*.

Verse 14. *Shall I, said I, be accounted.*] This is one of the questions the psalmist asked himself in his reasoning on the prosperity of the ungodly and his own sufferings.

אני אמרתי II. Sam. xix. 36. II. Reg. i. 2. Noldius's Concordance. The verb אמרתי *said I*, is here inserted; the ellipsis of it is frequent in other places.

Doſt thou deal deceitfully, O Jehovah.] Instead of בגדתי I apprehend the original reading to have been two words בגדת ידחה, which, having been written contractedly thus בגדתי, has been corrupted into בגדתי by the omission of the virgulæ of abbreviation. A similar error from the same cause has crept into the text, Psalm xxxi. 7. but is there detected

ted by the antient versions and a manuscript : and here the reading I propose seems to receive some countenance from the rendering of Theodoret, ἡ παραβῆς τὰς συγκατακειμέναις συνθήκαις, numquid transgressus es pacta conventa. See Nobilii not. in Septuag.

Verse 16. *But it was difficult.*] The Arabic version supplies a conjunction here.

Verse 18. *Elevated station.*] לְמוֹסָאוֹתָ עַל טוֹר עֲבָרֹתָי, Septuagint. Cum sese extulerint, Syriac. Compare Psalm lxii. 5.

Verse 20. *When one awaketh.*] The words מְהַקִּיץ and בְּעֵר seem to be two various readings, both of which have been inserted in the text by the transcribers. As the words are synonymous, one of them alone is sufficient.

Thus far the psalmist has described the doubts he entertained concerning the justice and providence of God, while he contemplated the wealth and prosperity of the impious ; and he has told us the solution he obtained of these difficulties, when he went into the house of God. He next celebrates the mercy and goodness of the Almighty, in having thus given to an ignorant mortal a just view of the ways of his providence, and having led him out of that dangerous state of doubt in which he was so much perplexed.

Verse 22. *Like a brute.*] A manuscript written

A. D. 1211 has כְּבֵהֱמָה *like a brute*, instead of בְּהֵמוֹת *brutes*. The Septuagint has κτηνωδης. It seems, therefore, that we should read either כְּבֵהֱמָה *like a brute*, or else בְּהֵמוֹת *like the brutes*.

There seem to be two different readings inserted in the text here. The one is הִיְתִי עִמָּךְ *I was before thee*, the other is אֲנִי תָמִיד עִמָּךְ *I am alway before thee*. The Syriac version acknowledges only the first of these, which is therefore in all probability the true one. The Septuagint, Arabic version, and Targum take notice of both.

Verse 24. *That afterward.*] וְאַחַר The particle vau seems in this place to have the sense of the Latin conjunction quòd, as it frequently has in other places, especially before verbs of the future form. The word אַחַר seems to me to be an adverb, and I read בְּכִבּוֹד, as the authors of the Septuagint, and of the Arabic, Vulgate, and Æthiopic versions did. But the Syriac translator renders the passage, et post decus tuum rege me.

Verse 25. *Can I compare to thee.*] The sense seems imperfect here in the Hebrew, as though somewhat were lost. The Targum seems to supply the deficiency. Quis similis tui, qui meus es, in celo nisi tu? Therefore I have ventured to read מִי יִעָרֵךְ לְךָ לִי בַשָּׁמַיִם *Who is to be compared to thee by me in heaven?* See Psalm lxxxix. 7. מִי בַשָּׁחַק לִי־עָרֵךְ לִיהוָה.

Verse

Verse 26. *Though.*] The Syriac and Arabic versions supply a conjunction here. The authors of those versions seem to have read וכלה; but I rather think it should be כי כלה.

Verse 28. *Thy works.*] מלאכותיך But one manuscript, written in the fifteenth century of our æra, has the word תהלתך, which should probably be תהלתך, and the Septuagint, with which the Arabic agrees, has ταις αινεσις σου, *thy praises.*

In the gates of the daughter of Zion.] Ἐν ταις πυλαις Συγγατρος Σιων, Septuagint. The Arabic, Æthiopic, and Vulgate versions also add this, which is not in the Hebrew.

LXXIV.

Verse 1. *Rejected us.*] The Syriac and Arabic translators seem to have had נו us after the verb in their copies.

Verse 3. *Pride of the conqueror.*] Ὑπερηφανιως, Septuagint. Superbiam, Arabic. נצה vicit, superavit. Buxtorf's Lexicon. The word נצה seems to me to be a participle or participial noun here.

Committeth evil.] Instead of כל הרע I have ventured

to read כלה רע, and instead of בקדש to read בקדשך. Both these alterations seem to be authorized by the Septuagint. Ὅσα ἐπονεβουσατο ὁ ἐχθρος ἐν τοῖς ἀγίοις σϛ.

Verse 5. *They do not acknowledge thee.*] Ἐθετο, σημεια αὐτω σημεια, και ϛα εγγωσαν, Septuagint. The author of that version most probably read שמו ולא ידעו אתה. Instead of אתה I have presumed to read אתה.

The reading at present is שמו אתה אתה יודע.

The reading proposed is שמו אתה אתך לא ידעו and it is sufficiently obvious how the latter may have been corrupted into the former.

That lifteth up axes.] Sicut vir, qui levat manum suam in perplexitatem lignorum, ut incidat securibus, Targum.

Verse 6. *So now.*] Above forty copies have ועתה instead of ועת, and ועתה is rendered ita nunc by Noldius, II. Samuel xv. 34.

The carved works of it.] The authors of the Septuagint, and of the Syriac and Arabic versions seem to have read פתוחה *the doors of it*. But the Targumist seems to have had פתוחיה the word at present in the text in his copy.

Verse 7. *They burn.*] The authors of the ancient versions in the Polyglott and the Targumist seem to have read שרפו here instead of שלחו.

Verse 8. *Place of worship of Jehovah.*] “ י Para-
“ gogie

“gogic in מועדי—never but one מועד or מועד אחד
 “at once: and this word never signifies a *synagogue*;
 “those assemblies were of later institution.” Dr.
 Kennicott’s note on this place, in his *Remarks on
 Select Passages in the Old Testament*. I have ven-
 tured to read שרפו כל מועד יהודה אל הארץ
 instead of שרפו כל מועדי אל בארץ

Verse 11. *Restrained.*] The verb כלה has some-
 times the sense of בלא. See I. Samuel xxv. 33.

Verse 12. *Yet.*] The English Bible renders the
 particle vau ו by *for* in this place; but Noldius
 has tamen, *yet*, among the senses of this particle.
 It seems evident, from the connection of the sense,
 that the nouns in this line are in the vocative case.

Verse 14. *Thou gavest food.*] Two different read-
 ings seem both to have been inserted in the text
 here. One was תתנו מאכל תתנו *thou gavest us food*, the
 other was תתן מאכל לעם *thou gavest food to the
 people*.

Verse 15. *In the parched places.*] The word לציים
 seems to me to belong to this line; and perhaps it
 should be לצות with a feminine termination.

Verse 19. *Unto death.*] Ne des fracturæ animam
 confitentem tibi, Syriac. . Perhaps the Syriac trans-
 lator derived לוות from the root חרת frangere,
 conterere. I am rather inclined to think we should
 read למות, for the word חות does not occur in the
 sense given it by the Syriac translator.

That

That worshippeth thee.] One manuscript collated by De Rossi had תודך instead of תורך originally; and the authors of the antient versions in the Polyglott read תודך.

Verse 20. *Thy covenant.*] Ἐἰς τὴν διαθήκην σου, Septuagint. And the authors of the rest of the antient versions in the Polyglott read לבריתך.

The word מחשבי seems to be got out of its proper place in the Hebrew: quoniam impletæ sunt habitationes terræ tenebris et iniquitate, Syriac. From whence I conjecture, that we ought to read מלאו נאות ארץ מחשבי וחמס.

Verse 23. *The constant iniquity.*] תמוד is used as an adjective, Exodus xxx. 8. עולה *iniquity*, II. Samuel iii. 34. Psalm xxxvii. 1.

LXXV.

Ms. P. 15 Verse 2. *We invoke thy name.*] Καὶ ἐπικαλεσομεθα το ὄνομα σου διηγησομαι παντα τα θαυμασια σου, Septuagint. Et invocabimus nomen tuum, et enuntiabimus cuncta miracula tua, Arabic. Et invocavimus nomen tuum, et enarravimus universa miracula tua, Syriac. So that it seems we should read

וקראנו

וקראנו בשמך וספרנו נפלאותיך

instead of the present reading

וקרוב שמך ספרו נפלאותיך

the transcribers having omitted four letters, and divided the words amiss.

Verse 9. *Full of the mixture.*] “ It is remarkable, that, whereas the Greeks and Latins by *mixt* wine always understood wine diluted and lowered with water; the Hebrews, on the contrary, generally mean by it wine made stronger and more inebriating by the addition of higher and more powerful ingredients; such as honey, spices, defrutum (or wine inspissated by boiling it down to two thirds or half the quantity), myrrh, mandragora, opiates, and other strong drugs. Thus the drunkard is properly described [Proverbs xxiii. 30.] as one *that seeketh mixt wine*, and is *mighty to mingle strong drink*: Isaiah v. 22. And hence the Psalmist took that highly poetical and sublime image of the cup of God’s wrath, called by Isaiah [li. 27.] *the cup of trembling*, (causing intoxication and stupefaction; see Cappelow’s note on Harriri, page 33.) containing, as St. John expresses in Greek this Hebrew idea with the utmost precision, though with a seeming contradiction in terms, *κακαρωσμενον ἀκρατον merum mixtum*, pure wine made yet stronger by a mixture of powerful ingredients.” Lowth’s Isaiah, note on chap.

chap. i. 22. page 13, 14. It will very easily be understood, that wine, full of such ingredients as are here described, will appear thick and *turbid* חמור.

Are squeezed.] Bishop Hare proposed translating ימצו passively. See Archbishop Secker's note on this place, printed with Mr. Merrick's version.

Verse 10. *I shall exult.*] Ἐγὼ δὲ ἀγαλλιασομαι, Septuagint. At ego exultabo, Arabic. Therefore I read אגיל *I shall exult*, instead of אגיד *I shall declare*.

The words אל תשהת in the title of this psalm are taken no notice of by the Arabic translator, nor in the Æthiopic version: therefore I have omitted them.

LXXVI.

This psalm appears to have been composed for the celebration of some signal deliverance of Jerusalem and its inhabitants from a warlike enemy. The overthrow of the hostile army seems to have taken place during the night, *while they slept their sleep*. Perhaps the destruction of Sennacherib's army [II. Kings xix. 35.] may be the subject of it: and it seems that some antient critics were of that opinion,

opinion, since it is entitled ὠδὴ πρὸς τὸν Ἀσσυρίων, in the Septuagint at present ; though that title was not in the Hexapla.

Verse 4. *The arrows and the bows.*] Ibi confregit sagittas et arcus populorum præliantium ; scutum aciesque belli destruxit in perpetuum, Targum. Therefore I read רשפי וקשתות רשפי. *glistering brass-headed arrows.* Leigh's Critica Sacra. *Feathered arrows,* Michaëlis.

He destroyed.] Instead of סלה I have ventured to read כלה. The alteration seems to be authorised by the rendering of the Targum, scutum aciesque belli destruxit in perpetuum.

Of war.] Three copies omit the copulative before מלחמה.

Verse 5. *And be shone forth.*] According to the reading at present in the text, we have נאור a verb of the third person, to agree with אתה a pronoun of the second. I have therefore ventured to read

וְנֹאֵר אַתָּה הַאֲדִיר מִהַרְרֵי

instead of

נֹאֵר אַתָּה אֲדִיר מִהַרְרֵי

Michaëlis seems to have read נורא instead of נאור, for he renders the passage, *Thou art more terrible, thou glorious mountain, than the hills of the beasts of prey.*

Verse 6. *Of a booty.*] The word טרף seems to me to belong to this verse rather than to the preceding one.

Verse

Verse 9. *The sound.*] שמעת rumor is used as a noun in many places: השמעת seems to me to be this noun with the emphatical ה prefixed.

Verse 11. *When thou dost gird, &c.*] Some words seem to me to be transposed here; and the transposition appears to be more antient, than the time, when any of the versions were made. It probably arose originally from some transcriber having thrown his eye on the wrong line, when he had written the two first words of the first line. The reading at present in the text is

כי חמת אדם תודך
שארית חמת תחגר

The passage probably stood thus at first:

כי חמת תחגר
שארית אדם תודך

Houbigant, retaining the position of the words in the printed text, and reading תודך instead of תודך, renders the verse, Etenim iras hominis franges, reliquias iræ frænabis. But חגר has never the sense of the Latin fræno, but signifies, *to gird with a belt, a sword, or a garment.*

This ode seems to be one of those intended to be sung responsively, and might perhaps have been performed by a chorus answering a single singer.

LXXVII.

Verse 3. *Mine eye.*] Nocte stillavit oculus meus lachrymas, nec cessabit, Targum. See Archbishop Secker's note on this place, printed with Mr. Merrick's version, and compare Lamentations iii. 49.

Verse 4. *Overwhelmed with grief.*] עָנָה significat propriè obtegere seu operire; sed per metaphoram usurpatur ad significandam anxietatem, quâ animus velut obtegitur. Leigh's Critica Sacra.

Verse 5. *Is possessed by watching.*] Perhaps this line might be better rendered, " Mine eye is the " possession of watching." For I take עֵינִי to be a substantive.

Verse 6. *I call to mind.*] The verses are ill divided from each other here in the Hebrew: אֲזַכֵּר should be part of this line.

Διελογισαμένη ἡμερᾶς ἀρχαίας
Και ἔτη αἰωνία ἐμνησθήν, και ἐμελετησα.

Grabe's edition of the Septuagint.

Verse 7. *I meditate.*] Bishop Hare conjectured, that הִתִּי *I meditate* was the right reading instead of נִתִּי.

Verse 8. *Cast me off.*] The pronoun suffix נִ *me*,
which

which has been lost in the Hebrew, both in this and the following line, must be restored. The Syriac version has preserved the pronoun in both places.

Nineteen copies have יהוה instead of אדני in this verse.

Verse 9. *His word.*] “ I read with Syr. and “ Arab. אמרו verbum ejus.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 11. *The changes.*] “ Tum autem secum “ reputans divina consilia, in hominibus castigandis, “ dis, ימן עליון mutationem dextræ Altissimi, “ Deum nimirum variis rationibus suorum salutem “ procurare, et idcirco voluntatem ejus ab iis, quos “ maximè diligit, sæpè averfam videri, recogitant- “ que prolixum ejus erga populum suum favorem, “ miracula in eorum gratiam edita, divinam boni- “ tatem, sanctitatem et potentiam, eâ meditatione “ recreatus in numinis laudes ardentissimo cum “ affectu protinus erumpit.” Lowth de Sacrà Poësi Hebræorum Prælect. xxvi. pag. 259.

Verse 13. *I will deeply reflect.*] Sum contemplatus, Syriac. Ἀδελσχησω, Septuagint.

Verse 14. *Holy is thy way.*] Deus, via tua sancta est, Syriac. Deus, quam sanctæ sunt viæ tuæ, Targum.

Verse 16. *With thine arm.*] “ I read with all the “ antient versions בורועך.” Dr. Kennicott’s note on
his

this place, in his Remarks on Select Passages in the Old Testament.

Verse 19. *With the whirlwind.*] “Vox tonitrûs
“tui in turbine.” Lowth de Sacrà Poësi Hebræ-
orum, pag. 193.

LXXVIII.

Verse 2. *A grave discourse.*] “משל itaque est
“oratio elata et gravis, magnâ vi et autoritate
“pollens, comparationibus, imaginibus et figuris
“multum ornata.” Lowth de Sacrà Poësi Hebræ-
orum Prælect. iv. pag. 35. not.

Pointed truths.] “Cum משל sæpe conjungitur
“חידה denotatque *dictum aliquod scitum, acutum,*
“*obscurum,* quale ut vel edatur vel intelligatur
“multo acumine opus est. Est a חדר *problema,*
“*ænigma, vel scitum aliquod dictum proponere;* quod
“convenit cum חדר *acuere, acutum esse.*” Lowth
de Sacrà Poësi Hebræorum Prælect. iv. pag. 35.
not.

But there is nothing obscure in this psalm, it contains instructive historical truths, but no ænigma. Therefore the rendering of the English Bible, *dark*

sayings, does not seem to be right. The Septuagint renders the word *διδυγμα*, Ezekiel xvii. 2. and that rendering would suit this place better than *προβληματα*. I have endeavoured to express the relation the word bears to *חָדָד* *acutum esse*.

Verse 4. *We will not conceal them.*] Ut ne celebemus eas, Syriac. Therefore I read *נִכְחַדֵּם*.

Verse 5. *When.*] *ו* Quum, quando, Josua ii. 8. Noldius.

Verse 9. *Armed and shooting with.*] “ One MS. “ reads *נושק ורומי* rightly. *רומי* partic. pres. kal “ from *רמה* projecit, probably alludes to some “ historical fact unknown.” Dr. Kennicott’s note on this place in his Remarks on Select Passages in the Old Testament.

Verse 10. *Because.*] Nine copies have *ולא* instead of *לא*.—The idolatrous worship of the calves at Bethel and Dan was first set up by Jeroboam, who reigned in mount Ephraim, at Sichem, and thus *the children of Ephraim kept not the commandment of God, and refused to walk according to his law*. [See I. Kings xii. 25. 26. &c.] Upon which the prophet Ahijah threatens Israel [I. Kings xiv. 15. 16.] with utter destruction. This psalm might perhaps have been written about the time of the accomplishment of that prophecy in the reign of Hoshea, king of Israel, and of Hezekiah, king of Judah. See II. Kings xvii. 5—18.

Verse

Verſe 15. *Gave them drink.*] Και ἐποτίσεν αὐτοὺς ὡς ἐν ἀβυσσῶ πολλῇ, Septuagint. Et potavit illos ut ex abyſſo magnâ, Syriac. And all the authors of the antient verſions appear to have read וישקם כבתהומות.

Verſe 16. *In rivers.*] One edition has בנהרות, and a manuſcript written in the thirteenth century has בנהרת. But none of the antient verſions ſupport this reading בנהרות.

Verſe 20. *If.*] הן Si, Jerem. iii. 1. Job xl. 23. Noldius. They expreſs a doubt of God having relieved them before, and aſcribe the production of the water to other cauſes.

Verſe 31. *The moſt robuſt of them.*] “ שמון (as “ Judges iii. 29.) *the moſt mighty men in their* “ *army.* [We ſay *the flower.*.]” Dr. Kennicott’s note on this place, in his Remarks on Select Paſſages in the Old Teſtament. It is plain that שמוני in this line is an expreſſion anſwering to בחורי in the next.

Verſe 33. *In haſte.*] Μετα ſπευδης, Septuagint. Celeriter, Syriac.

Verſe 34. *And entreated God.*] Dr. Lowth has rendered the verb שחר *to deprecate*, Iſaiah xlvii. 11. He obſerves, that the Chaldee tranſlates it ſo in that place, and that the conſtruing is approved by Jarchi and Michaelis. In this place the Targum is, “ ac revertebantur, preceſque fundebant coram “ Deo.”

Verse 38. *Their iniquity.*] Peccatum eorum, Targum. Therefore I read עונם.

Destroy them.] Exterminat eos, Targum. ישחתם, or else ישחת אותם would be the right reading.

Verse 41. *Required a particular miracle.*] Compare the 19th and 20th verses of this psalm with this. תהה designavit, Leigh's Critica Sacra. The crime of the Israelites was their doubting of the power of Jehovah, and demanding food and water.

Verse 47. *He cut off.*] Fregerit grandine vites eorum, ac ficus eorum glacie, Syriac. Confregit grandinibus vineas eorum, et glacie ficus eorum, Arabic. תנמל grando major. Leigh's Critica Sacra. Compare Psalm cxlvii. 17.

Verse 51. *The first fruits of the womb.*] Dr. Lowth thought these words should be translated, *the first fruits of child-bearing pains*, because און is used in that sense, Genesis xxxv. 18.

Verse 53. *And guided them with such confidence.*] Moses, in his exhortation to the people at the Red Sea, said, "Fear ye not, stand ye still, and see the salvation of the Lord."

Verse 55. *And subdued them.*] ויפלם The verb נפל signifies *to fall*, and consequently in the hiphil conjugation it must signify *to cause to fall, to overthrow or subdue*. The pronoun suffix ם *them* has for its antecedent גוים *the nations*, in the former line.

[*The country that was to be inherited.*] חבל נחלה
 hæreditatem funiculo, quo hæreditas assignatur,
 Arabic. “ חבל interdum metonymicως capitur
 “ pro parte seu tractu terræ funiculis mensurato.
 “ Deuter. iii. 4. II. Sam. viii. 2. Amos vii. 17.
 “ Mich. ii. 5. Zach. ii. 1.” Leigh’s *Critica Sa-*
cra.

Verse 57. *A bow when it shooteth.*] Τοξον σφραλλον,
 Septuagint. Sicut arcus excutiens sagittas, Tar-
 gum. Probably רמה jaculans would be the right
 reading instead of רמיה fraudis. Starting aside like
 a broken bow, English Prayer-book: but if a bow
 breaks, it will not start aside, for the elasticity which
 should make it start aside will be destroyed.

Verse 63. *Celebrated with songs.*] “’Ουχ ὑμνηθησαν,
 “ Aquila. ’Ουκ ἐπηνεθησαν, Symmachus et Theodo-
 “ tio.” Nobilii not. in Septuag. Virgines eorum
 non fuerunt laudatæ, Targum. “ Epithalamio
 “ non viderunt nuptias, ut Ab. Ezra explicat.”
 Leigh’s *Critica Sacra.*

Verse 66. *Back.*] Egit inimicos eorum retro,
 Arabic. אהור retrorsum, Genesis xlix. 17. Nol-
 dius.

Verse 69. *On high.*] In sublimi, Syriac. במרומים
 in excelsis, would probably be the right reading
 instead of כמו רמים ’Ως μονοκεραιτων. The temple
 was situated on an eminence.

[*On the earth.*] Five MSS. of Dr. Kennicott’s

collation, and twenty-seven copies of De Rossi's collation, have בארץ *on the earth*, instead of כארץ *like the earth*: and the authors of the Septuagint, Syriac, Vulgate, and Arabic versions read בארץ.

Verse 71. *The sucklings.*] Et a vestigiis lactantium, Targum. Et de post pecudes lactantes, Syriac. I derive עלות from עול *lactens infans*. Compare Isaiah xxxix. 15. See Buxtorf's Concordance.

LXXIX.

M. P. 16. Verse 2. *To the beasts.*] Τοῖς θηρίοις, Septuagint. לחיות would be the right reading instead of לחיתו.

Verse 3. *Buried.*] Instead of קובר the participle Benoni, more than forty copies have קבר, which may be the participle Paoul.

Verse 4. *Those that dwell among us.*] Those foreigners who sojourn among us; לשכנינו from שכן *to inhabit or dwell*; γειτοὺς ἡμῶν, *our neighbours*, Septuagint. But that rendering does not sufficiently express the distressed and humbled state of Israel, as described in the Hebrew; they were so reduced, that not only neighbouring nations, but even those foreigners who sojourned amongst them, had the
insolence

insolence to deride them, even in their own country.

Verse 7. *They have devoured.*] Sixteen copies have נבלו instead of נבל, and all the antient versions confirm the correction.

Verse 11. *The children of the dead.*] Τὰς υἱὰς τῶν τεθνεώτων, Septuagint. Filios occisorum, Arabic. The authors of these versions seem to have read דמתים instead of תמותה.

LXXX.

Verse 1. *Six-stringed lute.*] See the note on Psalm lx. 1.

Verse 4. *On us.*] The Targum and the Arabic version suggest, that we should read דאר פניך עלינו here, and also below in the eighth and nineteenth verses.

Verse 7. *Deride us.*] One manuscript of Dr. Kennicott's collation, written A. D. 1306, had originally לננ instead of למו, and so has one manuscript of De Rossi's collation, written about the end of the thirteenth century of our æra. The authors of the

Septuagint, Syriac, and Arabic versions appear to have read לנו.

Verse 16. *And establish.*] Και καταρτισαι αυτην, ην εφυτευσεν η δεξια σου, Septuagint. So also the Arabic, Vulgate, and the Æthiopic versions render the place. But the Targum and the Syriac version render כנה as a substantive: et propaginem, quam plantavit dextera tua, Syriac.

The word וכנה has in the printed text a כ of a larger size than the rest of the letters: but the כ is of the regular size in more than fifty manuscripts. The Rabbins suppose, these great letters contain some wonderful mysteries: but Dr. Kennicott [in his State of the Hebrew Text, page 495] asserts, they are nothing more than the inaccuracies of transcribers. The authority of the manuscripts, which he has collated since the writing of that book, has shewn his opinion to be just.

Bishop Hare was of opinion that the following words ועל בן אמצתה לך are improperly inserted here by the error of a copyist, who took them from the 18th verse; and Houbigant also proposed omitting them. See Archbishop Secker's note on the place, printed with Mr. Merrick's version.

Verse 17. *Those that burn.*] Qui eam combusserunt igne et destruxerunt eam, ab increpatione tuâ peribunt, Arabic. Therefore I read שרפה באש instead of שרפה באש כסודה וכסודה.

In the fourteenth verse of this psalm the word מִעַר is printed with the *y* suspended above the other letters, between the *v* and the *r*. It is obvious, that this position of the letter owes its origin to the mistake of a transcriber, who had omitted the *y*. More than thirty MSS. have the letter in its proper place.

LXXXI.

Verse 4. *The trumpet.*] “ Est ode in festo tuba-
 “ rum, sive primi novilunii anni civilis [Vide Re-
 “ land Antiq. Hebr. iv. 7.]. Continet exordium
 “ hortationem ad celebrandum Deum canticis et
 “ musicâ; estque, ut apud Hebræos præcipue
 “ fieri solet, lætum imprimis, et incitatum, et gau-
 “ dio exultans: memorantur varia instrumenta
 “ musica, quorum crebram appellationem amat
 “ etiam exterorum lyrica poësis: præcipua sit
 “ buccinæ mentio, quippe cujus in hoc festo solen-
 “ nem usum præscripserat lex Mosi data: promul-
 “ gatæ legis commemoratio, itemque buccinæ
 “ clangor, quod erat etiam signum Libertatis
 “ [vide Levit. xxiii. 24. Num. xxix. 1. et Lev.
 “ xxxv.

“ xxv. 9, 10.], quasi sponte inducit Ægyptiacæ
 “ servitutis miserias, populum Deo vindice in li-
 “ bertatem assertum, cum Deo loquentem ad mon-
 “ tem Sinam (cujus omnis terror mirificè depingitur
 “ duabus vocibus; vocatur enim סתר רעם abscon-
 “ dita tonitruum sedes) cum eodem denique cer-
 “ tantem ad aquas Meribæ. Quid autem novi
 “ infert Meribæ recordatio? Populum nimirum
 “ semper contumacem, semper ingratum et omnium
 “ parentis indulgentissimi beneficiorum immemo-
 “ rem. Continet itaque reliqua ode Dei cum po-
 “ pulo suo amantissimam exostulationem, propo-
 “ sitionem fœderis, confirmationem promissorum,
 “ tum quasi ex spei frustratione dolorem et queri-
 “ moniam.” Lowth de Sacrà Poësi Hebræorum
 Prælect. xxvi. pag. 255.

Verse 6. *On his coming forth from.*] Ἐν τῷ ἐξελθεῖν
 αὐτον ἐκ γῆς Ἀιγυπτου, Septuagint; and all the other
 versions in the Polyglott render the passage in the
 same manner. A manuscript written A. D. 1347
 omits על; and probably we should read מֵאֶרֶץ in-
 stead of אֶרֶץ.

Verse 7. *He had heard.*] Γλωσσαν, ἣν ἔκ ἐγνων, ἤκασεν,
 Septuagint; and all the other versions in the Poly-
 glott suggest the reading שפת לא ידע שמע. Some
 conjunction seems to have been lost at the beginning
 of the line; I have therefore supplied *after*. The
 Egyptian language was not intelligible to the chil-
 dren

dren of Jacob, for Joseph spake to his brethren by an interpreter when he appeared as ruler of Egypt, and did not as yet choose to make himself known to them. See Genesis xlii. 23.

Had carried the pots.] I take סבל to be a verb, and the word הסירותי to be a plural noun from סיר *a pot*. סירותיכם occurs Psalm lviii. 10. and סירותי Exodus xxvii. 3. in which last place סירותי does not signify *pots to boil meat in*, but *pans to take ashes from the altar*. Therefore I think it probable, that סירותי may signify here *some kind of vessel that they used in carrying clay*. הסירותי cannot be the first person of a verb.

Had been enslaved.] ἄι χεῖρες αὐτοῦ ἐν τῷ κατὰ τὸν ἔθνα δουλεύειν, Septuagint. Therefore I read תעבדנה instead of תעברנה.

Verse 9. *I will make a testimony.*] אעידה is in the hiphil conjugation, which frequently signifies to make or cause a thing to be made. The ark is called *the ark of the testimony*, ארון העדת [Exodus xxx. 26.] and *the ark of the covenant* [Joshua iii. 6.] and [Exodus xxv. 21.] Moses is commanded to put *the testimony*, which God shall give him, into the ark. It is plain, therefore, that the covenant and the testimony are the same.

Verse 16. *Before them.*] Four copies have לי *before me*, instead of לו *before him*; but I have ventured to read למו *before them*. The sense seems to me to require the alteration.

Their time.] Et facta est nutatio illorum in sæculum, Syriac. Some critics have been inclined to derive עת from the root עות subvertere, *to overthrow*.

Verse 17. *With honeycomb.*] Houbigant conjectured, we should read צוף instead of צור *the rock*.

I will satisfy them.] The authors of all the ancient versions appear to have read אשביעם instead of אשביעך, except the Syriac translator (who read אשביעוהו, which is also the reading in one manuscript) and the Targumist, who had אשביעך in his copy.

LXXXII.

ℓ. P. 16. Verse 1. *In the congregation.*] Ὁ Θεὸς ἐξῆν ἐν τῇ συναγωγῇ θεῶν ἐν μέσῳ δὲ θεῶν διακίμαι, Septuagint. The rest of the versions in the Polyglott agree with the Septuagint in rendering this passage. But אל is in the singular number, and seems to me to belong to the next line.

In the midst of the judges.] “ אלהים nomen appellativum, quod dicitur de Deo vero, de idolifque, et de angelis, et de hominibus, et additur tandem omnibus penè rebus ad augendam illarum significationem.

“ Hebræi

“ Hebræi communiter volunt esse nomen judicis,
 “ feu significare proprie judicem, aut judices feu
 “ magistratus. Sic R. Moses ben Maimon, R.
 “ Salomon, R. D. Kimchi, et Talmudici ipsi.”
 Leigh’s Critica Sacra.

But below in the sixth verse the word must be translated *Gods*: see John x. 34.

Verse 7. *O princes.*] השרים “ So all the versions.
 “ Yet it seems needless to say, that these princes
 “ shall fall like one of the princes. Therefore I
 “ guessed it should be רשים *the poor*, which word
 “ is in verse 3. But the translation proposed by
 “ Gataker, *Cinn. l. 2. c. 10. Ye shall fall together,*
 “ *O ye princes*, makes any alteration unnecessary.”
 Archbishop Secker’s note on this place, printed
 with Mr. Merrick’s version.

Verse 8. *Canst lead the heart.*] I have presumed,
 instead of תנחל בכל, to read כל לב תנחל. The al-
 teration is only in the division of the letters into
 words.

To say that *God shall inherit all nations*, seems a
 strange expression. Besides that the verb נחל never
 has the preposition ב before the thing inherited,
 which would be the case here, if the reading at
 present in the text were retained.

LXXXIII.

Verse 3. *Their heads.*] Capita sua, Arabic.

Verse 4. *Against thy saints.*] Κατα των αγγων σου, Septuagint. Adversus sanctos tuos, Syriac, and Arabic, and Vulgate. Adversus abscondita in thesauris tuis, Targum. See Psalm xxxi. 21.

Verse 6. *Their hearts.*] Quoniam meditati sunt corde suo simul et contra te inierunt foedus, Syriac. Therefore I read לבבי instead of לב, and יחד ועליך instead of יחדו עליך. A manuscript, written A. D. 1291, has ועליך in the place of עליך.

Verse 8. *And Philistia.*] The versions supply the copulative, which is not in the Hebrew.

Verse 9. *The peoples.*] Two manuscripts have עמים instead of עמם. Moab and Ammon are the children of Lot [see Genesis xix. 37.]; therefore they have been mentioned before as joining in the confederacy. It is needless then to say, that *they* (i. e. Moab and Ammon) have holpen the children of Lot.

Verse 12. *Them and their princes.*] Archbishop Secker and Dr. Durell from the Targum conjectured the true reading was שיתם ונדיבימו ; and Dr.

Ken-

Kennicott was of the same opinion. *Pone eos et principes eorum*, Targum.

Verse 14. *Like chaff.*] “ Dr. Lowth interprets גלגל (which we translate *a wheel*), *any light thing whirled by the wind, chaff, thistledown,* &c. See Isaiah xvii. 13. quoted by Geierus.” Mr. Merrick’s note on this place. See Lowth de Sacra Poësi Hebræorum Prælect. vii. pag. 59. Prælect. xii. pag. 111. ⁵جل *Chald.* גלגל *Frumenti calamus et stipula.* Goli Lexicon. See Dr. Kennicott’s note on this place, in his Remarks on Select Passages of Scripture.

Verse 16. *So pursue them.*] I have presumed to transpose two verses here, viz. the fifteenth and sixteenth.

Verse 17. *Let dishonour.*] “ Schultens Proverbs iii. 35. קלון is *inustio infamiae קלה ussit.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of the Old Testament.

The burning of the woods and forests at particular times might perhaps have been customary in the East: Dr. Hyde [*Religio Veterum Persarum*, cap. xix. pag. 256.] mentions a festival celebrated in Persia with such kind of illuminations. “ Alius quidam Persa refert, quòd ignes festivales ac geniales hac die ac nocte accendebant, et omnis generis cibos apparabant; et quòd reges ipsi solebant feras ac volucres capere, et earum pedibus

“ dibus ficcarum herbarum fasciculos alligantes;
 “ eosdem incendebant, et deinde in aërem et per
 “ campos dimittebant nocturno tempore, et hoc
 “ modo flammæ ignis efficiebantur, ita ut totus aër
 “ totaque terra accensa videretur, et tota regio ap-
 “ pareret inflammata; cum dicta animalia per aërem
 “ volando, et per campestria ac montes discursitan-
 “ do, ficcatas herbas (ut est in Oriente) et aridum
 “ fœnum ubique per totam regionem incenderunt.”

With the account of this festival given by Dr. Hyde, compare Judges xv. 4, 5.

Dr. Kennicott supposes this psalm to have been written on the war of Jehoshaphat with the Edomites, Moabites, Ammonites, &c. [II. Chronicles xx.] and indeed the names of the nations mentioned in the psalm seem to give weight to that opinion.

LXXXIV.

Verse 1. *O Jehovah, God of hosts.*] Domine, Deus virtutum, Arabic. Therefore I read יהוה אלהים צבאות.

Verse 5. *In their hearts.*] I have ventured to
take

take the word בלבב from the end of the next verse, and to add it to the end of this line.

Verse 6. *Of the people.*] Two MSS. both of them modern ones, have העם *the people*, instead of אדם *a man*. I prefer the reading העם and למו to אדם and לו, because the participle עברי and verb ישתדו in the next verse are evidently plural.

The words מסלות בלבב *ways in their hearts*, seem to stand very awkwardly at the end of this verse. I apprehend that בלבב belongs to the preceding verse, and מסלות to the following verse.

Verse 7. *In the valley of Bacab.*] This is probably some arid valley, named עמק הבכא or עמק הבכה *the valley of grief*, from people frequently dying with thirst in it. The psalmist's idea seems to be, that *those, whose strength or confidence was in Jehovah*, even in passing this dreary vale should have nothing to fear, but should be providentially relieved as the Israelites were at Horeb, by some miraculous spring, or by the sudden and seasonable fall of rain, that would fill the pools with water. The importance of finding a supply of water, and the distress which must follow from the want of it in the climate of Palæstine, may be easily conceived. See Harmer's Observations, vol. ii. page 226.

They drink.] Three MSS. (one of them written in the thirteenth century of our æra) have ישתדו

from שתה *to drink*, instead of ישיתוהו from שות *to put*.

Verse 8. *Feared.*] I apprehend that the Hebrew should be written thus, ירא האל אלהים בציון instead of thus, יראה אל אלהים בציון; and that ירא is the future in Niphal, from ירא *to fear*.

Verse 12. *Nor doth Jehovah.*] A manuscript, written in the eleventh century of our æra, has ולא instead of לא. In this verse צבאות is omitted in one place, and אלהים in the next. I read thus in this and the next verse :

כי שמש ומגן יהוה אלהים צבאות
 חן וכבוד יתן יהוה
 ולא ימנע טוב להלכים בתמים
 אשרי אדם בטח בכך
 יהוה אלהים צבאות

This psalm seems to be one of the responsive kind, and to have been performed by two singers and a chorus. Jehovah is at first addressed in the second person, and he is afterward spoken of in the third.

Mr. Green, in the fourth verse of this psalm, proposes to insert some words which he thinks have been dropped, and to render it thus :

Even the sparrow findeth herself an house,
 And the ringdove a nest, where she may lay

Her

Her young : *but when shall I approach
Thy house and thy altars,
O Lord of hosts, my King and my God ?*

But Michaëlis understands the passage otherwise.

“ Apud Herodotum, l. i. c. 159. Aristidi, nidu-
“ lantes in templi muris aves rapiendi, vox reddita,
“ ἀνοσιωτάτε ἀνθρώπων, τι ταδε τόλμῃς ποιεῖν ; τῆς ἱετέως
“ μὲ ἐκ τῆς ἑστῆς κεραιζῆς : *mortalium pessime, quid*
“ *audes ? meosne etiam ex templo supplices rapis ?*
“ Arabibus in more, animalia in terrâ sanctâ, quam
“ putant, non violare nec venari.” Michaëlis Notæ
in Prælect. R. Lowth de Sacrà Poësi Hebræorum,
pag. 144. edit. Oxon.

LXXXV.

“ The former part of this psalm does not seem
“ to agree well with the latter, unless præterperfects
“ be taken for imperatives ; and to do this in six
“ instances together without any other tense mixed
“ is very harsh.” Archbishop Secker’s note on this
psalm, printed with Mr. Merrick’s Version. But if
the præterperfects be construed interrogatively, the
sense will then be uniform, and the end of the psalm

will suit well with the beginning. It is a prayer, and that, such as might well be uttered by persons who had long felt distress and the effects of the divine anger, but who now seemed to have some faint prospect of better days through the favour of the Almighty. It concludes with celebrating the blessings and happiness that may be expected, when he shall indeed speak peace to his people and to his fairs. The spirit of the psalm is an ardent hope for these things, mingled with a fear that arises from the remembrance of former afflictions.

Verse 7. *And revive us.*] Et vivifica nos, Syriac. ותחינו.

Verse 9. *Our God.*] Quid loquatur Dominus, Deus noster, Syriac.

The reformed of heart.] Και ἐπι τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν, Septuagint. The Hebrew is at present ואל ישׁבוּ לכסלה. But according to the Septuagint and Æthiopic versions, it should rather be ואל ישׁבי לב סלה, only the Septuagint has not Διαψαλμα, by which term סלה is translated in that version. Nevertheless, ואל ישׁבי לב seems to be the better reading, as it answers best to עמי *his people* in the preceding line.

Verse 10. *His glory.*] Gloriam suam, Syriac. כבוד This may allude to the Schechina or glory of the Lord, which guided the children of Israel through the desert, and appeared in the temple at the

the dedication of it. The prophet Zechariah also speaks of it, [chap. ii. 5.] when prophesying of the future happiness and prosperity of Jerufalem.

“ For I, faith the Lord, will be unto her a wall
of fire round about,
“ And will be glory in the midst of her.”

The particle ל often signifies *when*; see Genesis xv. 12. Ruth ii. 14.

Verse 12. *Is conspicuous.*] נשקף is in the Niphal conjugation, and therefore has a passive signification.

Verse 14. *The just.*] Justus ambulabit coram eo, Syriac. Therefore I read צדיק *the just*, instead of צדק *justice*.

Prospereth.] “ הלך usurpatur de rebus sensim
“ magis, magisque crescentibus, Prov. iv. 18.”
Leigh’s Critica Sacra.

In his way.] I have presumed to read לדרך instead of לדרך. But perhaps יהוה לדרך *in the way of Jehovah* would be preferable.

LXXXVI.

M.P.
 Verse 11. *Shall rejoice.*] Ἐυφρανθήτω ἡ καρδία μου
 τὰ φοβέσθαι τὸ ὄνομα σου, Septuagint. Lætabitur cor
 meum in his, qui timent nomen tuum, Syriac.
 “ יחד from חרה gavifus fuit.” Dr. Kennicott’s
 note on this place, in his Remarks on Select Pas-
 sages of the Old Testament.

Verse 13. *After that.*] כִּי Postquam, Genes. xxxi.
 37. I. Sam. xiv. 29. Job i. 5. Noldius.

Verse 14. *Tyrants.*] See Psalm cvii. 39. The
 radical idea of עָצַר is *to restrain*.

Verse 16. *Give strength.*] Da robur servo tuo,
 Syriac. Therefore I read עַז instead of עֹז *thy*
strength.

Verse 17. *May fear.*] The word יִרְאוּ, if confi-
 dered without the points, may be the third person
 plural of יָרָא *to fear*. But the authors of all the
 versions seem to have derived it from רָאָה *to see*.
 I read לְטִיבָה instead of לְטִיבָךְ.

LXXXVII.

LXXXVII.

Verse 1. *The foundations, &c.*] The Targumist makes this line a part of the title of the psalm. This construing is followed by Houbigant, who reads יסודות instead of יסודתו.

Verse 3. *Thou art glorious.*] נכבדות is a word of a strange form. But three MSS. (one of which was written in the twelfth century of our æra) have נכברת without the vau, and that is probably the true reading, for there is no such word as נכבדות in any other place in scripture.

The God.] האלהים The letter ה is emphatical.

Verse 4. *For men of knowledge.*] ידע signifies *to be possessed of science, to be skilful*; see I. Samuel xvi. 16. I. Kings v. 19. II. Chron. ii. 11, 12. Therefore ידעי, the participle of this verb in the plural number, signifies *men of science, skill, or knowledge*.

ל propter, Josua ix. 9. Noldius.

Verse 5. *But of Zion.*] I have ventured to transpose two clauses here, and to place ולציון יאמר before זה ילד שם. The sense seems to require it. The first part of the psalm declared Zion to be superior to all the dwellings of Jacob in reputation;

then followed an acknowledgment of the fame of some other foreign cities ; but here the reason of the greater celebrity of Zion is pointed out, viz. her having given birth to many men of eminence, and having been founded by one.

Such an one.] הוּ ille, Efa. lxiii. 3. Noldius. The pronoun הוּ seems to imply, that the person referred to is worthy of respect, and is of some consequence.

This man and that man.] הוּ אִישׁ אִישׁ hic vir, ille vir, Esther i. 8.

And this same.] Et ipse firmavit illam. Dominus recensabit in libro, Syriac. But the other versions make יְכַוְנֶנָּה the nominative case to the verb יְכַוְנֶנָּה : though the Septuagint might be so pointed as to agree with the rendering here given. Καὶ αὐτὸς ἐθεμελίωσεν αὐτήν. Ὁ ὑψίστος Κύριος διηγῆσεται ἐν γραφῆ λαῶν.

Verse 7. *All the springs.*] Virgil, Eclog. iii. 111. has an expression, which much resembles this in the image made use of. A shepherd, telling two others to leave singing, says

Claudite jam pueri rivos, fat prata biberunt.

LXXXVIII.

Verse 1. *Sickness.*] מחלה *sickness* is used Exodus xxiii. 25. The word מחלת is the construct form of it.

Through affliction.] ענות *affliction* is used Psalm xxii. 25. Therefore לענות signifies *through* or *with affliction*.

The title, thus translated, agrees with the matter contained in the psalm; but the version of the Septuagint ὑπερ μαλασθ τὰ ἀποκριθῆναι, is to me unintelligible.

Verse 2. *God of my salvation, I cry.*] The word שועתי *I cry*, seems to me to have been dropped here; perhaps from the resemblance of it to the preceding word ישועתי *my salvation*. The Targumist seems to have had both words in his copy.

Verse 6. *Like the dead.*] Three MSS. have כמתים instead of במתים. As כמו *ficut* follows in the next line, perhaps it may be the better reading.

I am esteemed.] The Arabic translator seems to have read חשבתי instead of חפשי *free*. Computatus inter mortuos, Arabic.

Verse 8. *Thou dost afflict me.*] The authors of the Septuagint and Symmachus seem to have read עניתני.

Verse

Verse 19. *And mine affectionate friend.*] One manuscript, written A. D. 1296, has ומחשך; I apprehend that the word should be ומחשקי. The two letters ך and ק being of the same organ, may have occasioned the mistake, especially if an amanuensis had the words given by a reader.

קחשׁ *metalepticè* complexus est, amavit. Leigh's Critica Sacra. I should therefore think, that מחשק, the participle from it, may have the sense I have given it here, which agrees well with the preceding terms.

LXXXIX.

9. P. 17.
Verse 2. *Thy mercies for ever.*] Τα ἔλεη σα, Κυριε, Septuagint. Misericordias tuas, O Domine, Arabic. Therefore I read חסדיך. A great number of copies have לעולם instead of עולם.

Verse 3. *Of old.*] I have ventured to transpose the words כי אמרתי from the beginning of this verse to the end of it. The authors of all the versions, except the Targumist, read כי אמרת. I have presumed to read כי אמרת יהוה.

The word עולם sometimes relates to time *past*, and sometimes to time *future*.

In the heavens.] Ἐν τοῖς οὐρανοῖς ἐτοιμασθη ἡ ἀληθεια

סז, Septuagint. Confirmasti coelis fidem tuam, Arabic. The literal rendering of the Hebrew word for word would be,

The heavens, thou hast fixed thy truth in them.

But “ see verse 37, 38. where it appears, that “ the sun, the moon, and the bow in the sky were “ the tokens of confirmation given by God to the “ covenant made with David.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of the Old Testament.

תכן if considered without the points, may be the second person præterite, as the Arabic translator has rendered it.

Verse 6. *The heavens confess.*] The copulative, which is in the printed text, is omitted by two manuscripts, and by the Syriac, Septuagint, Arabic, Vulgate, and Æthiopic Versions. What precedes is the promise of Jehovah, what follows is the reflection of the psalmist upon it, so that the copulative seems useless to the sense.

Verse 9. *Thine immutability.*] Domine, Deus fortissime, quis, ut tu, potens, fide tuâ circum te existente, Syriac. Therefore I read חסן היה ואמונתך instead of חסן יה ואמונתך.

Verse 11. *Like a warrior.*] See Dr. Kennicott’s Dissertation on I. Chronic. xi. page 109 and page 536.

“ Tu,

“ Tu, tanquam miles, confregisti Egyptum,
 “ In brachio roboris tui disperfisti inimicos tuos.”

Many MSS. have דכית instead of דכאת.

Verse 16. *With praise.*] Beatus populus, qui scit complacere creatori suo cum jubilo, Targum. Therefore I think the Targumist read בתרועה. As the psalmist is addressing Jehovah in the second person, I think we should read ידעוך בתרועה יזוה.

Verse 18. *When thou wert.*] כי is a conjunction expressing time here, and must be rendered *when*, for אז *then* follows it at the beginning of the twentieth verse.

Of our strength.] Roboris nostri, Syriac. Instead of עינו the context makes it necessary to read עינו.

Verse 20. *To thy saints.*] More than sixty copies of Dr. Kennicott's collation, and a very large number of De Rossi's collation, have the word in the plural form להסידוך, and all the versions and the Targum render it plurally.

Verse 22. *Whom.*] Either אשר or else עמו is redundant here. I have omitted עמו *with him*.

Verse 26. *I have appointed.*] There is no copulative here in the Syriac and Arabic versions.

Verse 28. *I will give him.*] אתנהו The versions all render the word *I will appoint him*; but, as this passage plainly alludes to the Messiah, the literal rendering seems to me much better.

Verse 38. *To eternity.*] עד See below, Psalm ciii. 5.

Like

Like the heaven.] One manuscript written in the fourteenth century has כשהק instead of בשחק. But the rendering, *And as the faithful witness in heaven*, will suit better with Dr. Kennicott's explanation given above in the note on the third verse, and as that is nearly the rendering given by the antient versions, perhaps it may be preferable; it certainly would be so, if the particle of comparison *as* were before עך in the Hebrew.

Verse 45. *His purifying priest.*] Abstulisti sacerdotes, qui consperzionem faciebant super altari, et purificabant populum ejus, Targum. המטהר *that purifieth*, is used Leviticus xiv. 11.

Dr. Durell proposed to read מעטרו *his crowned one*, i. e. *his king*. But the antecedent to the possessive relative *his*, is *thine anointed*, in the thirty-ninth verse, and מעטר is an active participle, not a passive one, as may be seen Psalm ciii. 4.

I have ventured to read השבית from שבה captivum ducere. The Targum is abstulisti.

Verse 46. *His young men.*] Six copies have עלמו instead of עלמו *his youth*, adolescentiæ ejus.

His men of rank.] I take עלי to be a participle from עלה elevatus fuit. Compare with these two last verses Jeremiah Lamentations ii. 6, 7, 20, 21.

Verse 48. *How transitory I am.*] “אני מזה חלד” seems to be the same with אני חלד מזה Psalm xxxix. 5. excepting some transposition.” Archbishop

bishop Secker's note on this place, printed with Mr. Merrick's version. Two MSS. have **חודל**, which Michaëlis also formerly conjectured to be the true reading. See De Roffi's *Variæ Lectiones Veteris Testamenti*.

Verse 51. *All the taunts.*] *Cuncta opprobria multorum populorum*, Targum. Perhaps **חרפי** may be left out in the Hebrew: or perhaps we should read, as Dr. Durell conjectured, **כל ריבים עמים**.

Verse 53. *Blessed, &c.*] This line seems to be a corollary of the transcribers upon coming to the end of the third book of Psalms. See above at the end of Psalm xli. and lxxii.

XC.

M. P. 10. Verse 1. *A refuge.*] *Καταφυγη*, Septuagint. *Refugium*, Arabic and Vulgate. Perhaps instead of **מִעַן** we should read **מִעַן** or **מִעֵן** as it was originally in one manuscript, and seems now to be in another. Seventeen copies have **יְהוָה** instead of **אֲדָנִי**.

Verse 2. *Were formed.*] *Aut formaretur terra et orbis*, Vulgate. The Septuagint, Arabic version, and Targum also render the verb passively.

Thou

Thou existest.] “ I end this verſe with אתה [as in “ Pfalm xciii. 2.] and begin the next with אל, as “ the Septuagint and Arabic.” Dr. Kennicott’s note on this place, in his Remarks on Select Paſſages of the Old Teſtament.

Verſe 4. *As yeſterday.*] I am inclined to think, that אתמול *heſterna* and כי יעבר *quum præterierit* are two different readings, both of which have been inſerted in the text ; כי יעבר *ficut dies quum præterierit*, and אתמול *ficut dies heſterna*, ſeem to me to be equivalent phraſes. כי יעבר is omitted in one manuſcript.

Verſe 5. *The rapid ſtream of them.*] I take זרמתם to be a ſubſtantive of the feminine form. זרם in the maſculine form occurs Habakuk iii. 10. where it ſignifies *an overflowing* or *inundation* of waters, and Iſaiah xxviii. 2. where Biſhop Lowth renders it *a rapid flood*. The word is uſed in the feminine form as a ſubſtantive in Ezekiel. The verb זרם is uſed Pfalm lxxvii. 18. where it ſignifies *to pour down*. The word ſeems in general to be uſed to convey the idea of water running apace. The moſt antient method of meaſuring ſmall portions of time was by water flowing out of a veſſel, the clepſydra of the Greeks and Romans ; and Ovid has compared the lapſe of time to the flowing of a river [Metam. xv. 180].

Ipsa quoque affiduo labuntur tempora motu,
 Non fecus ac flumen : Neque enim consistere flu-
 men,
 Nec levis hora potest ; sed, ut unda impellitur
 undâ,
 Urgeturque eadem veniens, urgetque priorem,
 Tempora sic fugiunt pariter, pariterque sequun-
 tur.

As a dream.] שנה is used in the construct form for *a dream* Genesis xxviii. 16. ; in the tenth verse of that chapter it is said, that Jacob יחלם *dreamed*, and in the sixteenth verse, that he awoke משנתו *from his dream*.

The psalmist is acknowledging Jehovah to be that infinite being to whom all duration is one point, and to whose view all time is equally present. In doing this he says, that a thousand years appear to him as yesterday ; or as a watch in the night, a still shorter space of time, does to us ; or lastly, as a dream, which in the morning appears to us to have past as one moment.

Verse 7. *So.*] Instead of כי I have ventured to read כן. But if כי be retained, it may be rendered *surely*.

Verse 10. *As it were a thought.*] I apprehend that the words כמו חנה belong to this verse, and not to the preceding one ; for otherwise בזה will be redundant.

Then

[Then the excess of them.] “ ורבתם *et multiplicatio eorum*, ita omnes veteres.” Houbigant.

Verse 11. *Hastily and swiftly cut off.*] Montanus, in his interlineary version, has rendered חיש adverbially citò, and I think that נעפה should be rendered so likewise. The radical idea of חוש (from whence חיש is derived) is *to hasten*, and the radical idea of עוף (from which נעפה is derived) is *to fly*. Symmachus has rendered חיש by ἀφνω.

[Who feeleth.] נז is used in the same manner Exodus xxiv. 14. Jud. vii. 3.

נז expertus fuit. Leigh's Critica Sacra.

The Chaldee paraphrast places the following title before this psalm: “ Oratio, quâ oravit Mofseh propheta, quando peccavit populus domûs Israel in deserto.” Compare with this verse of the psalm the latter part of the sixteenth chapter of Numbers from the forty-fourth verse.—“ Behold the plague was begun among the people: and he put on incense, and made an atonement for the people, and he stood between the dead and the living, and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred.” It is but in the verse preceding this that Moses says to Aaron, “ There is wrath gone out from the Lord, the plague is begun.” One who had seen so terrible and in-

stantaneous an effect of God's anger, might well say to Jehovah,

“ He is hastily and swiftly cut off,

“ Who feeleth the power of thy wrath.”

And the terror of thy fury.] Vim iræ tuæ et terrorem indignationis tuæ, Syriac. Therefore I read ויראת instead of וּבִיראתך.

Verse 12. *Teach us.*] The Syriac and Arabic versions preserve the pronoun *us*.

Verse 13. *Wilt thou afflict us.*] The Targum here supplies two words, which are lost in the Hebrew תעננו שובה *wilt thou afflict us, Turn—Convertere, Domine, usque quo affliges nos? Convertere, inquam, a malo quod locutus es facere servis tuis, Targum.*

Verse 16. *The way.*] The English Bible follows the authors of the Syriac version and the Targum, who construe the word הדרך decor tuus, deriving it from הדר decor. But the Septuagint, Arabic, Vulgate, and Æthiopic versions support the rendering here given, deriving the word from דרך via, and ה the emphatical article. The psalm is a prayer of Moses and the children of Israel in the wilderness, through which they entreat God to shew their children *the way* to the land of Canaan.

Verse 17. *May Jehovah, &c.*] Sit benignitas Dei

Dei nostri super nos, Syriac. Therefore I omit the copulative at the beginning of this verse.

The last line of this verse is repeated again, except one word, עליו in the printed text; but that repetition does not appear in three MSS. of Dr. Kennicott's collation, nor in the Vatican copy of the Septuagint, nor in the Targum; and Hare and Houbigant reject it as spurious. There is some doubt whether the word עליו be genuine, for that is omitted also by the same manuscripts, the Vatican copy of the Septuagint, and the Targum.

I apprehend that the first line of this psalm, and this last verse of it, were sung by the whole congregation, the rest by Moses alone.

XCI.

Verse 1. *Of the Almighty, Jehovah.*] An error seems to have crept into the text here by the transcribers having written the word יהוה contractedly י. That they sometimes did this, and that it has given rise to many corruptions of the text, may be seen in Dr. Kennicott's *Dissertatio Generalis*, sect. xxv.

pag. 12. This passage probably was originally *בצל שדי יהוה תלונן*, instead of which a transcriber wrote *בצל שדי י תלונן*, which very soon became *בצל שדי יתלונן*. I take *ישב* in the beginning of this verse, and *אמר* in the beginning of the next, to be participles in the vocative case, and I think there is an ellipsis of *אשר* before *תלונן*.

Verse 3. *Speaker of evil.*] *מדבר* may be the participle of the Hiphil conjugation from *דבר* to *speak*; *ἀπο λογος* is the rendering of the Septuagint, with which the Syriac, Arabic, Vulgate, and Æthiopic versions agree.

Verse 4. *To thee.*] Probably *לך* may have been lost out of the Hebrew here. The antient versions in the Polyglott supply the pronoun of the second person here.

Verse 6. *With the destruction.*] The rendering of the Syriac translator is remarkable here; *neque ventum flantem meridiæ*. Compare with this Brydone's Account of the Siroc winds in Italy and Sicily [Brydone's Tour, vol. ii. pag. 190]. “*Si-rocco vent du midi.*” Antonini's Italian Dictionary. It appears (from Harmer's Observations on diverse Passages of Scripture, vol. i. page 61.) that a wind, called *Summyel*, which blows sometimes in the deserts in the East, is mortal. “*Ventus calidus et urens vocatur in Oriente Samiel: anno 1665 (ait Thevenot) interierunt 4000 homines*”
“ hoc

“ hoc vento afflati.” See Kennicott’s Remarks on Select Passages in the Old Testament, page 138. If such a wind blew at noon day, it is evident that its effect must be still more fatal. Perhaps, therefore, the Syriac translator may have come very near to the sense of the passage. There may also be circumstances attending the progress of the plague, which may make the epithet באפל יהלך (*that stalketh amidst obscurity*) equally apposite.

Verse 7. *But.*] The conjunction is supplied by all the antient versions in the Polyglott.

Verse 9. *A protection.*] A manuscript, written A. D. 1281, has מחסה instead of מחסי.

Verse 13. *The black snake and the asp.*] שחל and כפיר *serpents* as well as *lions*. Bochart, lib. iii. cap. 3. Partis Secundæ. From the beginning of the eleventh verse to the end of the thirteenth is one period, and from thence to the end of the psalm is the charge, which the psalmist says, Jehovah shall give his angels concerning that divine person who is the subject of this psalm.

XCII.

Verse 8. *Until they be cut off.*] ἕ Donec, usque dum, Leviticus xxiv. 12. Noldius.

Verse 11. *Shall be vigorous with fatness.*] Symmachus renders this line και ἡ παλαιωσις μου ὡς ἔλαιον ἐν θωλήνῃ, from whence Dr. Kennicott was induced to read כשמן. But כשמן signifies *oil, fatness*, and never is used for *an olive tree*; זית is the word for that: so that if we follow the translation of Symmachus,

Mine old age shall be flourishing like that of an olive tree,

we must read כזית instead of כשמן.

Verse 13. *Like a palm tree.*] “ Ad exprimendam
 “ rerum prosperitatem ac status florentissimi imagi-
 “ nem, a palmâ aut cedro comparatio petitur; si
 “ majestatis aut decoris forma exornanda est, Li-
 “ banus ipse aut Carmelus ante oculos ponitur.
 “ Nonnunquam a suis sacris depromunt imaginem,
 “ sanctâ et augustâ quâdam venustate spectabilem.”
 Lowth de Sacra Poësi Prælect. xii. pag. 104.

XCIII.

Verse 1. *Thou girdest thyself.*] I have ventured to construe the words יהוה and מלך as vocatives, and to read התאזרת instead of התאזר. The rest of the psalm is an address to Jehovah in the second person, therefore I suppose that this verse should be so too.

L. P. 18.

“ Hebræorum sacerdotum ac præsertim pontificis
 “ maximi, solennibus vestibus induti, is erat orna-
 “ tus, ea magnificentia, ita ad decorem et gloriam
 “ (ut Moses loquitur) composita species, ut apud
 “ eos, quorum in animis cum tanto splendore con-
 “ juncta erat sanctitatis opinio, nihil omnino au-
 “ gustius cogitari potuerit. Hac itaque imagine
 “ utuntur Hebræi in signandâ notione eximii de-
 “ coris, aut perfectæ supremæ majestatis formâ ex-
 “ primendâ. Enimvero nihil aliud sanctius et au-
 “ gustius cogitatione adsequi potuerunt vates sacri,
 “ quo immensam Dei ipsius majestatem, quantum
 “ humano conceptui fas erat, dignè exprimerent ;
 “ inducunt itaque Jehovam, *indutum gloriâ, magni-*
 “ *ficentiâ vestitum, accinctum robore*, vocibus uten-
 “ tes in sacerdotum ornatu et ministerio solenni-
 “ bus.” Lowth de Sacrà Poësi Prælect. viii.
 pag. 71.

Verse 4. *With the sound.*] More than forty copies have here מִקְלוֹת instead of תִּלְלוֹת.

Ἀπο φωνῶν ὑδάτων πολλῶν

Θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης

Θαυματος ἐν ὑψηλοῖς ὁ Κύριος. Septuagint.

Immensi quidem sunt fluctus maris, at gloriosissimus in excelsis Dominus, Syriac.

The sacred writers, in describing the majesty of Jehovah, make frequent use of this image.

Verse 5. *In thy beautiful.*] ה in Psalm xvi. 10. I. Sam. xvii. 26. Noldius.

נָאוֹה is used as an adjective in Solomon's Song i. 5. שְׁחֹרֵה אָנִי וְנָאוֹה.

XCIV.

Verse 7. *Jehovah.*] One manuscript has יהוה written at full length, instead of יה, which I take to be an abbreviation of it.

Verse 10. *Shall not be know.*] It seems necessary to insert these words to fill up the sense, or else to transpose this line and the preceding one.

He that teacheth man knowledge,

He that chastiseth the nations, shall not he correct?

Verse

Verse 13. *That he may be quiet.*] להשקט לו is the reading in the printed text; but one manuscript, written in the thirteenth century of our æra, omits the word לו, which does not seem to me to be genuine, as it is not according to the idiom of the language to place a pronoun after a verb in the manner, that לו is here put after להקשט.

Verse 15. *But still righteous.*] Two manuscripts have צדיק *righteous*, instead of צדק *righteousness*. The words משפט and ישוב seem to have been transposed, and instead of עד ad, we should perhaps read עוד adhuc, iterum, perpetuo, jugiter.

Verse 20. *Beyond the term prescribed?*] עלי חק *beyond the statute*. The statute is Exodus xxi. 2. “If thou buy an Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing.” And again, Leviticus xxv. 39. there are further regulations and limitations of bond servitude. So that there were terms or bounds prescribed by the law, the statutes of Israel, with regard to servitude, and the compelling it beyond that term was an illegal oppression.

In the preceding line I have presumed to read היתה יברך כסא הוות or rather היתה יברך כסא הוות instead of היתהברך כסא הוות. According to the present reading the construction will be very singular, and the literal translation in Latin of היתהברך would be num associabitur te, for ך never signifies tibi,

tibi, unless when joined with the preposition ל; and besides the verb חָבַר has, when used in Niphthal, a preposition between it and the person associated with.

The psalm seems to be of the responsive kind, as Jehovah is sometimes addressed in the second person, and sometimes spoken of in the third.

XCV.

Verse 7. *This day surely.*] וְכֵן certè, omnino, Job xlii. 8. Quæso, obsecro, Exodus xxxii. 32. Noldius. Perhaps this line might be better rendered,

This day, I pray, hearken to his voice.

That saith.] It seems necessary to supply these words, the rest being delivered by the psalmist as the words of Jehovah. Perhaps this psalm might have been used on some occasion as an exhortation to the people to join in the worship and praises of the Almighty.

Verse 10. *Saw my works forty years.*] The lines are thus divided in Dr. Kennicott's Bible; and Grabe, in his Prolegomena, cap. ii. sect. 10. seems to think this a better division of the lines than that which assigns the words *forty years* to the next line. See Hebrews iii. 9, 10, and 17.

XCVI.

XCVI.

Verse 7. *O tribes, O peoples.*] The nouns משפחות and עמים are both rendered here in the vocative case: but the antient versions in the Polyglott render them as they are translated in the English Bible.

Verse 10. *He fixed.*] Some copies have תיכון and others תיכן; but probably the true reading may be יכן. Dominus regnavit, et firmavit orbem, Syriac. And all the other versions render the verb in the same manner.

The peoples.] The Hebrew word is plural, and it is rendered plurally by all the antient versions. It is not *one people only*, but *all the nations upon earth*, that God will judge.

This psalm agrees very nearly with the latter part of the ode delivered by David to Asaph to be sung, when the ark was brought into the city of David. See I. Chron. xvi. 23—33. There is a very elegant Latin translation of it by Dr. Lowth, Prælect. de Sacra Poësi, xvii. pag. 158.

XCVII.

Verse 7. *That sing praise.*] I have ventured to read מהללים the participle of the Hiphil conjugation, instead of the participle of the Hithpaël conjugation המתהללים.

Shall fall prostrate.] One manuscript had originally ישתחו instead of ישתחו, and the verb is rendered as a future by the Targumist.

Verse 8. *Shall bear and rejoice.*] Audiet et gaudet, Syriac. Perhaps we should read תשמע ותשמח; or else, which is nearer to the reading at present in the text, שמעה תשמח. *Zion bearing of it shall rejoice.*

Verse 10. *Jehovah loveth.*] Instead of אהבי יהוה I have ventured to read אהב יהוה שנאי רע. Two copies have שנאי instead of שנאו; and the alteration of אהבי into אהב is necessary, otherwise there will be no nominative case to the verbs יציל and שמר in the next verse; for according to the reading at present in the text, יהוה is the objective case after the participle אהבי.

Verse 11. *Springeth up.*] One manuscript collated by De Rossi has זרח, which the authors of all the ancient versions appear to have had in their copies.

This psalm seems to be of the responsive kind,

as some part of it is addressed to Jehovah in the second person, and the rest of it speaks of him in the third.

XCVIII.

Verse 1. *For us.*] Instead of לו *for him*, I think we should read לנו *for us*.

2. 9. 19.

Verse 3. *Toward Jacob.*] Τῷ Ιακωβ, Septuagint.

Verse 5. *An harmonious voice.*] Voce cantûs, Syriac. But זמרה seems to me to be an adjective in the feminine gender, agreeing with קול, and signifying *adapted to singing*.

Verse 7. *Let the globe, &c.*] It seems to me, that the nominative cases in this line belong to the verb in the next line, not to the verb in the preceding line. *Roar let the globe, and those that inhabit it,* is not so proper an expression as *Let the globe and those that inhabit it clap the hand*.

Verse 9. *He cometh to judge.*] Comp. Ps. xcvi. 13. with this. There is a blank left at the beginning of this line in Dr. Kennicott's Bible. I have ventured to fill it up with the word בֹּא *he cometh*.

XCIX.

Verse 1. *He that sitteth between.*] Ὁ καθήμενος ἐπὶ τῶν χερυβὶμ, Septuagint. Sedens super cherubim, Arabic.

Verse 4. *And mighty.*] The word ועז seems to me to belong to this line. Dr. Kennicott has קדוש ועז הוא in one line in his Bible.

A king, that loveth.] It is מלך *a king*, not המלך *the king*, in the Hebrew. The word אהב is a participle here, and the pronoun אתה belongs to this line, not to the following one.

מלך משפט אהב אתה
 כנות משרים משפט
 וצדקה ביעקב אתה עשית

According to the translation in the English Bible there is a great want of connection. “*The king’s strength also loveth judgment: thou dost establish equity, &c.*” There has been no king spoken of before except Jehovah, and the Psalmist is here addressing him in the second person, not speaking of him in the third.

Verse 6. *He sanctified.*] I apprehend we should read קדש instead of קדוש, and that קדש is a verb transitive here: et adore scabellum pedum ejus, quoniam sanctum est; quia ipse constituit Moysem
 et

et Aaronem inter sacerdotēs ejus, Arabic. The words quoniam sanctum est, and the words quia ipse constituit, appear to me to be a double translation of קדש דווא. In a Bible printed at Munster, A. D. 1536, the word is קדש.

Verse 8. *The plots against them.*] “ Theodoretus “ ex Symmacho, και εκδικος ἐπι τας ἐπιηρειας αυτων, “ et ultor super injurias eorum.” Nobilii notæ in Septuag. Therefore I have presumed to read ונקם נקם על עלילות עליהם instead of the words נקם על עלילות עליהם. Korah, Dathan, and Abiram, and their company were destroyed for murmuring and rebelling against Moses and Aaron [see Numbers xvi.]. And afterward, when the people, weary of the government of the prophet Samuel, desired him “ to make “ them a king to judge them, like all the nations,” “ Samuel called unto the Lord, and the Lord sent “ thunder and rain, that they might perceive and “ see that their wickedness was great, which they “ had done in the sight of the Lord in asking “ them a king.” I. Samuel xii. 17, 18.

C.

Verse 3. *And to him.*] Fourteen copies have ולו, which is the reading of the Keri, instead of ולו.

CI.

CI.

Verse 1. *Concerning thee.*] ל de. Esa. v. 20. Num. viii. 20. Noldius.

Verse 2. *The men.*] מתי seems to me to be a noun, not a conjunction here. It is used as a noun Psalm xxvi. 4. A great number of copies have תבא instead of תבוא in this line: perhaps תביא may be the right reading; but תבא is used for תביא Exodus xv. 17. אל signifies *under*, Esther ii. 14.

The translation in the English Bible, *when wilt thou come unto me*, appears to me to have no kind of connection with the context.

Verse 3. *That committeth.*] Ποιουεντας παραβασεις εμνησθησα, Septuag. Eum qui operatur malum de-testatus sum, Syriac. The word עשה is a participle, not a noun. *I hate the work of them that turn aside.* English Bible.

Verse 5. *I will not eat with him.*] Cum eo cujus elati sunt oculi et amplum cor non edebam, Syriac. And all the antient versions render the passage thus. אכל should probably be אכלה or אכלה the future of אכל *to eat*, instead of the future of יכל *to be able, to endure*. את cum, una cum. Jud. i. 16. Noldius.

Houbigant

Houbigant reads רהב *the proud*, instead of רחב *the wide*. One manuscript has רום *the lofty*, which would do as well as Houbigant's correction.

Verse 8. *With nice examination.*] Instead of לבקרים ad singula matutina, *every morning*, I have ventured to read לבקר inquirendo. “ בקר proprie
 “ quidem quærere significat, sed quia sæpe quæf-
 “ tiones exercentur, ut meritæ possint poenæ sumi,
 “ factum est, ut pro *vindicare* usurparetur, ut Job
 “ x. 6. Masius in Josh.” Leigh's Critica Sacra.

CII.

Verse 4. *Like a firebrand.*] Ὠσει φρυγιον, Sep- *M. P. 20.*
 tuagint. Sicut creminum, Vulgate.—In the pre-
 ceding line, a large number of copies have בעשן
like smoke, instead of בעשן *in smoke*; Ὠσει καπνος,
 Septuagint.

Verse 5. *Is smitten and withereth.*] Percussus sum
 sicut fœnum, et aruit cor meum. “ Sic Græci li-
 “ bri et Latini, præter S. Augustinum et vetus
 “ Psalterium, ubi legitur *percussus est*, quemadmo-
 “ dum habet etiam S. Hieronymus ex Hebræo.”
 Nobilii not. in Septuaginta. I have therefore pre-
 sumed to transpose ויבש and כעשב.

Verse 6. *To my skin.*] “ בשר variè per Synec-
 VOL. II. U “ dochen

“ dochen accipitur; pro corpore humano, quod
 “ carne constat—pro cute.” Leigh’s *Critica Sacra*.

In Arabic the word *بَشَرٌ* from the root *بَشَرَ* signifies externa hominum cutis; and the root *بَشَرَ* resembles in signification the Hebrew *בֶּשֶׂר*.]

Verse 7. *A pelican.*] See Bochart *Hieroicoicon*, part. ii. lib. ii. c. 20. pag. 276.

Verse 8. *Like the lonely bird.*] *צפור* is a generic term for any kind of bird. See Bocharti *Hierozoicon*, part. ii. lib. iii. cap. 21. pag. 145. The lonely bird on the housetop is the owl.

Solaque culminibus ferali carmine bubo

Sæpe queri. Virgil. *Æneid* iv. 461.

Verse 11. *Made me desolate.*] “ *נשא* defolare, “ II. Reg. xix. 25.” Leigh’s *Critica Sacra*.

Verse 14. This verse, &c. to the end of the twenty-third, and the twenty-ninth verse, seem to be an addition made to the psalm about the time of the captivity.

Verse 21. *The sons of the dead.*] *Τῆς ὑμῶν τῶν τεθνεώτων*, Septuagint; with which the Arabic, Vulgate, and Æthiopic versions agree. Therefore I read *המתים* here as well as Psalm lxxix. 11.

Verse 24. *My strength.*] A great number of copies, instead of *כחו* *his strength*, have the reading of the Keri in the text, *כחי* *my strength*. *Vires meas*, Syriac.

Instead

Instead of ענה afflixit, I read ענות afflictio, for if ענה be retained, there will be no nominative case to the verbs ענה and קצר.

Verse 25. *Destroy me not.*] “Hare right אל תעריני all the versions ne abripias me.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of the Old Testament.

Verse 29. *Remain in the land.*] “I read with “Chald. and Syr. ישכנו בארץ.” Dr. Kennicott ibidem.

CIII.

Verse 3. *All thy sins.*] Many copies both of Dr. Kennicott’s and of De Roffi’s collation have עוניכי in the plural number, and the correction is confirmed by the Targum, the Septuagint, and the Vulgate, Æthiopic, and Arabic versions.

Verse 5. *Thy future days.*] Dies senectutis tuæ, Targum. עד tempus antiquum, aut longissimum. Hab. iii. 6. Prov. xxix. 14. Job xx. 4. Noldius. Perhaps עדי here may be the plural of עד tempus longissimum et futurum: at least the Targumist seems to have understood it so, and this interpretation agrees well with what follows in the next line.

Verse 9. *Be angry.*] Ὁργισθήσεται, Septuagint.

Preserve his indignation.] Refervabit odium, Targum. Compare Leviticus xix. 18. Servat iram suam, Syriac.

Verse 11. *Extend.*] Archbishop Secker conjectured from Ifaiah lv. 9. that נבה was the right reading instead of נבר here, and the conjecture was approved of by Bishop Lowth. See his note on Ifaiah lv. 9.

Verse 20. *While listening, &c.*] This line is omitted by the Syriac translator.

CIV.

L. P. 20. “Houbigant right—sung alternately by two choruses. One addresses itself to Jehovah, the other speaks of him.” Dr. Kennicott’s observation on this psalm, in his Remarks on Select Passages in the Old Testament.

Verse 1. *O my soul, &c.*] This line being quite the same with that which concludes the preceding psalm, I am inclined to think it not to be genuine, but that it has been added to this psalm by a mistake of the transcribers. This is the more probable, as the two are written as one in eight copies; though they appear to be different compositions, and on quite dissimilar subjects: the one celebrating the

the spiritual mercies of Jehovah, the other his glory and beneficence as displayed in the works of the material creation.

Verse 2. *He extendeth.*] Twenty-three copies have נטה in the third person of the præterite form, instead of נוטה the participle. See the note on Isaiah xl. 22. in Bishop Lowth's translation.

Verse 3. *That frameth.*] המקרה is a participle with the emphatical article ה before it, and so are השם and המהלך that follow; and these participles are the nominative case to the verbs עטה and נטה. The English Bible renders עטה as though it were of the Hithpaël conjugation, which it is not.

Verse 6. *Was its covering.*] Ἀβυσσος ὡς ἰμωτιον το περιβολαιον αὐτῆς, Septuagint. I apprehend that כסותו instead of כסיתו would be the true reading. Nobilius observes, that αὐτῆς should be αὐτῆς; see Nobilii not. in Septuag. Compare with this and the following verses Genesis i. 6. 9. and Psalm xxxiii. 7. and Job xxxviii. 8.

Verse 10. *Sending out.*] המשלה is a participle with the emphatical article ה before it.

Verse 11. *The beasts.*] Instead of היתו I read חיות.

The thirsty.] Instead of צמאם *their thirst*, one manuscript has צמאים *thirsty*, as the Syriac translator seems to have read.

Allay their drought.] Instead of ישברו *may break*,

one manuscript, written A. D. 1361, seems to have ישכרו from the verb שכר *fitim explevit*; and the emendation is supported by the rendering of Symmachus, ἀναπαύσεται ὄναγρος διψῶν ἑαυτῶν, *recreabit onager fitim suam*. See Nobilii not. in Septuag.

Verse 12. *Among the currents.*] עפאים is derived from עפה or עוף *to glitter, to shine*; the word is to be found in this place only; but עוף is used for *the glittering of a sword*, Ezekiel xxxii. 10. The glittering of polished steel and the sparkling lustre of running water, are appearances much resembling each other: therefore I think עפאים signifies *rivulets, small currents of water*.

Verse 13. *His works.*] One manuscript (which Dr. Kennicott conjectures was written in the thirteenth century of our æra) had originally מעשיו instead of מעשיו.

Verse 14. *Vegetables.*] Genera olerum virentium, Arabic.

By bringing forth.] The particle ל marks here the manner in which the thing is done; as it does Joshua xxii. 29. In the next verse it has the sense of dum, *whilst*. See Noldius.

Verse 15. *With fatness and food.*] I apprehend that להם is governed by the preposition מ, as well as שמן.

Verse 16. *The trees of Jehovah.*] Perhaps עצי יהוה may be an expression of the same kind with

אל Pfalm lxxx. 11. and may signify *the great trees*.

Verse 17. *There*.] אשר *where*, and שם *there*, seem to be two various readings, both of which have been inserted into the text by the transcribers.

Verse 18. *Field mice*.] “ שפן not the conie, but “ the ἀραξομυς of the Greeks, and the aljarbuo of “ the Arabs. We have no name for it. A draw- “ ing of it (from a creature brought over by Dr. “ Sherard) and descriptions are in Haym’s Tesoro “ Britannico, vol. ii. pag. 124, &c. See also Bo- “ chart, iii. 33.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament. שפן *mus montanus*, Buxtorf’s Concordance.

Verse 19. *Having made*.] I take עשה to be a participle, for *he hath made* in this line, and *thou hast appointed* in the next, can hardly be supposed to come from the mouth of the same speaker, when speaking of or to the same person.

Verse 21. *Their food*.] Instead of מאל אכלה *from God their food*, one manuscript has מאת אכלה; and perhaps the right reading would be את אכלה.

Verse 26. *And that Leviathan*.] The Syriac version supplies the copulative.

Verse 32. *That looketh*.] המביט is a participle, and either there is an ellipsis of אשר before the

verb יָנַע in the next line, or else we should read נָנַע the participle.

Verse 34. *My meditation.*] Jucunda fit coram eo meditatio mea, Targum.

CV.

M. P. 21.

Verse 4. *That ye may be strengthened.*] Ζητησατε Κυριον και κραταιωθητε, Septuagint. So also the Syriac, Vulgate, and Æthiopic versions render the passage. Whence Michaëlis translates ועזו *and find refuge*.

Verse 7. *He, Jehovah.*] The English Bible seems to me to insert the verb substantive *is* in the wrong place. It should be put in between יהוה and אלהינו, for the antecedent to הוא, according to their construing, would be יהוה in the fourth verse, and, if we insert the antecedent in the place of the pronoun, the sentence will be *Jehovah is Jehovah our God*; so that the subject and the predicate will be the same, which is an absurdity. Perhaps too the first commandment should be rendered *I, Jehovah, am thy God*, instead of *I am the Lord thy God*.

I apprehend that the first six verses of this psalm were sung by the priest alone, the rest of it by the whole congregation. The pronoun *our* in this line seems

seems to me to discriminate the parts and to point out this.

Verse 10. *An immutable decree.*] “ חוק, statutum, “ constitutum, decretum, significat præcepti constantiam et durationem.” Leigh’s *Critica Sacra*.

Verse 16. *And brake.*] The Syriac, Vulgate, and Arabic versions supply the copulative.

Verse 18. *His body.*] “ נפש per metonymiam “ adjuncti, vel ut alii contenti, pro corpore. Genes. “ xvii. 21.” Leigh’s *Critica Sacra*.

In irons.] “ Symmachus favours reading בברזל, “ and so doth the Syriac.” Archbishop Secker’s note on this place, printed with Mr. Merrick’s version.

Verse 19. *Shewed him to be guiltless.*] צרף in its primary sense signifies *to refine metals, or to examine their purity by fire*: by metaphor it is applied to the human heart, and signifies *to purify, to prove, to examine*; but as metal already free from dross would not be refined, but only would *shew its purity* on being assayed, so here the word seems to signify *shewed him to be innocent*. Joseph protesting his innocence to Pharaoh’s butler, says [Genes. xl. 10.] “ Here also have I done nothing, that they should “ put me in the dungeon:” and Pharaoh assigns it as his reason for taking him from prison, and setting him over the land of Egypt [Genes. xli. 38]. “ Can we find, as this is, a man in whom the spi-
“ rit

“ rit of God is ?” His interpreting by the inspiration of God their dreams exempted him at once from being any longer looked on as a criminal, and raised him to the highest honours.

Verse 22. *That he might chastise.*] Ut castigaret principes prout vellet, Syriac. Therefore I read ליסור instead of לאסר. The Targum alone is in favour of the reading at present in the text.

Verse 28. *And hindered them from moving.*] Mifit tenebras et obtenebravit eos, Targum. חשך cohibuit; חשך caligavit. See Exodus x. 22. “ there “ was a thick darkness in all the land of Egypt “ three days; they saw not one another, neither “ rose any from his place for three days.” Therefore I read ויהשכמו instead of ויחשך.

Because they disobeyed.] The Septuagint and Syriac versions omit the negative.

His word.] A large number of MSS. have the reading of the Keri דברו instead of דבריו in the text.

Verse 31. *And flies.*] The antient versions in the Polyglott supply a copulative here; but there is none in the Targum and Hebrew text.

Verse 35. *And devoured.*] The Syriac translator seems to have read ויאכלו in both places instead of ויאכל.

Verse 38. *The Egyptians rejoiced.*] Lætati sunt Ægyptii, Targum. Probably שמחו would be the right reading, instead of שמח, for מצרים is certainly

plural, and is the antecedent to the plural pronoun in $\alpha\eta\lambda\gamma$ in the next line.

Verse 42. *Given unto Abraham.*] Thus the Septuagint renders the passage:

Ὅτι ἐμνησθη τὰ λόγια τὰ ἁγία αὐτῶν
Τὰ πρὸς Ἀβραάμ τὸν δέλον αὐτῶν.

C V I.

This psalm appears to be of the responsive kind, the three first verses having been designed to be performed by one singer alone, the next four by a chorus of the people, the next thirty-nine by one voice, and the forty-seventh, which concludes the psalm, by the chorus. For Jehovah is invoked in the second person in the fourth, fifth, sixth, seventh and forty-seventh verses, and he is spoken of in the third throughout the rest of the psalm: the first verse contains an exhortation to pay homage to Jehovah, and the pronouns of the first person are in the plural number in the seventh and the forty-seventh verses.

Verse 3. *Doing.*] Seven copies of Dr. Kennicott's collation and eight of De Rossi's have $\omega\gamma$ instead of $\pi\omega\gamma$, and the correction is confirmed by all the ancient versions in the Polyglott and the Targum.

Verse

L. P. 21.

Verse 4. *Remember us.*] Two MSS. have זכרנו instead of זכרני, and one has ופקדנו instead of פקדני. The correction of the pronoun into the plural number is confirmed by all the antient versions in the Polyglott. The Targum alone is in favour of the present reading, which is evidently wrong, as we have הטאנו in the sixth verse.

Verse 5. *In thine inheritance.*] Instead of עם three copies have על. See Amos vii. 17. על אדמה טמאה in terrâ immundâ.

Verse 12. *His word.*] Sixteen copies have בדברו in the singular number.

Verse 15. *Loathing.*] “ Πηλοσμοση faturitas, Sept. “ and Vulg. But the word here used signifies rather the contrary. The true reading seems to “ be זראן nausea fastidium, which Houbigant “ adopts, and which is strongly supported by “ Numb. xi. 20. where the story is related, and “ the word זרא used.” Dr. Lowth in Mr. Merrick’s note on the place. The words רזון and זראן have nearly the same letters, though not in the same order.

Verse 18. *And a flame.*] The Septuagint, and the Syriac and Arabic versions supply a copulative here.

Verse 26. *He swear.*] “ Compare Ezekiel xx. 23. “ *Lift up the hand, equal to swear,* Deut xxxii. “ 40. Num. xiv. 30—32.” Dr. Kennicott’s note
on

on this place, in his Remarks on Select Passages in the Old Testament. See also Psalm xcv. 11. Exodus vi. 8.

Verse 43. *Rebelled against him.*] The authors of the antient versions in the Polyglott seem to have read וימרדו.

Verse 47. *And gather us, &c.*] From this verse and the last line of the fifth verse it seems probable that this psalm was composed during the Babylonish captivity.

Verse 48. This is a corollary of a transcriber on coming to the end of the fourth book of the psalms, and is much of the same kind with what is found at the end of the preceding books.

CVII.

This psalm has a distich, which returns as a burden, and that distich has another constantly joined with it, which alludes to the matter treated of in the preceding stanza. The stanzas, I apprehend, were intended to be performed by one finger alone; these distichs by a chorus or band. But after the last stanza, instead of the distich which returns throughout

throughout the rest of the composition, there is another which most aptly closes the whole piece, and might probably have been sung by all the performers together.

Verse 4. *Through a desolate country.*] בִּישִׁמֹן is a substantive with a preposition. See Psalm lxxviii: 8.

In the third verse Bishop Hare proposed reading מִיָּם instead of וּמִיָּם; et de mari Australi, Targum.

Verse 8. *Let them acknowledge.*] Ἐξομολογησασθωσαν τω κυριω τα ἔλεη αὐτου, Septuag.

Verse 12. *Their heart was humbled.*] יִכְנַע is passive here. Και ἐταπεινωθη ἐν κοποις ἡ καρδια αὐτων, Septuag.

Verse 16. *Doors of brass.*] From the expressions used in this verse, I am inclined to think that this psalm was written after the delivery from the captivity of Babylon. See Isaiah xlv. 2. and Bishop Lowth's note on that passage in his New Translation.

Verse 20. *Rescueth them.*] The antient versions supply the pronoun; therefore I read וַיִּמְלֹטם.

Verse 25. *There ariseth.*] “ וַיִּמְדַּע and וַיִּקַּם in this “ and the twenty-ninth verse have changed their “ places, as Hare rightly conjectures. Confirmed “ by the Syriac version.” Dr. Kennicott's note on this place, in his Remarks on Select Passages in the Old Testament.

Verse

Verse 26. *At the roaring.*] Perhaps instead of ברעה it should be ברעם, *at the thunder, at the roaring.*

Verse 29. *Hushed.*] Ἐσώθησαν τὰ κύματα αὐτῆς, Septuagint. This seems to confirm the reading of רעם instead of רעה above in the twenty-sixth verse. Instead of גליהם according to the Septuagint, we should read גליה, which would agree better with סערה in the former line. But according to the Syriac version we should read גלי הים *the billows of the sea.*

Verse 33. *He can make.*] The verb ישם is in the future form, but seems to me to have a potential signification, both here and in the thirty-fifth verse.

Verse 39. *When they transgress.*] “ Houbigant “ most ingeniously conjectures וימעלו, which the “ Chald. suggested to him, who yet plainly did “ not read so, but added *when they sin*, by way of “ explanation.” Archbishop Secker’s note on the place, printed with Mr. Merrick’s version. Sed cum peccaverunt, imminuti sunt, et attenuati ab oppressione mali et doloris, Targum. Probably וימעטו may be a corruption of וימעלו, and the Targumist might have had both words in his copy, as it has been a common practice with transcribers to insert both, when they found two different readings in their copies.

Verse

Verse 40. *He can pour.*] Instead of שפך I have presumed to read ישפך in the future form. The verb in the next line, with which it is joined by the copulative, is future.

Pathless abyss.] Nine copies have בתהום. Perhaps the true reading might be בתהום. Compare Exodus xiv. 17. and Psalm cvi. 9. ויליכם בתהמות כמדבר.

And he made them walk through the deep as if it had been a desert.

And Psalm lxxviii. 52. and Isaiah lxiii. 13. The passage of the Red Sea is a favourite topic with the Hebrew poets, to which they often allude.

Verse 43. *He will observe.*] The copulative is omitted in the Syriac version.

He will understand.] The authors of all the ancient versions appear to have read יתבונן; the Targumist alone יתבוננו.

CVIII.

P. 22. Compare Psalm lvii. 8, 9, 10, 11, 12. and Psalm lx. 7, 8, 9, 10, 11, 12, 13, 14. This psalm is made up of those parts of those others, which were perhaps put together on some occasion by a composer of music among the Jews, who lived after the

the time of David. Three copies of De Roffi's collation have in the title לאסף instead of לדוד.

Verse 12. *Was it not thou.*] Eight copies insert אתה here, which is in the parallel place of the sixtieth psalm, and which is acknowledged in the renderings of the Septuagint, Vulgate, and Symmachus.

Go forth with our hosts.] Six copies omit the word אלהים in this line, and it is taken no notice of in the Syriac version, and it is not in two copies in the parallel place in the sixtieth psalm.

CIX.

Verse 2. *With a lying tongue.*] The preposition seems to have been omitted here in the Hebrew, as we have only לשון שקר, whereas it should be בלשון שקר to agree with the versions. Γλωσση δολιχη, Septuagint. Linguâ mendaci, Syriac.

Verse 5. *Though I pray.*] One manuscript has תפילתי instead of תפלה. From the antient versions it seems probable, the true reading is התפללתי להם. Ἐγὼ δὲ προσευχομένην, Septuagint. Ego tamen orabam pro eis, Syriac. Compare Luke xxiii. 34.

Verse 6. *He who sitteth in judgment on me.*] הפקד may be a participle active with the emphatical article ה prefixed. See המקרה and השם, Psalm civ. 3.

Six manuscripts have *לִי on me*, instead of *לְיָ on him*.

Verse 7. *And his petition.*] “ According to D’Ar-
 “ vieux, when an Arab wanted a favour of the
 “ emir, the way was to apply to the secretary, who
 “ drew up a decree according to the *request* of the
 “ party ; if the emir granted the favour, he printed
 “ his seal upon it ; if not, he returned it torn to
 “ the petitioner. Sir John Chardin confirms this
 “ account, and applies it with great propriety to
 “ the illustration of Isaiah x. 1. *Woe unto them that*
 “ *decree unrighteous decrees, and to the writers that*
 “ *write grievousness.* The manner, says Sir John,
 “ of writing the royal acts and ordinances hath a
 “ relation to this. They are always drawn up ac-
 “ cording to the *request*, the first minister, or he
 “ whose office it is, writes on the side of it *accord-*
 “ *ing to the king’s will*, and from thence it is sent
 “ to the secretary of state, who draws up the order
 “ in form.” See Harmer’s Observations, vol. ii.
 page 290.

The petition, spoken of in this verse, does not seem to me to be a prayer to God, but the request of the accuser to the wicked judge. Thus the adversary *יָשׁוּן* *produceth wickedness*, or a wicked decree, and *his petition to the wicked judge is for that which is sinful*.

I think that it is the adversary *יָשׁוּן*, against whom
 the

the dreadful evils that follow are prophetically denounced, and the prediction is applied to Judas by St. Peter, Acts i. 20. The passage, as there quoted, tallies exactly with the Septuagint, and is an imprecation; but St. Peter speaks of it as a prophecy, of which he and the rest of the apostles had seen a completion. Therefore, in my opinion, St. Peter must have quoted the original Hebrew words, and those were inserted by the historian, but afterward some copyist substituted the Septuagint version of them.

The other passage, cited by St. Peter, [γενηθῆτω ἡ ἐπαυλις αὐτῶν ἔρημος, καὶ μὴ ἔσῳ ὁ κατοικῶν ἐν αὐτῇ] was quoted in Hebrew also, as I apprehend, from a passage which has been lost out of this psalm. For it does not agree with the Septuagint version, nor with the Hebrew of Psalm lxxix. 25. from which it has usually been supposed to be taken: and the possibility of an whole verse being lost, or maliciously suppressed, is sufficiently evinced by the whole tenth verse of this psalm being omitted in the Syriac version, and the pronouns being altered from the third person singular to the third person plural throughout the psalm in that translation.

Verse 10. *And they shall be cast out.*] “ I read “ with LXX. וַיִּשָׁן fut. Hoph. *ejiciantur.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 18. *It shall be to him as the cloak, &c.*] I have ventured to transpose part of the eighteenth verse, and to insert the nineteenth verse before the two last lines of the eighteenth. The connection of the sense seems to me to require this.

Verse 21. *Deal mercifully.*] Utere mecum misericordiâ propter nomen tuum, Arabic. Ποιησον μετ εμου ελεος ενεκεν τω ονοματω σου, Septuag. Alexand. Exhibe misericordiam tuam in me propter nomen tuum, Æthiopic. Therefore I read עשה חסד אהי עמי.

Verse 23. *Like a locust.*] “ Thus the prophet “ Nahum speaking of the locusts says, *they flee* “ *away, and their place is not known.* The sea is “ now supposed by the Eastern people to be in “ common their grave; yet that probably not be- “ ing known to be the fact in the time of Nahum, “ the prophet says of their disappearing, [chap. iii. “ 17.] *that their place is not known where they are.*” Harmer’s Observations, vol. i. p. 230. The moving away of the locust may therefore well be compared with the departure of a dying man, which is like that of a shadow, when it lengtheneth; for as the sun approaches the horizon, the shadows lengthen, and with the setting of the sun they vanish. Virgil [Æclog. i. 84.] describing the approach of night, says,

Majoresque cadunt altis de montibus umbræ.

Verse 24. *For want of fatness.*] Propter defectum olei,

olei, Æthiopic. Ἀπο ἀνηλεΐας, Theodoretus ex Symmacho. See Nobilii not. in Septuag.

Verse 31. *My life.*] Two manuscripts and two editions have נפשי *my life*, instead of נפשו *his life*. Την ψυχην μου, Septuag. Animam meam, Arabic.

CX.

Verse 1. *Jehovah.*] The Hebrew is יהוה not אדני. *N. P. 23.*

Verse 2. *Thou shalt rule.*] The Arabic translator seems to have read ותרדה; his version is, “ et dominaberis in medio inimicorum tuorum,” with which the Targum agrees.

“ Κατακυριευσ. *In multis codicibus additur και, quod idem S. Hieronymus negat apud LXX. haberi. Apud Tertullianum est et dominabitur, apud S. Cyprianum, S. Augustinum et in psalterio veteri et dominaberis. Aquila ἐπικρατει ἐνεκα των ἐχθρων σου in-valesce propter inimicos tuos. Symmachus συ δε παιδευε ενδον της ἐχθρας σου tu autem corripe intus inimicos tuos. Quinta editio κατακυριευσσον dominare, sexta κατακυριευσεις dominaberis.*” Nobilii not. in Septuag. One manuscript has ורדה.

Perhaps עץ מטה might be fairly rendered *thy powerful sceptre*, instead of *the rod of thy strength*.

See Leigh's Critica under the word מטה. Sceptrum fortitudinis, Syriac.

Verse 3. *Unto thee, &c.*] Principatus extat tecum in die roboris tui, Arabic. Μετω σα η ἀρχη εν ημερα δυναμειωσ σα, Septuagint. נדיבים frequently signifies *princes*, therefore I think נדבת may signify *dominion*, though it does not appear from the Concordance, that it has this sense in any other place, and the Syriac translator renders this passage, Populus tuus laudabilis in die roboris tui.

With holy honours, &c.] The Syriac translator renders this, Cum nitoribus sanctitatis ex utero te genui filium. But I think there should be a full stop and an end to the period after מרחם ex utero. Compare Matthew ii. 11.

But some copies have בהררי instead of בהררי, though that reading appears not to be supported by any of the antient versions in the Polyglott.

Thy birth.] ילדתך is the reading at present in the text. Montanus hath rendered ילדתך *nativitatis tuæ*. The Targumist seems to have considered the word as a substantive; confidenter sedebunt profapia tuæ; Targum: and sixty copies have ילדותך and fifty-two ילדותך, both which words agree with the rendering of the Targum.

For my own part, I think ילדתך to be the right reading, and that it signifies *thy birth* or *thy nativity*, as Montanus hath rendered it. Παιδογεντος σα, Aquila.

Νεοτης σ8, Symmachus. But the authors of all the antient versions in the Polyglott appear to have read ילדתיך *I have begotten thee*, which is the reading in sixty-five copies of Dr. Kennicott's collation, and in thirty-three of De Rossi's.

[*Comparable to the dewy dawn.*] משהר טל. I take the letter מ in משהר to be a preposition.

“ מ præ, magis quam, Judic. ii. 19. I. Reg. iv.

“ 30. Omittit sæpe illud quo fit comparatio; ut

“ משהרים *leves præ vanitate*, Pfalm lxii. 10.

“ *clarum, præ meridie.*” Noldius.

The particle מ is used to denote some kind of comparifon; and both here, and Job xi. 17. it seems to me to have the sense of the Latin instar, and that it may in English be rendered by *comparable to*.

The use o substantive for adjective is common in Hebrew; thus [Pfalm xxvi. 4.] מותי שוא *mortals of vanity* or *vain mortals*, and [Job. ix. 13.] עוזי רהב *helpers of might* or *mighty helpers*; and therefore in this place שחר טל may signify *the dewy morning* or *the dewy dawn*.

The Messiah is called *the Sun of Righteousness*, Malachi iv. 2. and [Luke i. 78.] Zecharias calls his coming *the dayspring from on high*. The comparing his birth to the dewy dawn of the morning seems to be an expression of much the same kind.

The word לך tibi, *to thee*, is omitted in one

manuscript, written A. D. 1298. and no rendering of it appears in the Septuagint, Syriac, Arabic, Vulgate, and Æthiopic versions, therefore I have presumed to omit it.

Dr. Lowth [Prælect. de Sacrà Poësi Hebr. x. pag. 88.] translates this passage thus :

“ Præ utero auroræ tibi ros prolis tuæ ; hoc est
 “ præ rore, qui ex utero auroræ prodit, ros tibi erit
 “ prolis tuæ ; copiosior nimirum et numerosior.”

But the word שחר signifies aurora, *morning*, and משהר is not to be found (as far as appears from Buxtorf's Concordance) in any other place beside this in the Bible ; and here the authors of all the versions in the Polyglott appear to have taken it for a word made up of the preposition מ and the noun שחר ; προ Εωσφορα, Septuagint. Ante stellam matutinam, Arabic. Ab antiquo, Syriac. Ante Luciferum, Vulgate and Æthiopic. And Symmachus and Aquila seem to have understood the word in the same way ; ἔξ ὠρθρισμους, Aquila : κατ ὄρθρον, Symmachus.

Verse 5. *Jehovah.*] Nineteen copies have יהוה instead of יהוה.

Verse 6. *Full of pride.*] מלא גינות, πληρωσει πτοματω, Septuagint. Et implevit cadavera, Syriac. But of this I can make no sense.

It seems to me, that the expression should be somewhat that may bear a reference to *kings* in the former
 former

former line. גוד signifies *pride*, Job. xxxiii. 17. Jeremiah xiii. 17. and גאות is used in the same sense in many places. Perhaps we should read here מלא גוד or מלא גאות, either of which might easily be corrupted into מלא גווה, as they are not very unlike to it in appearance.

The chief on the earth.] “ ראש summus, princeps, dux, imperator, I. Sam. xi. 11. Jud. xi. 7.” Leigh’s Critica Sacra. One copy has ראשי in the plural number. Κεφαλαις, Septuagint.

Verse 7. *He shall appoint thee.*] Instead of שתה *shall drink*, I have ventured to read שתך *shall appoint thee*.

A leader.] Instead of מנהל *from the brook*, an edition, printed A. D. 1542, has מנהל the participle of the Hiphil conjugation from נהל *to lead*.

Of many.] רבה seems to have been either רבת or רבים in some ancient copies. For the Septuagint renders it by πολλων, with which the other versions in the Polyglott agree.

Shall he elevate thine head.] One manuscript, written A. D. 1284, has ראשו *his head*, with which the Syriac version agrees. Nevertheless I am rather inclined to think that it should be ראשך *thine head*; because the psalm is addressed *to* the Messiah in the *second* person, and does not speak *of* him in the *third* in any other part of it.

CXI.

Verse 2. *That delight in him.*] The author of the Septuagint seems to have had חפציו in his copy instead of חפציהם.

Verse 10. *That practise it.*] Πραττειν αὐτου, Septuagint. Facientibus eum, Vulgate. Facienti illud, Syriac. Therefore I read עשה instead of עשיהם.

CXII.

Verse 5. *Shall be prosperous.*] Beatus vir, qui miseretur pauperem et commodat, Targum.

Verse 9. *His riches.*] Disperfit pecuniam suam, dedit pauperibus, Targum. Perhaps דתנו may have been dropped out of the text.

CXIII.

CXIII.

Verse 6. *One that dwelleth on high.*] “Lowth,
 “ p. 188. translates rightly after Hare, *Who dwell-*
 “ *eth high; who looketh low; in heaven, and on*
 “ *earth.* He refers to the same structure, Cant. i.
 “ 5. For the first part see Jeremiah xlix. 8. and
 “ for the whole see Psalm cxxxviii. 6. Isaiah lvii.
 “ 10.” Archbishop Secker’s note on this place,
 printed with Mr. Merrick’s Version. Thus also
 the Arabic translator has rendered it. *Quis similis*
est Domino nostro, habitanti in altissimis, et pro-
spicienti ima, in cælo et super terram?

Verse 9. *One that maketh,* עֹשֶׂה.] Instead of מוֹשִׁיבִי
 I read מוֹשֵׁב; *faciens habitari*, the participle of the
 Hophal conjugation. *Qui collocat ecclesiam Is-*
raelis (quæ similis est sterili sedenti mœstæ pro do-
mesticis suis) frequentem turbis, tanquam matrem
ob filios lætantem, Targum.

CXIV.

Σ. P. 23.

Verse 1. *Praise ye Jehovah.*] The Septuagint, Arabic, and Vulgate place הללו יה at the beginning of this psalm instead of at the end of the last: and the words are so placed in one very antient manuscript of Dr. Kennicott's collation: and this correction, together with reading יהוה in the place of יה, seems to be necessary, that there may be an antecedent for the possessive pronoun *his* in the second verse to refer to.

Verse 2. *Thou Judah wast.*] Instead of היתה in the third person, one copy has הייתה, as though the transcriber doubted whether the second or the third person were the true reading; and Michaëlis and Dathius render it as the second person; therefore I read היית. See De Rossi Variæ Lectiones Vet. Testam.

Verse 3. *Saw and fled.*] There is no pronoun after ראה in the Hebrew; nor do the Septuagint, Arabic version, or Targum insert any; and the sentence seems to me more sublime without one. But *it* is inserted in the English Bible, and *him* in the Syriac version.

Verse 7. *The earth was in pain.*] All the antient versions have the preterperfect here. The Targum

gum alone agrees with the present reading, if indeed that be an imperative mood. For I do not see why חולי may not be a participle passive with an yod added to it, as הדפני may be a participle active with the same addition. Se Lowth de Sacra Poësi Hebræorum, pag. 27. not. 2.

Verse 8. *Into a pool.*] Probably, as Hare, Houbigant, and Archbishop Secker thought, ל hath dropt out, and we should read לאנס.

Into fountains.] The Septuagint, Arabic, Vulgate, Syriac, and Æthiopic versions have the plural number. Probably there is the common mistake of ו for י in the end of the word, and we should read למעיני.

CXV.

Verse 1. *Not for our sake.*] ל propter, Leviticus xix. 28. Noldius.

“ This is not disclaiming the merit of a good
“ action, but disclaiming a right to a favour ask-
“ ed.” Archbishop Secker’s note on this place,
printed with Mr. Merrick’s Version.

And on account.] The antient versions in the Polyglott, and a very large number of manuscripts, supply the copulative.

Verse

Verse 8. *Let them.*] יָדוּ is in the future form, and should be rendered optatively. Ὅμοιοι αὐτοῖς γένοιντο οἱ ποιῶντες αὐτά, Septuagint. The sense is, let them become unable to move or to speak, as the idols are in which they trust.

And every one.] The antient versions supply the copulative.

Verse 9. *The house of Israel.*] Seven copies of Dr. Kennicott's collation, and thirteen of De Roffi's have בֵּית יִשְׂרָאֵל, and that reading is supported by all the antient versions.

Confideth.] All the antient versions render בָּטַח and בָּטַחוּ, in this and the two following verses, as preterperfects, not as imperatives. The Targumist alone has construed the words imperatively. The points probably led the English translators to follow his example, but I think the imperative rendering does not agree so well with the latter part of the verses.

Verse 12. *Let Jehovah.*] I apprehend this and the next verse should be rendered optatively, for the last four lines of them are so translated in the Syriac version, and the first line seems to me to be of the same structure with them in the Hebrew.

Bless us.] All the antient versions supply the pronoun, which has probably been lost from the Hebrew, and is omitted in the Targum.

Verse 14 and 15.] These two verses also should
be

be rendered optatively. The first of them is so translated in all the antient versions in the Polyglott, and the Targum; and they appear to me to be responses to each other.

Verse 16. *The highest heavens.*] The authors of the antient versions appear to have read דשמי שמים.

Verse 17. *Shall not the dead.*] The negative לֹא being placed the first word in the sentence, makes me think it to be an interrogation. See instances of this form of interrogation, Genes. xi. 6. II. Kings v. 26.

This psalm appears to be intended to be sung by two bands, one of which should sing the first eight verses, then the other the next five, then each of them one verse, and after that, both together the last three verses. In the Septuagint, Syriac, Vulgate, and Arabic versions this psalm is united with the preceding, and they are both written as one in many manuscripts, but they seem to be quite different compositions.

CXVI.

N. P. 24
 Verse 1. *I rejoice.*] The Septuagint renders אהב by χαίρει, Proverbs xvii. 19. and אהבתי seems to be used in the same sense here.

Verse 2. *In the day.*] Inclinetque aurem suam ad me in die quâ vocavero, Syriac. Therefore I read ביום instead of ובימי.

Verse 3. *The nets.*] Michaëlis read מצודי *the nets*, instead of מצרי *the pangs*.

Verse 8. *Is delivered.*] The Hebrew is הלצת in the second person; but the Septuagint and Arabic have the third person. Perhaps the word should be נוּלְצָה the third person feminine of the Niphal conjugation, to agree with the feminine nominative case נפשי. The particle את in the two next lines would be no objection to this reading, as that sometimes precedes a nominative case: see Genes. xvii. 5. Exod. x. 8.

Verse 10. *That I was lost.*] “אדבר fut. niph. from “דבר *perdidit; credidi, quod perditus essem.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 11. *All the man faileth.*] כזב signifies *to fail*, Isaiah lviii. 11. אשר לא יכזבו מימיו

“Whose waters shall never fail.”

Verse

Verse 12. *His kindness.*] I think that גמוליו is the right reading instead of תגמולוהי.

Verse 16. *Because.*] Quia ego servus tuus. Montanus.

Me at large.] Solvisti a me vincula mea, Syriac. I have ventured to insert the pronoun suffix ני after פתחת.

In the Septuagint version this psalm is divided into two, the first of which concludes with the ninth verse, and this division has been adopted in the Arabic and Vulgate versions. But as far as can be judged from the matter and the structure of the composition, that division is erroneous.

CXVII.

Verse 2. *For his mercy, &c.*] For his favour protects us mightily. Michaëlis.

One edition, printed A. D. 1477, has העמים instead of האמים in the first verse of this psalm. Ὅμοιοι, Septuagint. Populi, Syriac, Arabic, Vulgate. Nationes, Targum. האמים O families, העמים O peoples.

CXVIII.

This psalm appears to be an ode composed for some occasion of public thanksgiving (probably a victory, see verses 10 and 11), and to have been sung partly by the victorious prince, partly by a train of his attendants, as they went up to worship at the temple. Toward the end are two stanzas, which seem to have been sung by the priests on the arrival of the procession at the gates of the temple, and in answer to the praises of Jehovah, which the prince and his train uttered as they entered it. I have attempted to mark the different parts of the composition.

Verse 2. *The house of Israel.*] Ὀίκος Ἰσραὴλ, Septuagint. Domus Israel, Arabic. Therefore I read בית ישראל. See the note on Psalm cxv. 9.

Verse 6. *In mine aid.*] “ I read with all the versions ידוה לי וְעוּרִי, as in the beginning of the “ verse following.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 7. *I can look on.*] That is, I can look them in the face, and am not afraid of them. Καγω ἐποψομαι τας ἐχθρας μου, Septuagint.

Verse 10. *I did cut them.*] The future verb

אנילם

אמלכ is rendered by the aoristus primus in the Septuagint, and by the preterite by the Vulgate. See the note on Psalm i. 2.

Verse 13. *I stumbled greatly.*] Ὠσθεις ἀνετραπηγυτε πεσειν, Septuagint. Impulsus everfus sum ut caderem, Vulgate. Impulsus fui, ut everterer, Syriac. As these three versions have the verb in the first person, I apprehend the true reading would be דחה דחיתני לנפל instead of דחה דחיתי לנפל.

Verse 14. *My song.*] One manuscript has וזמרת, and the pronoun is in all the antient versions.

Verse 16. *Exalted me.*] Ὑψωσε με, Septuagint. Exaltavit me, Arabic. Extulit me, Syriac. Exaltavit me, Vulgate. As all antient versions render the verb transitively, and have the pronoun of the first person in the objective case after it, probably we should read רממני instead of רממה.

Verse 17. *Bestowed strength.*] Præstitit fortitudinem, Syriac. I have ventured to add לי on me, to the end of this verse.

Verse 23. *This is from Jehovah.*] This verse and the preceding one are quoted Matthew xxi. 42. and Mark xii. 10. and in both places the citation exactly corresponds with the Septuagint. Λιβρον ὃν ἀπεδοκιμασαν οἱ ἀικοδομουντες, εἰτος ἐγεννηθη εἰς κεφαλῆς γωνιας· παρα Κυριε ἐγενετο αὐτη, και ἐσι θαυμαση ἐν ὀφθαλμοις ἡμων. The construction of this passage [παρα Κυριε ἐγενετο αὐτη] has by some been thought an Hebraism, and it has been said, that αὐτη is put

for τ870. Others have maintained that it was not an Hebraism, but that κεφαληνγωνιας was the antecedent to αὐτη. [See Blackwall's Sacred Classics defended and illustrated, vol. i. pag. 107.] But it does not seem to me, that κεφαληνγωνιας can be the antecedent; because if κεφαληνγωνιας be inserted in the place of the relative, there will be no sense to be made of the passage, nor will it be to the apostle's purpose.

The passage is certainly an Hebraism: the noun ראש is of the masculine gender; היתה, which answers to αὐτη in the Greek, is feminine; therefore ראש, which answers to κεφαλην, cannot be the antecedent to היתה. That ראש is masculine may be seen from II. Kings vi. 31. אם יעמד ראש אלישע בן שפט עליו היום, where the verb יעמד, to which ראש is the nominative case, is of the masculine form.

Further, whenever a sentence or clause is the antecedent, the relative is always feminine in Hebrew; as may be seen Psalm cii. 19. Joshua x. 13. Judges xiv. 4. I. Sam. xx. 33. in the first of which places, the Septuagint has also the relative in the feminine gender, as it has in this place.

Verse 24. *This to day.*] In the English Bible this line is translated, *This is the day which the Lord hath made*; and thus all the antient versions render it. But surely God hath made every day, and no one in particular more than the rest, or exclusively of

of the rest. The word היום signifies hodie, *to day*, as may be seen Genesis iv. 14. and Exod. xiv. 13. זה is generally supposed to be masculine, and if it were so, the construing here proposed would be inadmissible: but it is feminine in the following places, Psalm lvi. 11. Ecclesiastes ix. 13. and Ezekiel xl. 45. in the two last of which places it agrees with substantives, that have a feminine termination.

Verse 27. *The victim.*] “ In explaining זה Chal-
 “ dee uses the word טליא, for which in the Latin
 “ translation is put *puerum*. It should be *agnum*,
 “ which this Chaldee word must have signified as
 “ טלה doth in Hebrew. I see Poole hath observed
 “ this in his Synopsis.” Archbishop Secker’s note
 on the place, printed with Mr. Merrick’s Version.
 See Exodus xxiii. 18. where זה signifies *a victim*
 or *sacrifice*.

CXIX.

Of the nature of the alphabetical kind of compositions, and of the design of this psalm, see above in the notes on Psalm xxv.

E. P. 24

Verse 1. *In their proceeding.*] Ἐν ᾧδῳ, Septuagint. In viis suis, Æthiopic. Therefore I read בדרגם.

Verse 2. *Who seek.*] There is an ellipsis of the relative אשר here.

Verse 5. *Ab may my.*] אחלי *I earnestly pray*, the future of חלה *to supplicate* or *pray*.

Verse 8. *Never forsake me.*] Ne deferas me in æternum, Syriac.

Verse 18. *Take away.*] Thus Michaëlis renders this line.

Verse 21. *Those that deviate, &c.*] Nearly thus this verse is rendered by all the antient versions.

Verse 23. *And speak against me.*] Probably we should read בידברו instead of נדברו. The Septuagint is και κατ' ἐμὲ καταλαλῶν; but נדברו is of the Hiphal conjugation, and must signify passively.

Verse 24. *Those that take delight.*] שׁעשׁעי seems to me to be a participle from the reduplicate verb שׁעשׁע, which is formed from שׁעה intuitus est cum delectatione. The future of the Hithpaël conjugation of שׁעשׁע occurs above in the sixteenth verse of this psalm.

Verse 26. *I call to mind my ways.*] Vias meas recensui, Targum.

When thou dost afflict me.] See Isaiah lxiv. 12. where the word תענוו is used in this sense.

Verse 29. *Teach me.*] “ I read with Syriac דורני “ *doce me.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 30. *I have not forgotten.*] Ὁυκ ἐπελαθόμεν, Septuagint. Non sum oblitus, Vulgate, Arabic, and Æthiopic versions. Therefore I read לא שכחתי instead of שויתי.

Verse 34. *Instruct me, &c.*] Erudi me, ut custodiam legem tuam, eamque observem ex toto corde meo, Syriac. The authors of all the antient versions read בכל לבי.

Verse 38. *And I will walk.*] Houbigant read ואשר et incedam.

Verse 43. *Thy judgments.*] Above seventy copies have the plural, למשפטיך instead of למשפטך.

Verse 49. *Thy word.*] The antient versions supply the pronoun.

Verse 53. *Horror.*] A deadly East wind seizes me; Michaëlis.

“ A stormy blast hath laid hold on me

“ From the wicked, who forsake thy law.”

Dr. Blayney, in his note on Lamentations v. 10. in his New Translation.—But it is worth observation that שער horror, and שעה turbo, do both come from the same root; and so also סער procella, turbo, is derived from the root סער turbare, and the future of סער is applied to the heart, II. Kings vi. 11. ויסער לב מלך ארם: it seems likely enough therefore that ולעפה also may signify *horror of the wind* in this place (as all the antient interpreters

have rendered it), and *a tempest*, Psalm xi. 6. in which place Dr. Lowth [Prælect. de Sacra Poësi ix. pag. 8.] has translated the words רוח זלעפות ventum turbinum.

Verse 56. *Thus was it.*] The Syriac translator seems to have read ואת היתה נחמה לי *This was my comfort.*

Verse 57. *O Jehovah.*] The Vulgate and Targum render the words חלקי יהוה as a vocative case.

Verse 58. *Mine whole heart.*] The antient versions supply the pronoun.

Verse 60. *I am still, &c.*] Ἐτοιμασθην, και ἀεὶ ἐταραχθην, Septuagint. So also the Vulgate and Arabic. But the Syriac and Targum render it otherwise. Festinavi et non distuli, Targum. Paravi me nec moram interposui, Syriac. חוש or חוש signifies *to make haste*, but חש does not signify *to delay* in any place that I can find, nor is there any such word as משה, from which Bythner would derive התמהמתני. Several copies have התמהמתי, and perhaps the true reading would be התהמתי from המה tumultuatus est, which would agree with the Septuagint ἐταραχθην: and perhaps חשתי should be החשיתי from חשה filere.

Verse 61. *Have bound me.*] Περιεπλευθησαν μοι, Septuagint; whence Houbigant conjectured the right reading was ענדוני.

Verse

Verfe 65. *Do good.*] Beneficium confer in fervum tuum, Syriac. Perhaps it should be עשה instead of עשית.

Verfe 69. *Mine whole heart.*] The antient versions supply the pronoun.

Verfe 70. *Their heart, &c.*] “ Their heart is “ void of sensation.” Michaëlis.

Verfe 75. *And with faithfulness.*] “ I read with “ Chald. and Vulg. רבאמונה.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament. “ And thou answer- “ est me the truth.” Michaëlis.

L. P. 25.

עניתני exaudisti me, Psalm cxviii. 21.

Verfe 83. *Like a skin in the smoke.*] Like a bottle in the smoke. English Bible. “ The Arabs, “ and all those that lead a wandering life, keep “ their water, milk, and other liquors in these bot- “ tles. They keep them more fresh than other- “ wise they would be. These leather bottles are “ made of goat skins. When the animal is killed, “ they cut off its feet and head, and they draw it “ in this manner out of the skin without opening “ the belly. They afterwards sew up the places “ where the legs were cut off and the tail, and “ when it is filled, they tie it about the neck.” Harmer’s Observations, vol. i. pag. 132. One may easily conceive that such a kind of bottle, if placed in the smoke, i. e. near the fire, would soon become scorched

scorched and dried up, and lose all its strength. The same pining away and wasting, which was spoken of in the eighty-second verse, is here described in figurative language.

Verse 84. *Burneth with desire.*] One manuscript, written about the middle of the fourteenth century of our æra, has ידה in the place of ימי, and כמה as a verb signifies *to burn with desire*, Psalm lxiii. 2. But it must be owned that none of the antient versions support this reading.

Verse 88. *With thy mercy.*] One copy has בהסוד.

Verse 89. *Than the heavens.*] ב supra pro magis quam. I. Paralip. v. 2. Noldius.

Verse 90. *The earth.*] תה תה, Septuagint. Three copies have כוננתה ארץ. But I read כוננת הארץ.

Verse 91. *By thy decree.*] תה διαταξαι σθ, Septuagint. Two copies have למשפטך in the singular number. The author of the Septuagint seems also to have had עמדה or עמד in his copy. Three copies have עבודך instead of עבדיך.

Verse 95. *But in thy testimonies.*] The Syriac version supplies a disjunctive particle.

Verse 96. *To every study.*] Omnium, in quibus fui sollicitus et prospexi, vidi finem, Targum. כלה per metonymiam speravit, expetivit. Leigh's Critica Sacra. תכלה is the third person feminine of

of the future of the Niphal conjugation; and there is an ellipsis of the relative אשר.

“ To every thing that is sought out by study,
I see a limit.”

Verse 98. *Thy commandment.*] Thirty copies have מצותך in the singular number, and it seems to me to-be the nominative case to the verb תהנהג, which I take to be the third person feminine singular of the future form.

Verse 105. *My paths.*] Τοις ὁδοῖς μου, Septua-
gint. M. P. 26.

Verse 109. *In thine hands.*] Ἐν χερσὶ σου, Septua-
gint. In manibus tuis, Syriac. In manu tua, Ara-
bic. Therefore I read בכפיך instead of בכפי.

Verse 112. *The recompense.*] Propter retributionem
eternam, Arabic. “ For the recompense ever
“ lasteth.” Michaëlis.

Verse 113. *Vain opinions.*] “ ἄνευ μεταληπτικῶς
“ significat homines qui variis cogitationibus fluc-
“ tuant, tanquam rami arborum ventis agitati.”
Leigh’s Critica Sacra. Cogitantes cogitationes va-
nas, Targum.

Verse 118. *Is their care.*] Quia crimen est cura
eorum, Syriac. And all the other versions render
the passage in the same manner.

Verse 119. *Thou dost account.*] Two copies have
חשבת reputasti, instead of השבת cessare fecisti.
Aquila

Aquila and Symmachus read חשבתי, and the author of the Septuagint read חשבתי.

Verse 126. *To sacrifice.*] לעשות seems here to have the same sense with faciam, in that line of Virgil,

Cum faciam vitulâ pro frugibus, ipse venitô.

Eclog. iii. 77.

Καιρος τε ποιησαι τω Κυριω, διεσκειδασαι τον νομον σα, Septuagint. Tempus est colendi Dominum, at ecce abrogarunt legem tuam, Syriac. The verb πωγ signifies *to offer as a sacrifice*, Leviticus ix. 7. 22. Num. xv. 8. 14.

Verse 128. *All thine ordinances.*] Δια τιστο προς πασας τας εντολας σα καταρξαμεν, Septuagint. Therefore I read על כן לכל פקודיך ישרתי.

Verse 131. *And pant.*] “ I open my mouth with “ impatient desire.” Michaëlis.

Verse 132. *In judgment.*] Four copies have במשפט instead of כמשפט.

Verse 133. *According to thy word.*] Κατα λογιον σα, Septuagint. Fourteen copies have כאמרתך instead of באמרתך.

Verse 136. *My not having kept.*] Ἐπει εἰ ἐφυλαξα τον νομον σα, Septuagint. Perhaps the true reading may be על לא שמרי instead of על לא שמרו.

Verse 137. *Thy judgment.*] Two copies have משפטך, which is evidently the right reading, as the adjective ישר is singular.

Verse

Verse 138. *With great justice and truth.*] Præcepisti testimonium tuum cum æquitate et fide, Syriac. Therefore I read צוית עדותיך בצדק ואמונה : מאד. But perhaps it would be still better to put מאד into the next verse, and read thus :

צוית עדותיך בצדק ואמונה :

מאד צמתתני קנאתי

Verse 139. *My zeal, &c.*] “ With jealousy I “ was dumb.” Michaëlis. Ἀπεσώπλησεν με ἡ ζήλωσις μου, Symmachus.

Verse 150. *That pursue vice.*] Appropinquaverunt qui sequuntur scelus, a lege tuâ longe facti sunt. Targum. Perhaps we should read קרבוה or קרבו אליה *are near to it*, instead of קרבו.

S. P. 26.

Verse 156. *With thy judgments.*] Judiciis tuis, Syriac. Two MSS. have במשפטיך.

Verse 157. *But I have not declined*] One copy has ומעדותיך; and the Syriac and Arabic versions shew that to be the true reading.

Verse 160. *Judgments.*] Nine copies have משפטי in the plural number, as the authors of all the ancient versions appear to have read.

Verse 163. *But I love.*] Nine copies supply the conjunction, which is also in the Syriac and Arabic versions.

Verse 165. *That maketh them stumble.*] כשל signifies *to stumble*, Leviticus xxvi. 37. ממשל is a participle of the Hiphil conjugation.

Verse

Verse 169. *With thy word.*] Verbo tuo, Syriac.
Six copies have בַּדְּבָרְךָ.

CXX.

N. P. 27
Verse 1. *An ode of the ascent.*] Fourteen psalms have this title; and one (the hundred and twenty-first) is entitled *an ode for the ascent*. They seem to have been composed to be sung in processions either of the king and his court, or of the people, when they went up to worship in the temple. In I. Kings x. 5. we are told, that one of the things which the queen of Sheba admired in the royal state of Solomon, was עלתו אשר יעלה בית יהוה *his ascent, by which he went up into the house of the Lord*. The word המעלות, which is used in the titles of these psalms, is derived from the same root with the word עלת *ascent*, which is used in the history. “ Sed nota est etiam et in utroque testamento usu
“ pervulgata hæc phrasis עלות ירושלם עלות לעשות
“ זבחים [I. Reg. xii. 27. 28.] ἀναβαινειν εἰς Ἱεροσο-
“ λυμοι, ἀναβαινειν εἰς την ἑρτυην, [vide Joh. vii. 8.]
“ et perpende præ cæteris Pf. cxxii. qui vix aliter
“ quam de festi alicujus celebratione explicari po-
“ test. Quæ hic narrant Judæi de templi gradibus
“ sunt mera commenta hominum futilissimorum.”

Lowth de Sacra Poësi Hebræorum Prælect. xxv.
pag. 251. not. 1.

It is not very easy to determine on what occasion this psalm was composed; but it seems from the fifth verse to have been sung by some one who had been absent from his native country.

Verse 4. *With the glowing coals of juniper.*] Συ
“ ἀνθρακίαις ἀρνειοῖσις cum carbonibus juniperinis.
“ Hoc scholiastes tribuit Aquilæ.” Nobilii not. in
Septuag. The coals of juniper are said to retain
fire longer than any others. See Evelyn’s Sylva,
vol. ii. page 14. of Dr. Hunter’s edition.

Verse 5. *And I dwelt.*] The Syriac version sup-
plies the copulative.

Verse 6. *With those that hated.*] Six copies have
עַם שִׂנְאָה, as all the antient interpreters appear to
have read.

CXXI.

Verse 1. *Above the mountains.*] אֶל supra, ultra,
I. Reg. x. 7. Noldius.

There is an ellipsis in this line, which I have sup-
plied in the translation. Compare Psalm cxxiii. 1.

Unto thee do I lift up mine eyes,
O thou that dwellest in the heavens.

Verse

Verse 3. *Suffer thy foot.*] This psalm appears to be one of the responsive kind, one part of it being addressed to Jehovah, and the other to the person praying to him.

CXXII.

Verse 1. *לדוד* *By David* is omitted in one manuscript, and by the Septuagint, Vulgate, and Arabic versions, and the Targum. Most of the psalms that are entitled *odes of ascent* seem to be posterior to the time of David.

Verse 2. *In thy gates.*] The word *ירושלם* seems to have been repeated here by an error of the transcribers.

Built as the metropolis.] Instead of *הבנויה* one copy has *הבונה*, which is the participle passive with the emphatical article *ה* before it.

The literal English of *כעיר שהברה לה* is *as the city, which the union is in her*. The next verses explain the meaning of this; viz. that Jerusalem was built as the seat of government, the capital of the tribes of Israel.

This psalm also seems to be of the responsive kind. I have endeavoured to point out the change of performers.

Verse

Verse 4. *Together.*] The word יָהָדוּ seems to me to belong to the fourth verse rather than the third.

CXXIII.

The change of performers in this psalm is very evident; the pronoun in the first distich is in the first person *singular*, in the rest of the psalm the first person *plural* is used.

CXXIV.

Verse 1. לָדוֹד *by David* is omitted in two manuscripts and in the Septuagint, Syriac, Vulgate and Arabic versions.

If Jehovah.] Ἐὶ μὴ ᾗς Κυριος ἦν ἡμῶν, Septuagint. The prefix *ψ* seems to be a conjunction here.

Verse 5. *Had passed.*] The Syriac translator read עָבְרוּ in the plural number; and it is necessary, that the verb should be of that number, as the nominative case to it is so.

CXXV.

Verse 2. *For ever.*] לעולם ישב seem to belong to this verse rather than the preceding one. For if these words belong to the former verse, ירושלם will be a nominative case without any verb connected with it.

Verse 3. *That the tribe.*] Non enim requiescet tribus iniquorum, Syriac. שבט signifies *a tribe* as well as *a rod*.

Verse 5. *To their perverse ways.*] All the antient versions, except the Syriac, supply a preposition. Perhaps we should read אל עקלקלותם.

The psalm seems to be of the responsive kind, for in the fourth verse Jehovah is addressed in the *second* person, in the rest of the psalm he is spoken of in the *third*.

CXXVI.

ℓ. P. 27. Verse 1. *That recover from sickness.*] Erimus fimiles infirmis, qui convaluerunt. Targum. *׳*Eryenney Shimem 'osai parakelhemoi. Septuagint. חלים *f*anus, fanatus esse. Isaiah xxxviii. 16.

Verse

Verse 4. *Hath restored us.*] Reduxit enim Dominus captivitatem nostram, Syriac. Perhaps חשיב would be the right reading. ננב locus aridus et desertus. Leigh's Critica Sacra.

CXXVII.

Verse 2. *Early risers.*] The word מַשְׁכִּימִי is a participle of the Hiphil conjugation.

From rest.] Με[λ]α το ανασημασαι, Septuagint. מֵאַחֲרַי is a preposition here.

When.] One manuscript had originally כִּי which has since been altered into כִּן : another seems to have כִּי at present. The authors of the Septuagint, Vulgate, Arabic and Æthiopic versions read כִּי.

Double.] The word in the text שְׁנָא does not signify *sleep* in any other place in scripture, though it be so rendered here by all the ancient versions.

Three copies have שְׁנָה. The root שְׁנָה signifies repetitus est, ingeminatus est. Perhaps the right reading would be מִשְׁנָה duplum *double*, and the letter נ may have been lost. The word שְׁנָה derived from יָשָׁן signifies *sleep*.

The reading מִשְׁנָה *double* seems to me to suit the connection of the sense best. *It is in vain for you, ye careful, toiling men, to take all the pains you do,*

for *Jehovah* can give to his beloved one double of what you gain by your fatigue, anxiety and labour.

Verse 5. *Speak against.*] “ ידברו a forensic term, “ *cum causam egerint*, Schultens in Prov. xxvii. 11.” Dr. Kennicott’s note on this place in his Remarks on Select Passages in the Old Testament.

CXXVIII.

This psalm seems to be one of the responsive kind, as it alternately speaks *of* and *to* the same person.

Verse 3. *Her fruits.*] The word פריה is made up of the substantive פרי *fruits* and the pronoun suffix ה *her*.

Within the walls.] עַל־שַׁאֲרֵי־אֵימֹן in penetralibus. See Nobilii not. in Septuag. בַּיְתָאֵימֹן intra, Exodus xx. 10. Noldius יִדְבַתִּי *walls*, Amos vi. 10. I. Kings vi. 16.

CXXIX.

Verse 3. *Have made long ridges.*] Above fifty copies have למענותם; this seems to suggest the true reading למענותם: the word מענותים would be an irregular

irregular plural from מענה (as שפתים is from שפה) and מענה is used for *ploughed land*, I. Sam. xiv. 14.

ל sicut, quasi, instar, tanquam, Jofu. vii. 5. Efai. i. 31. Noldius.

I take הרשים to be a substantive, not a participle, and that is the objective case governed by the verb האריכו. The passage contains an allusion to the resemblance which wales, made by stripes, bear to the ridges of ploughed ground.

St. Chrysoftom has called *wounds βαθυαις αυλακαις deep furrows*; and Claudian has called the vultur, which is feigned by the poets to tear Tityus, lateris sulcator opaci, as Mr. Merrick has well observed.

CXXX.

Verse 3. *O Jehovah*] יה with אדני following it seems to be written for יהוה.

Verse 6. *For Jehovah.*] Many manuscripts have ליהוה instead of לאדני.

Watching to offer incense.] Anima mea expectavit Dominum, plus quam observantes custodias matutinas, quas observant, ut offerant oblationem matutinam, Targum. The custom alluded to by the Targumist is mentioned Exodus xxx. 7. “And

“ Aaron shall burn thereon sweet incense every

“ morning : when he dresseth the lamps he shall
 “ burn incense upon it.” והקטיר עליו אהרן The
 verb קטר, which is used in that passage of Exodus,
 may perhaps be the word, that should be used here,
 and we should read שמרים לקטר instead of שמרים
 לנקה.

CXXXI.

Verse 2. *Do I ever set a value.*] The words אִם
 לא שמתי seem to me to belong to the first line of this
 verse.

In the third verse Jehovah is spoken of in the
 third person, but in the former part of the psalm he
 is invoked in the second. Perhaps the first part
 might have been performed by the person who led
 the procession to the temple, and the last distich by
 those who followed him. In the second verse I
 transpose two words, and read thus :

ודומתי נפשי עלי כגמל אמר
 כגמל עלי נפשי

The expression אמר כגמל is elliptical.

CXXXII.

Verse 1. *And all his care.*] One manuscript has *M. P. 28.* וְאֵת, and all the antient versions supply the copulative.

Verse 3. *My family.*] בֵּית signifies *family*, Genes. vii. 1.

Verse 6. *Heard of this.*] שָׁמְעוּנָה The relative pronoun suffix הַ is of the feminine gender; and whenever a clause or whole sentence is the antecedent, the relative in Hebrew is of the feminine gender. This idiom of the Hebrew is here followed by the Septuagint, as it is also in some other places [see the note on Psalm cxviii. 23.], though it be contrary to the usual construction of the Greek language.

Verse 7. *His dwelling.*] The psalm begins with an invocation of Jehovah, but here he is spoken of in the third person. It seems therefore to have been designed to be performed in the responsive way. I have endeavoured to mark the change of performers in the margin.

Verse 13. *He hath selected it.*] Elegit eam, Vulgate.

Verse 17. *A succession.*] The word נִיר seems to have this sense I. Kings xi. 36. and xv. 4. Perhaps the word נִיר may have the same signification.

συμπλεκθῶν, ὡς ἔχων κυκλῶ το περισσομιον ἀδιαλυθῶν.
Septuagint.

Verse 3. *As the dew of consecration.*] “As the dew
“of Hermon, and as the dew that descended on
“the mountains of Zion, for there the Lord com-
“manded the blessing, even life for evermore.”
English Bible.

Houbigant has conjectured, that Zion ציון should
be שיון Sioun, mentioned Deut. iv. 48. as part of
Hermon. But then what connection is there be-
tween *dew* and *the blessing, even life for evermore*?

The Septuagint renders the place Ὠς δροσος
Ἀερμων ἢ κατὰ βαίνουσα ἐπὶ τὰ ὄρη Σιών. But I believe,
it must be difficult to make out, how the dew of
Hermon, one mountain, can fall on the hills of
Zion, another mountain.

I apprehend that חרמון is not a proper name here,
but an appellative noun. The root חרם signifies
Deo dicavit, devovit, *consecrated to God, devoted to
God.* See Leviticus xxvii. 21. where it is used in
speaking of a field devoted to pious uses and holy
to the Lord. Therefore it seems to me, that חרמון
may signify *consecration*: for there are many nouns
in Hebrew formed by adding the termination ון to
the root; for example, זראן from זרא Psalm cvi. 15.
and רוון from רוה Isaiah x. 16, and דראן from דרא
Isaiah lxvi. 24. and ישמון from ישם Psalm lxviii. 8.

and

and *הררן* from *הררן* Psalm lxxviii. 49. and *שבררן* from *שכר* Ezekiel xxiii. 33.

Nevertheless I must confess, that no one translator nor commentator, that I know of, has rendered the passage in this manner.

Mountain of Zion] One manuscript, supposed by Dr. Kennicott to be written in the eleventh century of our æra, has *הר* in the singular number, and that reading is supported by the Vulgate, Arabic, and Syriac versions.

This ode might perhaps have been composed for the use of the people, when they went up to worship at the temple on the day of the Sabbath *שבת*; it seems to me to celebrate the pleasure, that flowed from obeying the divine command for hallowing that day, and attending the public offices of religion.

CXXXIV.

This psalm was probably the cry of the watch in the temple during the night, as Dr. Lowth has observed (in his note on Isaiah lxii. 6.); but from the plural form of the address in the first part of it, and the singular form of the pronoun [*thee*] in the second part of it, I am rather inclined to think, that one
was

was sung by the captain of the guard, and the other by the guard, than that it was performed, as Dr. Lowth supposes, by two different divisions of the watch.

Verse 2. *With holiness.*] The authors of the antient versions seem to have had some preposition in their copies before $\omega\pi\epsilon\iota$, *'eis ta áγια*, Septuagint. “In sancta] *Chrysostomus*: alius *άγιως* sanctè; alius “*ήγιοσωμεως*, sanctificatè.” Nobilii not. in Septuag.

CXXXV.

Verse 3. *Gracious.*] See Psalm xc. 18. where עַם is used in this sense.

Verse 5. *Wherefore.*] כי quare, quamobrem, Genes. xl. 15. Noldius.

Verse 6. *And in all.*] Twenty-three manuscripts have ובכל .

Verse 7. *The surface of the earth.*] The literal English of the Hebrew would be *the extremity of the earth*, but that does not express the meaning of the passage so clearly.

With the rain.] ל cum, Genesis xlv. 26. Noldius.

Verse 13. *O Jehovah.*] God is here invoked in the second person: to the end of the twelfth verse he is celebrated in the third; and so he is again
praised

praised in the third person, after this distich. I think, this marks a change of the performers.

Verse 14. *Passeth judgment in favour.*] The verb קָדַח is used in this sense Proverbs xxxi. 9.

Verse 18. *Let them.*] The verb יִדְוּ is in the future form; it is rendered optatively in the Targum and in the Septuagint, and all the other antient versions.

CXXXVI.

—“ Ita instituta erat cantio, ut ex duobus choris,
 “ altero singulis versiculis præcinente, alter perpetuo
 “ subjungeret versiculum priori aliquo modo re-
 “ spondentem. Cujus rei exemplum est in noto
 “ illo disticho :

הוֹדוּ לַיהוָה כִּי מִנִּב

כִּי לְעוֹלָם חֲסִדוֹ

“ quod sacerdotes et levitas ad præscriptum Davidis
 “ alternis choris cecinisse nos docet Ezra, sicuti
 “ colligere etiam licet ex illo psalmo, in quo pos-
 “ terior versiculus, ab altero choro cantatus, per-
 “ petuam ἐπαγγελίαν facit.” Lowth de Sacra Poësi
 Prælect. xix. pag. 178.

Verse 1. *Surely his mercy.*] כִּי seems here to be an
 affirmative

affirmative particle, and to signify the same with the Latin certè or omnino.

Verse 4. *To him who alone performeth.*] It is evident here, from the grammatical construction, that the intercalary line *Surely his mercy is eternal* must have been sung by other fingers, answering him, who sung *Pay homage to the Lord of Lords*. For the construction of the two lines

הודו לאדני האדנים
לעשה נפלאות גדלות לבדו

is evidently connected.

Verse 9. *For the regulation of the night.*] A large number of copies have לממשלת instead of לממשלות, and the authors of the antient versions appear to have read הלילה instead of בלילה.

Verse 16. *And made the water.*] A distich is here preserved by the Arabic version, which does not appear in any of the other versions, nor in the Targum, nor in the original.

Verse 25. *Who giveth.*] Above twenty-five copies have נותן the participle active instead of נתן the verb. 'Ο δδδς, Septuagint. "Alius, ὅς δδδσσω, qui dat." Nobilii not in Septuag.

Verse 26. *Pay homage, &c.*] This is another distich, which is preserved only in the Arabic version; but it seems to be genuine, for it is perfectly parallel to the preceding one.

CXXXVII. .

Verse 3. *Captors.*] Ἀπαγωγῆς ἡμῶν, Septuagint. The word תוללתי seems to be the Chaldee dialect for שוללתי, and the verb שלל signifies *to take as a booty, spoil or prey*, Ezekiel xxvi. 12.

Verse 5. *Forget me.*] The Syriac translator appears to have read תשכחני ימני.

Verse 8. *Despoiling.*] An edition of the psalms printed A. D. 1477. has השודדה which is the active participle, and that reading is confirmed by the Syriac rendering “deprædatrix,” and by the Targum.

CXXXVIII.

Verse 1. *I will praise thee, O Jehovah.*] Eight copies and the Septuagint, Arabic, Vulgate and Æthiopic versions add יהוה after אודך.

In opposition to.] נגד contra, Eccl. iv. 12. & I. Reg. xxi 10. Noldius.

Verse 2. *Thy name.*] שמוך and אמתוך seem to be two various readings, both of which have been in-

ferted by the transcribers : אמרתך is omitted in one manuscript, and by the Septuagint, Arabic, Vulgate and Æthiopic versions.

Verse 5. *Concerning the ways.*] Glorificent vias Domini, Syriac. ב de Leviticus v. 21. Deuter. iii. 26. Noldius.

Verse 6. *And he bringeth evil.*] Et superbos de cœlis longinquis deprimet, Targum. Many copies have ונבה instead of ונבה, and the Targumist's rendering deprimet suggests the reading ירע malo afficiet, instead of ירע novit *knoweth*.

Verse 8. *Is kind.*] The Septuagint, Vulgate and Targum suggest the reading יגמל instead of יגמל. The verb גמל is used in this sense Psalm xiii. 6. Isaiah lxiii. 7.

CXXXIX.

Verse 1. *Knowest me.*] The antient versions supply the pronoun.

Verse 3. *Thou siftest.*] “ ורית This verb hath not
 “ elsewhere the sense of encompassing, unless it be
 “ II. Sam. xxii. 40. where probably וריתני should be
 “ וריתני as in the corresponding psalm. *Willowing*
 “ would sound uncouth. But Mudge hath fit on
 “ the

M. P. 29.

“ the word *siftest*, which, though an idea somewhat “ different, suits very well.” Archbishop Secker’s note on this place, printed with Mr. Merrick’s version.

Verse 3. *Foreseest*.] Και πασας τας οδους μου προειδεις, Septuagint.

Verse 5. *The past and the future*.] Thus the Septuagint and the Syriac render the passage. The division of the text into the modern kind of verses has misled the English translators of the Bible.

Thou didst form me.] The authors of the Arabic, Syriac, Septuagint, Vulgate and Æthiopic versions read צרתני instead of צרתני.

Verse 6. *This wonderful*.] “ Houbigant’s proposal to prefix the ה at the end of verse 5. to the “ first word of this and read הפליאת is ingenious.” Archbishop Secker’s note on this place, printed with Mr. Merrick’s version.

Verse 9. *I lift my wings*.] “ Mihi non satisfacit “ commatis noni vulgo jam recepta interpretatio, “ quasi exprimeretur motus continuus ab oriente “ in occidentem, ejusque motûs velocitas cum radi- “ orum solis velocitate compararetur. Videntur “ mihi hujusce distichi, plane sicut prioris, duo “ membra inter se opponi, non esse alterum alteri “ consequens; transitum duplicem exprimi, unum “ ad orientem, ad occidentem alterum; fugæ deni- “ que longinquitatem, non celeritatem motûs “ amplificari.

“amplificari. Ita Theodoret. in loc. Ὁρθρον τας
 “ἀναβολας ἐκαλεσε, δυσμας δε της θαλαττης τα ἐσχαλα.
 “Τῷ γαρ ὑψει και τῷ βαθει το μηκος και το πλατος
 “προσεθηκε, διδασκων το της θειας φυσεως ἀπεριγραφον.
 “In voce כנפי est ἰ pronomen suffixum; sic LXX.
 “Syr. Vulg.” Lowth de Sacra Poësi Hebræorum
 Prælect. xvi. pag. 148. not. 2.

Or if.] Five copies have וַאֲשַׁכְנָה instead of
 אֲשַׁכְנָה.

Verse 12. *As bright as.]* Tenebrosumque ut
 lucidum, Syriac. The particle כ is used in much
 the same manner Genesis xviii. 25.

The ה at the end of כחשכה and כאורה is part of
 the feminine substantives חשכה and אורה.

Verse 13. *Thou didst form.]* Tu condidisti renes
 meos, Syriac. Perhaps we should read כִּי אֶתָּה קִרִית
 כִּלְיוֹתִי Tu formasti renes meos, Ethiopic. Compegisti
 renes meos, Arabic.

Verse 14. *Thou art dreadfully wonderful.]* Ὁ
 φοβεραως ἐθαυμασθης, Septuagint. Perhaps instead
 of נפִלִיתִי we should read נפִלִית or נפִלִית יהוה. Many
 instances of corruptions in the text, arising from the
 word יהוה having been expressed by י in manu-
 scripts, might easily be produced.

Verse 15. *Though I were made.]* אֲשֶׁר Quamvis,
 quanquam, Num. xii. 11. Eccl. viii. 12.

Verse 16. *They were united.]* “The last clause,
 “*dum nondum esset unio inter eos.*” Dr. Kennicott’s

note on this verse in his Remarks on Select Passages in the Old Testament.

Verse 18. *Thou hast cut off, O Jehovah.*] Instead of דקצית דקצית I have presumed to read דקצית יהוה. I apprehend, that דקצית יהוה being written contractedly [thus י] has given rise to the reading at present in the text.

Mine enemies from thy people.] One copy has ויעורי, which seems to suggest the reading ערי inimicos meos. The same word with the pronominal suffix of the second person is to be found Micah v. 14. Instead of עמך I read מעמך. The connection of the context seems to me to require these corrections, that this line may be parallel to the two next.

Verse 19. *O God.*] Instead of אלהו one manuscript has אלהי.

Verse 20. *Wicked purposes.*] מומה consilium malum, malitia, scelus, Prov. xii. 2. Leigh's Critica Sacra.

And made light of.] Et sumptserunt in vanitatem, Syriac. All the other antient versions also render the place, as if נשאו were the word in the text instead of נשאו. Following the Syriac version I read ונשאו.

Thy testimonies.] Several copies have עדיך instead of עדיך. The true reading seems to me to be עדתך.

I apprehend, that ימרוך in the first line of this verse

verse is derived from מרה exacerbare, *to provoke to anger*. Ἀγλιεξασισοι, Aquila; ἑρισασισοι, Theodotio; παρεπικρῖναν σε ἐν κακοβελια, Quinta editio. See Nobilii not. in Septuag.

Verse 24. *Idolatrous way.*] “ דרך עזב *via idoli*, “ the worship of idols here opposed to דרך עולם the “ way, which was to continue for ever, the worship “ of the one true God.” Dr. Kennicott’s note on this place in his Remarks on Select Passages of the Old Testament.

Thy way.] Per viam tuam sempiternam, Syriac. Therefore I supply the pronoun and read דרכך.

CXL.

Verse 3. *All the day.*] Ὅλην την ἡμεραν, Septuagint. Tota die, Arabic. Totaque die, Syriac. Therefore I read היום instead of יום.

Verse 6. *For my feet.*] Καὶ σχοινια διεβειναν παργιδας τοις ποσι μου, ἔχομενα τριβες σκανδαλον ἐθεντο μοι, Septuagint. It seems, that לרגלי has been dropped out of the text in transcribing.

Verse 9. *To fail.*] It seems to me, that סלה is not rightly placed. I read thus :

זממו תפק סלה
אל ירימו ראש מסבי

A a 2

Archbishop

Archbishop Secker, Bishop Hare, Houbigant, and Dr. Kennicott made nearly the same conjecture.

Verse 10. *Overwhelm them.*] A very large number of copies have יכסמו instead of יכסמו.

Verse 11. *Cast them.*] Καταβαλλεις αυτας, Septuagint. Dejice illos, Arabic. Dejicies eos, Vulgate. Therefore I read תפילם.

Verse 13. *I know.*] Εγνων οτι ποιησει, Septuagint. A large number of copies have ידעתי, which reading is supported by all the antient versions and the Targum.

CXLI.

Verse 4. *Let not mine heart incline.*] Ut non deflectat cor meum, Syriac.

Dainties.] The eating of meats forbidden by the law of Moses seems to have made a part of the idolatrous ceremonies of the apostates among the Jews. See Isaiah lxvi. 17.

Perhaps also anointing themselves with some particular kinds of oil might have been another part of their rites.

Verse 5. *The oil of the impious.*] Ἐλαιον δε εμαρτωλων μη λιπανω την κεφαλην μου, Septuagint; and all the
other

other versions in the Polyglott suggest the same reading, ושמן רשע.

My prayer.] The vau in ותפלתי seems to have been inserted improperly.

Verse 6. *The words of Jehovah.*] Instead of אמרי I apprehend we should read "אמרי יהוה or אמריי".

Verse 7. *Cut in pieces and broken.*] I take the participles פלח and בקע to be passive.

Their bones.] Offa eorum, Syriac and Arabic. Therefore I read עצמותו.

CXLII.

Verse 4. *Thou knowest.*] The copulative (which in the English Bible is rendered *then*) is omitted in three copies, and in the Syriac and Arabic versions.

E. P. 29

Verse 5. *Looking to the right.*] Perhaps instead of הביט we should read מביט the participle of the Hiphil conjugation, and construe ראה also as a participle.

Michaëlis inserts שמאל and reads thus :

וראה שמאל ואין לי מזכיר אבד מנוס ממני

Verse 8. *Thou art favourable unto me.*] כי תגמל עלי
Quoniam reddes retributionem bonam mihi, Targum. Ὁς ἐν εὐεργεσίᾳ μου, Theodoretus ex Symmacho. See Nobilii not. in Septuag.

CXLIII.

Verse 6. *In a parched country.*] More than twenty copies have בארץ in terrâ, instead of כארץ sicut terra.

Thirsteth for thee.] Sicut terra deserta fitit tibi, Æthiopic. Perhaps the word צמאה may have been dropped out of the text.

Verse 9. *I flee.*] One manuscript has חסיתי *I trust*; but the reading, supported by the Septuagint, Æthiopic and Arabic versions, is נסתי confugi, which is also the reading in one manuscript. The Vulgate has speravi. There is a mistake here in the Variæ Lectiones of De Roffi.

Verse 10. *In rectitude.*] 'עז עטף עתה, Septuagint. Four copies have במשור instead of מישור; probably במישור may be the true reading.

CXLIV.

Mine asylum.] Refugium meum, Syriac. Perhaps instead of חסדי we should read מחסי or מחסתי. One copy has חסתי.

That

That subdueth.] One manuscript, written in the twelfth century of our æra, has דווריד. Perhaps the true reading may be דוריד and there may be an ellipsis of the relative אשר.

Peoples.] Above forty copies have עמים populos, instead of עמי populum meum. Qui subjugavit populos mihi, Syriac. Qui subjicit populos sub me, Targum.

Verse 5. *That dost bend.*] The antient versions render דח, נע, ברק, and שלח as imperatives in the Polyglott. But I rather take them to be participles. “Inclina] *Chrysostomus*: alius κλινας σεν “ εζαντες και καταβαινας, και αψιζαμενς των ορειων εκαπνισ- “ θησαν, cum inclinasses tu cœlos, et descendisses, et “ tetigisses montes, fumaverunt.” Nobilii not. in Septuag.

Verse 10. *Thou that givest.*] דנותן and השובח are participles in the vocative case, and are so rendered by the Arabic translator.

Thy servant.] Servum tuum, Targum and Syriac. A manuscript, written A. D. 1296, has עבדך.

The verses in the Hebrew text seem to be ill divided from each other here. In the Arabic version the eleventh verse begins from the word כוחרב *from the sword*.

Verse 12. *As the carved corners.*] ‘Αι θυγατρες αυτων κεκαλλωπισμεναι, περικεκοσμημεναι ως εμοιωμαι νας. Septuagint. In the description of the sanctuary, or holy of

holies, or oracle built by Solomon in the temple [I. Kings vi.] we are told, that “ he carved all the walls
 “ of the house round about with carved figures of
 “ cherubims and palm trees and open flowers, with-
 “ in and without, and the floor of the house he
 “ overlaid with gold within and without.” The
 corners therefore of the building of the sanctuary
 were highly ornamented *with carving*; and the
 wishing any one to be as beautiful as they were, was
 the utmost stretch of the fancy of an Hebrew poet.
 “ Etenim nihil in rerum naturâ æquè comparatum
 “ est ad sublimitatem, ac conceptus ex adyto de-
 “ prompti; ita animum humanum subita percellit
 “ admiratio cum ei obversatur augusta religionis
 “ species.” Lowth de Sacrà Poësi Hebræorum
 Prælect. viii.

Verse 13. *In our open pastures.*] So Michaëlis renders the word. See Job v. 10. where the word חוצות is translated *fields* in the English Bible.

CXLV.

Verse 1. *O God, and my king.*] More than fifty manuscripts have אלהי instead of אלוהי. Probably אלהי ומלכי may be the right reading, as the Septuagint is ο Θεος μου, βασιλευς μου, and the Æthiopic is rex meus et Deus meus.

Verse

Verse 5. *They shall speak of.*] “ I read at the end “ of the first clause ידברו and of the second ישחו on “ the authority of the versions.” Dr. Kennicott’s note on this place in his Remarks on Select Passages in the Old Testament.

Verse 6. *They shall discourse.*] Την μεγαλοσυνην σε διηγησονται, Septuagint. Perhaps therefore we should read thus יספרונה ונדולתך, as the Vulgate and Targum are in favour of this reading, and several manuscripts have ונדולתך.

Verse 14. *Jehovah is immutable.*] This distich is preserved in the Septuagint, Syriac, Arabic, Vulgate and Æthiopic versions, and it is added at the bottom of the page in one manuscript collated by Dr. Kennicott.

נאמן יהוה בכל דבריו

והסיד בכל מעשיו

But the Æthiopic and Syriac suggest reading וצדיק in the last line, instead of הסיד.

Verse 15. *That giveth.*] נותן and פותח and משביע are participles.

This psalm is alphabetical, and it seems also to be of the responsive kind, Jehovah being sometimes addressed in the *second* person, and sometimes spoken of in the *third* in it.

CXLVI.

Verse 4. *His designs.*] Machinationes ejus, Targum. Instead of עשתנתו I read עשתותיו. The word לעשות occurs Job xii. 5.

Verse 8. *Releaseth.*] Perhaps, instead of מתיר the Hiphil participle from נתר, we should rather read יתר, for the Septuagint has λυσι.

CXLVII.

P. 30 a f. Verse 1. *Halleluiab.*] I apprehend, that this should be placed as a title at the beginning of this psalm, rather than at the conclusion of the preceding one. For in the Septuagint it is entitled Αλληλουια. Αγγελαισ και Ζουχαρισ.

Sing of our God.] An edition, printed A. D. 1566, has זמרו instead of זמרה, which confirms a conjecture made by Bishop Hare.

To the just.] Bishop Hare supplies לישרים here, from a comparison of this passage with Psalm xxxiii. 1.

Verse 8. *On the mountains.*] The Septuagint, Arabic, Vulgate and Æthiopic versions insert a line here:

ועשב לעבדת אדם

which

which occurs after this line, Psalm civ. 14. But I do not think it ought to be inserted here; for in this place it hurts the connection of the sense, whereas in the hundred and fourth Psalm it helps the connection.

Verse 10. *In the strength of the horse.*] It seems to have been a notion among the idolatrous Jews, that the false deities, they worshipped, were pleased with having horses and chariots dedicated to them. Some traces of this are to be found II. Kings xxxiii. 11. Perhaps they might also have instituted races of men on foot to the honour of some of their idols, as the Greeks and Romans did; and the psalmist may be pointing out here, the contrast between the things, that were supposed to be grateful to these false Gods, and that which pleased Jehovah.

Verse 12. *Celebrate.*] In the Septuagint, Syriac and Arabic versions, this psalm is divided into two, the last of which commences at this place.

Verse 15. *Even to the earth.*] I have ventured to read ארץ עד instead of עד ארץ.

Verse 17. *In small pieces.*] I think we should read בפתים instead of כפתים. The hail is here spoken of, which is *small pieces of ice.*

CXLVIII.

Verse 1. *Amidst the heavens.*] מן inter, Joel i. 12. I. Paralip. xi. 25. Noldius.

Verse 5. *Let them praise.*] From the change of the person of the verb in the fifth and sixth verses, and in the thirteenth and fourteenth, it seems, that the psalm is of the responsive kind.

Verse 6. *Giving.*] I take נתן to be a participle, and יעבור to be of the Niphal conjugation.

Verse 7. *Whales.*] Ceti et omnes abyssi, Targum

Verse 14. *The horn of his people.*] I take this to be the end of this psalm, and that the words, which follow, are the title of the next psalm. The Septuagint renders them as though they were somewhat of that kind. Ὕμνος πᾶσι τοῖς ὄσοις ἁβύσσου, τοῖς ὑίοις Ἰσραὴλ, λαφὲρ ἐγγιζούσῃ ἁβύσσῃ. Instead of חסדיו חסדיו I have ventured to read חסדיו יחודו. I take the word חוּ to be a preposition signifying *in*, which sense it sometimes has, as may be seen Psalm cxx. 5. Ezra i. 11. The word קרב signifies *battle, conflict, combat*, II. Sam. xvii. 11. Psalm lxxviii. 9. Perhaps we should read קרבות, which occurs Psalm lxviii. 31.

CXLIX.

In the notes on the sixtieth Psalm I have supposed that to have been an ode sung by the armies of Israel, as they advanced to fight against the Syrians

at

at Helam. This seems to be another of those compositions, which

mares animos in Martia bella

Verfibus exacuit.

For the sixth, seventh, and eighth verses shew, that it is a song of battle.

That the Jews were wont to sing the praises of God, as they advanced to combat, may be seen in the books of the Macchabees. II. Macchabees xiii. 15. “ Having given the watch word to them that were about him, *Victory is of God*, with the most valiant and choice young men he went into the king’s tent by night :” and again II. Macchabees xv. 26. “ Then Nicanor, and they that were with him, came forward with trumpets and songs. But Judas and his company encountered the enemies with invocation and prayer.”

Verse 4. *Glorious.*] “ *גָּדַל* glorificavit, Esai. lv. 5.” Leigh’s Critica Sacra.

Verse 5. *Upon their sophas.*] “ And sing where friends sit together a joyful song, i. e. on the sofa in the divan.” Michaëlis. But I think there is some doubt, whether *מִשְׁכַּב* signifies *a sofa in a divan*. I am rather inclined to think, that *מִטָּה* is the word for that. See Ezekiel xxiii. 41. Esther vii. 8. and Amos iii. 12.

Verse 9. *The vengeance, that is written.*] See Deuteron. vii. 1. 2.

CL.

“Thirteen acclamations of praise (halleluiah reckoned) according to the number of the tribes (Levi, Ephraim and Manassèh making three) one for each.” Michaëlis.

In my own opinion *Halleluiab* is a title put to the psalm. The first ten lines were sung by a single voice, and the last line by a chorus: for it is observable, that in the first ten lines the verb הללו is the second person plural; in the eleventh the verb תהלל is of the third person singular.

Further, the Syriac version says, that the psalm has eleven lines.

Lastly, the tribes of Israël were not reckoned to be thirteen, but twelve. See Joshua iv. 2. I. Kings xviii. 31. and Joshua iii. 12.

Verse 5. *Cymbals well tuned*] Κυμβαλαῖς εὐηχοῖς, Septuagint. Fidibus dulcisonis, Arabic.

Halleluiah at the end seems to me to be the corollary of the transcribers on coming to the end of this last book of the psalms.

A Collation of the Numbers of the Verses, that each Psalm is said by the ARABIC and SYRIAC VERSIONS to contain, with the Numbers of the Verses into which each Psalm is divided in the ENGLISH BIBLE; to which is added an Account of the Numbers of the Lines into which each Psalm is divided in this Work, and in Dr. KENNICOTT'S HEBREW BIBLE, and in GRABE'S EDITION OF THE SEPTUAGINT.

Pfalm	Verses in the English Bible.	Verses according to the Syriac Version.	Verses according to the Arabic Version.	Lines in this work.	Lines in Dr. Kennicott's Hebrew Bible.	Lines in Grabe's Septuagint.
1 has	6	14	15	15	16	15
2	12	28	27	28	29	27
3	8	17	15	17	17	15
4	8	20	15	18	19	16
5	12	27	23	27	27	30
6	10	27	21	21	21	21
7	17	27	35	37	38	37
8	9	18	17	18	20	18
9	20	42	} 82	40	40	} 82
10	18	38		36	41	
11	7	18	17	18	18	17
12	8	19	17	20	19	20
13	6	12	13	13	12	14
14	7	14	24	15	19	17
15	5	13	13	13	13	13
16	11	23	23	24	23	24
17	15	34	33	32	32	34
18	50	106	111	111	114	115

Pfalm	Verfes in the English Bible.	Verfes according to the Syriac Verfion.	Verfes according to the Arabic Verfion.	Lines in this work.	Lines in Dr. Kennicott's Hebrew Bible.	Lines in Grabe's Septuagint.
19 has	14	32	31	33	32	31
20	9	20	20	20	21	20
21	13	27	27	27	27	26
22	31	67	64	68	64	66
23	6	17	12	12	12	15
24	10	24	24	23	24	24
25	22	45	42	43	45	44
26	12	24	20	24	25	24
27	14	38	35	34	34	33
28	9	28	25	26	16	25
29	11	24	22	23	23	24
30	12	25	27	27	23	24
31	24	49	55	58	54	62
32	11	24	23	23	26	26
33	22	45	44	46	44	44
34	22	43	40	43	43	42
35	28	61	59	61	63	62
36	12	24	26	26	27	26
37	40	49	27	89	87	88
38	22	42	44	43	43	44
39	13	32	29	32	34	34
40	17	45	37	39	39	45
41	13	28	26	26	25	25
42	11	28	22	28	27	30
43	5	14	12	14	12	15
44	26	35	50	54	55	58
45	17	41	47	41	40	41
46	11	23	20	23	23	23
47	9	10	27	11	19	16
48	14	28	29	29	19	29

Pfalm	Verfes in the Englilh Bible.	Verfes according to the Syriac Verfion.	Verfes according to the Arabic Verfion.	Lines in this work.	Lines in Dr. Kennicott's Hebrew Bible.	Lines in Grabe's Septuagint.
49 has	20	46	40	45	44	43
50	23	40	47	49	51	50
51	19	41	22	41	41	38
52	9	21	19	18	19	20
53	6	16	15	16	20	16
54	7	13	14	14	15	15
55	23	49	43	49	59	45
56	13	24	24	24	28	26
57	11	29	25	29	28	28
58	11	22	22	22	22	22
59	17	41	37	40	42	38
60	12	26	24	23	27	27
61	8	16	26	14	17	16
62	12	21	24	25	30	29
63	11	25	20	25	25	25
64	10	24	29	24	22	24
65	13	32	30	30	26	33
66	20	42	39	40	44	40
67	7	15	15	13	15	15
68	35	42	80	80	83	84
69	36	42	75	74	76	77
70	5	42	10	10	10	11
71	24	50	100	52	65	55
72	20	45	42	38	39	38
73	28	21	50	54	57	56
74	23	47	45	46	48	47
75	10	22	20	21	22	22
76	12	22	24	21	23	24
77	20	42	43	44	45	41
78	72	161	157	160	160	159

Pſalm	Verſes in the English Bible.	Verſes according to the Syriac Verſion.	Verſes according to the Arabic Verſion.	Lines in this work.	Lines in Dr. Kennicott's Hebrew Bible.	Lines in Grabe's Septuagint.
7) has	13	29	29	30	29	31
80	19	51	38	40	42	39
81	16	35	35	35	35	35
82	8	16	26	16	17	15
83	18	34	34	34	36	35
84	12	29	26	28	23	26
85	13	25	27	26	28	28
86	17	33	34	34	36	37
87	7	13	10	11	16	11
88	18	40	38	40	40	38
89	52	23	102	101	104	101
90	17	37	38	38	37	38
91	16	35	34	34	34	33
92	15	32	29	31	31	28
93	5	14	13	14	14	14
94	23	47	45	46	47	44
95	11	26	24	26	24	24
96	13	29	29	29	29	29
97	12	27	27	27	28	27
98	9	23	22	23	21	22
99	9	24	22	22	23	24
100	5	14	10	13	11	11
101	8	17	16	16	14	17
102	28	26	55	56	56	55
103	22	47	46	47	48	47
104	35	73	78	79	78	78
105	45	91	88	90	91	90
106	48	104	94	101	103	104
107	43	85	85	89	86	88
108	13	29	28	27	29	29

Pfalm	Verfes in the English Bible.	Verfes according to the Syriac Verſion.	Verfes according to the Arabic Verſion.	Lines in this work.	Lines in Dr. Kennicott's Hebrew Bible.	Lines in Grabe's Septuagint.
109 has	31	64	61	64	64	64
110	7	15	14	15	15	15
111	10	21	21	22	22	21
112	10	22	22	22	22	23
113	9	10	16	17	18	18
114	8	} 52	54 {	17	16	} 55
115	18			37	39	
116	19	18	16	35	41	} 19 18
117	2	4	4	4	4	5
118	29	64	34	61	60	60
119	176	345	170	345	352	330
120	7	15	8	15	14	11
121	8	10	10	13	10	13
122	9	19	15	17	11	18
123	4	10	8	10	7	11
124	8	15	13	14	9	15
125	5	14	8	10	8	14
126	6	15	10	12	8	15
127	5	14	13	13	14	14
128	6	14	10	14	8	14
129	8	13	13	14	17	13
130	8	16	10	15	10	16
131	3	5	8	8	5	9
132	18	37	32	37	39	38
133	3	8	7	5	8	8
134	3	8	5	5	4	8
135	21	45	45	45	45	49
136	26	56	28	56	52	52
137	9	16	15	16	14	16

Pfalm	Verfes in the English Bible.	Verfes according to the Syriac Verfion.	Verfes according to the Arabic Verfion.	Lines in this work.	Lines in Dr. Kennicott's Hebrew Bible.	Lines in Grabe's Septuagint.
138 has	8	21	20	20	20	20
139	24	46	46	47	51	48
140	13	26	37	28	27	28
141	10	21	23	23	23	23
142	7	25	13	17	23	20
143	12	32	28	31	32	30
144	15	38	34	38	35	36
145	21	42	47	44	42	45
146	10	23	20	24	23	22
147	20	{ 24 18 }	{ 24 8 }	42	41	{ 22 18 }
148	14	31	29	28	30	31
149	9	18	8	18	18	18
150	6	11	8	11	11	12

A Table of those passages in the Psalms which are cited in the New Testament.

Pfalm	verse	
II.	1. 2.	cited Acts iv. 25. 26.
II.	7.	Acts xiii. 33.
II.	9.	Revelations ii. 27.
V.	10.	Romans iii. 13.
VIII.	3.	Matthew xxi. 16.
VIII.	5.	Hebrews ii. 6.
VIII.	6.	1 Corinth. xv. 27.
X.	7.	Romans iii. 14.
XIV.	1.	Romans iii. 10.
XVI.	8.	Acts ii. 25.
XVIII.	50.	Romans xv. 9.
XIX.	5.	Romans x. 18.
XXII.	2.	Matthew xxvii. 46.
XXII.	19.	Matthew xxvii. 35.
		John xix. 24.
XXII.	23.	Hebrews ii. 12.
XXIV.	1.	1 Corinth. x. 26.
XXXII.	1. 2.	Romans iv. 7. 8.
XXXIV.	13.	1 Peter iii. 10.
XXXV.	19.	John xv. 25.
XXXVI.	2.	Romans iii. 18.
XL.	7.	Hebrews x. 5.
XLI.	9.	John xiii. 18.
XLIV.	22.	Romans viii. 36.
XLV.	7. 8.	Hebrews i. 8, 9.
LI.	6.	Romans iii. 4.
LXVIII.	19.	Ephesians iv. 8.
LXIX.	10.	Romans xv. 3. John II.
		17.
		Romans xi. 9. 10.



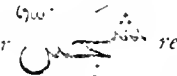
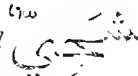
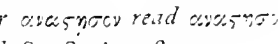

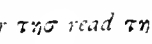



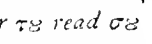

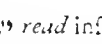
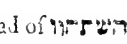
Pfalm	verse	
LXIX.	26.	cited Acts i. 20.
LXXVIII.	2.	Matthew xiii. 35.
LXXVIII.	24.	John vi. 31.
LXXXII.	6.	John x. 34.
LXXXIX.	20.	Acts xiii. 22.
XC.	1.	Matthew xxii. 44.
XCI.	11. 12.	Matthew iv. 6.
XCIV.	11.	1 Corinth. iii. 20.
XCV.	7.	Hebrews iii. 7.
XCVII.	7.	Hebrews i. 6.
XCVIII.	22.	Matthew xxi. 42.
CII.	25.	Hebrews i. 10.
CIV.	4.	Hebrews i. 7.
CIX.	3.	John xv. 25.
CIX.	8.	Acts i. 20.
CX.	1.	Matthew xxii. 44. Mark xii. 30. Luke x. 27.
CX.	4.	Hebrews v. 6.
CXII.	9.	2 Corinth. ix. 9.
CXVI.	10.	2 Corinth. iv. 13.
CXVII.	1.	Romans xv. 11.
CXVIII.	6.	Hebrews xiii. 6.
CXVIII.	22. 23.	Matthew xxi. 42.
CXL.	4.	Romans iii. 13.

E R R A T A.

VOL. I.

- Pfalm IX. verse 17. for הגנין read הגנין
 X. — 6. for H faith read He faith
 — 9. for place; like read place like
 XVIII. — 9. for devoured; read devoured,
 — for from it, read from it :
 — 12. for him his read him, his
 — 13. for fire, read fire
 XXIV. — 6. At the end of this verse add מלה
 — 9. for be lifted up read be ye lifted up
 — 10. At the end of this verse add מלה
 XXXV. — 14. for like one read like as one
 LXIX. — 5. for Those read They
 LXXIII. — 18. for places; read places,
 — for station, read station ;
 LXXVIII. — 24. for mannah read manna
 LXXIX. — 3. for has read have
 LXXXIX. — 46. At the end of this verse add מלה
 XC. — 15. for afflicted us. read afflicted us,
 CXIX. — 152. for hadst read hast.
 CXLIII. — 6 At the end of this verse add מלה
 — 7. for so that read so as that

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- Page 7. lines 3. 7. for  read 
 17. — 14. for  read 
 24. — 10. for לדומם read לדומם
 27. — 11. for  read 
 30. — 18. dele Sanct. August.
 127. — 6. for עלמה read עלמה
 137. — 20. for דבר דבר read דבר
 146. — 10. for  read 
 165. — 12. for  read 
 197. — 2. for בעלם read בעלם
 219. — 17. for  read 
 221. — 26. for had read has
 276. — 5. for אמר אמר read אמר
 284. — 6. for instead of  read instead of 
 290. — 6. for Bochart read Eocharti
 311. — 17. for The use o read The use of
 323. — 14. for all antient read all these antient





