NOTES

CRITICAL AND EXPLANATORY

ON

The Books of Pſalms and Proverbs;

INTENDED TO

CORRECT THE GRAMMATICAL ERRORS OF THE TEXT

FROM THE

COLLATIONS OF THE MSS. BY DR. KENNICOTT ON THE PSALMS,

AND

BY HIM AND DE ROSSI ON THE PROVERBS;

AND TO

RESTORE AND ELUCIDATE SOME CORRUPT AND OBSCURE PASSAGES,

BY

COMPARING THE MSS. WITH THE ANTIENT VERSIONS,

THE

PARALLEL PLACES OF SCRIPTURE,

THE

PROPOSED EMENDATIONS OF MANY ABLE CRITICS,

AND SUBMITTING SOME

Further Conjectural Readings to the Judgment of the Learned.

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Non religioſi mihi, ſed ſuperſtitioſi videtur, velle illam *ἀναμαρτησίαν* tribuere exſcriptoribus Judæis, quam Novi Fœderis exſcriptoribus Græcis, vel Latinis aſſignare non audent.

Voſſii Iſag. Chronol. Diſſ. 5. *c.* 5.

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PREFACE.

THAT the original text of the Bible, containing the *Pentateuch*, the *Hagiographa*, and the *major* and *minor Prophets*,* is come down to us as pure and correct as it was at firſt penned by its ſeveral authors, is a point, which, though till of late years ſtrenuouſly defended, ſeems now to be given up. The collation of the MSS. by the late learned Dr. Kennicott, to whom we are very highly indebted for that moſt laborious and uſeful work, has put the matter out of all diſpute. For the ſmalleſt variation either by the change, addition, or defect, of any *one* letter ſufficiently invalidates the abſolute perfection of the *whole*; and the numberleſs various readings, which every where appear, ſome of greater, others of leſs moment, effectually overturn the long prevailing prejudice, that not the leaſt alteration hath taken place.

It will ſcarcely be denied that the Providence of God never works miracles without the moſt cogent reaſons, but to maintain that it has infallibly guided the hands of the ſeveral tranſcribers of the *Hebrew* Bible from *Ezra's*, or *Nehemiah's* ſettling the code of it to this preſent time, is to ſuppoſe the moſt extraordinary miracle that ever was wrought,† which is ſtill greater, if we agree with Prideaux, &c. as is moſt probable, that the canon of Scripture was completed by *Simon the juſt*.‡

* See Poole's Synops. on Luke xxiv. 44. p. 58. and Kennic. Gen. Diſſ. §. 7.

† See Lowth's Prel. Diſſ. on Iſai.

‡ See Connect. Vol. II. p. 816. and Ant. Univ. Hiſt. Vol. X. p. 237.

Amongſt

Amongſt the ſeveral parts of Holy Writ, thoſe of the *Pſalms*, and *Proverbs* ſeem to have ſuffered moſt from the ignorance and negligence of tranſcribers; for which Meibomius naturally accounts thus, "certum eſt *ſacros Libros* omnibus ſeculis ſeparatim venditos fuiſſe, ut tenuioris fortunæ homines *Pſalmos*, *Salomonis proverbia* comparare ſibi poſſent. Frequenti autem deſcriptione Librariorum crevere errores, quos etiam agnitos emendare plerunque noluerunt, ne codicis pretio ob lituras aliquid decederet. Omnium autem in manibus *Pſalmi* fuiſſe videntur ob varia argumenta, quæ omni humanæ vitæ ſtatui, et conditioni conveniunt. Hinc corruptiſſimum opus *Pſalmi* ſunt."* To reſtore therefore theſe valuable parts of Scripture, which contain not only precepts of religious and moral inſtruction, but predictions of the moſt intereſting nature to the future good and happineſs of mankind,† from the ſeveral corruptions they have undergone, and to bring them as near as poſſible to their original perfection has been the employment of many learned perſons, particularly in this and the preceding century; but after all their laborious reſearches, there ſeems to be a field ſtill open to further emendations; and the collation of the MSS. has afforded ample matter for *verbal* as well as *literal* corrections; and has recovered many readings of the greateſt conſequence. But even ſuppoſing that its uſe extended only to correcting the *grammatical* errors of the text, ſurely this is a very valuable acquiſition; it being at leaſt as deſirable a thing to have a complete edition of the *Hebrew* Bible, as of the moſt eminent *Pagan* authors.‡

As the late learned Biſhop Lowth obſerves in his Preliminary Diſſertation to his excellent Notes on Iſaiah, "the aſſiſtance of manuſcripts and antient verſions united will be found very inſufficient perfectly to correct the *Hebrew* text. Paſſages will ſometimes occur, in which neither the one, nor the other, will give any ſatisfactory ſenſe, which has been occaſioned probably by very antient miſtakes of the copy, antecedent to the date of the oldeſt of them. On theſe occaſions

* See alſo Hare's Proleg. p. 41. and Lowth's Prel. Diſſ. on Iſai. p. 58. † See Luke xxiv. 44. ‡ See Lowth's Prælect. 2d.

tranſlators

tranſlators are put to great difficulties, through which they force their way as well as they can: they invent new meanings for words and phraſes, and put us off either with what makes no ſenſe at all, or with a ſenſe that apparently does not ariſe out of the words of the text. The renderings of ſuch deſperate places, when they carry any ſenſe with them, are manifeſtly conjectural; and full as much ſo, as the conjectures of the critic, who hazards an alteration of the text itſelf. The faireſt way of proceeding in theſe caſes ſeems to be to confeſs the difficulty, and to lay it before the reader; and to leave it to his judgment to decide, whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and ſimilar paſſages, to the rules and genius of the language, and to the laws of ſound and temperate criticiſm." How far the propoſed alterations in the following work come under this deſcription is ſubmitted with all deference to the deciſion of the learned.

Indeed with reſpect to the *poetical* parts of the Bible, which are not inconſiderable, ſome aſſiſtance may be had towards removing interpolations, and ſupplying defects, by attending to their *metrical* compoſition; for though it may not be poſſible to aſcertain the exact number of feet, and the quantity of each, the *ſeven alphabetical* Pſalms, and the *four alphabetical* chapters of the Lamentations of Jeremiah, may ſufficiently prove that the lines conſiſted of a certain metre, and are ſtrong ſpecimens of *long* and *ſhort* verſes;* which amongſt other uſes were probably intended to preſerve, and convey down to future generations the modification of the *Hebrew* poetry. The judicious Bp. Lowth remarks alſo, "that the lines of the three perfectly alphabetical poems† are remarkably equal to one another in length, in the number of words nearly, and probably in the number of Syllables." In ſome of theſe compoſitions, the beginning of the verſes being preſerved by the *initial* letter, the apparent defect is in the end of the line, which is particularly

* See Lowth's Prælect. and Kennic. Collat.

† Pſ. cxl. cxii. Lam. iii.

diſcernible

diſcernible in Pſ. cxix. and cxlv. And though this circumſtance of the *metrical* ſtructure of the Pſalms, and other parts of the Bible, is not an infallible guide to the correction of the text, as Meibomius flattered himſelf, and called it his *Cynoſura*, yet that it may ſometimes lead to the diſcovery of many unneceſſary additions, and improper omiſſions, can ſcarcely admit of a doubt. For as *eighty-three* MSS. ſome of which are of a very antient date, have the verſes of the Pſalms divided into *Hemiſtichs*, or into *three* lines, of nearly equal length,* when we ſee a chaſm in one line, and a redundancy in another, though neither verſions, nor MSS. aſſiſt in removing the exuberancy, or ſupplying the defect, conjectural criticiſm may in ſome meaſure remedy both errors. The authority of MSS. of at leaſt 400 years ſtanding ſeems to be a ſtrong preſumptive argument in favor of the metre of Dr. Kennicott's collation. But if it ſhould be thought that too much ſtreſs has been laid on this point in the courſe of the enſuing work, the Author hopes, that the fear of doing *too little*, may be an apology for having done *too much*; and what is offered being merely by way of *conjecture*, the reader is perfectly at liberty to admit, or reject, as he thinks fit.

Various have been the opinions with reſpect to the author, or authors of the Pſalms. Chryſoſtom and others have aſcribed the whole of them to David;† but nothing can be clearer than that they were penned by *different* perſons, on *different* occaſions, and at *different* times;‡ as the ſubject matter and titles of many of them may evince. Some indeed have maintained that the titles were affixed to them by the authors themſelves, or were at leaſt added by Ezra, ſo that they are authentic; but though it may not be altogether concluſive that *they* are the authors of the Pſalms, whoſe titles they bear, they may be preſumed to be ſo, unleſs ſufficient reaſons can be given to the contrary. As it appears very probable that though the 90th Pſalm is aſcribed to *Moſes*, he was not the

* See Kennic. Collat. Pſ. i. 1. † See Poole. ‡ See Hare's Prolegom. and Calmet's Dict.

author

author of it.* And though the 98th Pſalm is by the title given to *Aſaph*, there may perhaps be reaſon to ſuppoſe that David was the author of it from the two firſt verſes. There are twenty five which have no title at all: ſome of which were certainly compoſed by David. See Matt. xxii. 43. Acts ii. 25. iv. 25. It might be indeed ſome gratification to the minds of the curious to be able to aſcertain the author of each pſalm; but it is a matter of no great importance; for, as Theodoret judiciouſly remarks, "quid meâ refert, *Davidis* omnes, an illorum nonnulli, ſint, cum univerſos Sp. S. afflatu conſcriptos fuiſſe compertum ſit?"† And our bleſſed Saviour himſelf has ſtamped the *Pſalms* with the ſame divine authority with which he has *Moſes* and the *Prophets*.‡

They are ſtiled ספר תהלים, *The Book of Pſalms*, or *Hymns*, moſt of them being ſongs of praiſe; which is one argument that the diviſion of them into *five* books is a matter of late invention, but a ſtill ſtronger argument is, what Lorinus obſerves, "receptus ab Eccleſia numerus *viginti duorum* librorum tantum veteris teſtamenti, juxta numerum literarum *alphabeti Hebraici*." To which Chriſt alſo bears teſtimony, when he calls it *the Book* of Pſalms; which he would not probably have done, had this diviſion taken place before his time.§ Some have ſuppoſed that David wrote 3,000 *Pſalms*, but as they refer to Chronicles, this ſeems to be a miſtake ariſing from Solomon's having compoſed 3,000 *Proverbs*, of which expreſs mention is made, 1 Kings iv. 32. but none of the former; and the number of Pſalms received into the ſacred canon has been 150. For though there is another extant in ó. Syr. Ar. & Æth. ſuppoſed to be written by David, according to the title, on his victory over Goliath, it has always been eſteemed ſpurious, except by Athanaſius, &c. See Kennicott's Gen. Diſſ. Sect. 18. 4.

That there is no particular order in the Pſalms ſeems very evident, and the reaſon aſſigned by Lorinus for the preſent poſition of them from

* See Kennic. Gen. Diſſ. 80, 3, &c. † See Poole. ‡ Luke xxiv. 44.
§ Luke xx. 42. and Kenn. Gen. Diſſ. Cod. 41.

Philaſter

Philaſter and others may be as good as a[illegible], "cum aliquoties periiſſent Pſalmi, ſicut et aliæ Scripturæ, potiſſimum in captivitate *Babylonica*, non omnes ſtatim recuperatos; prout autem recuperabantur, ita diſpoſitos eſſe."* And as they are detached compoſitions, and have ſeldom much connection with each other, the preſent diſtribution of them may be as really uſeful, as if they ſtood in their proper order. But they may in general be claſſed under three heads, *precatory*, *penitential*, and *euchariſtical*: and conſidered in this light they are an excellent ſyſtem of thoſe great *devotional* duties, *Prayer*, *Confeſſion*, and *Thankſgiving*. In which laſt reſpect they have been more particularly uſed in the *Chriſtian* Church from the very firſt age of it;† and now make a very conſiderable part of our public worſhip. But they are equally adapted to the cloſet and the Church; and the moſt *illiterate ſinner* may by a due uſe of them *pray* with underſtanding in private, as well as the moſt *enlightened ſaint ſing* with underſtanding in the congregation.

The Pſalms of David, as they are generally called, are the moſt valuable collection of *Lyric* Odes now extant: "Carmen omne cantioni deſtinatum, ſive aſſa voce ſive fidibus conjunctis canendum, Hebræi שיר, Græci ᾠδήν, appellant.—Et *Odæ* origo ad ipſum poeſeos initium recurrit, quod cum religionis, hoc eſt, cum ipſius humanæ naturæ ortu conjunctum videtur."‡ It is plain, as ſome learned authors have obſerved,‖ that *Lyric* poetry was in its perfection among the Jews at the time of their departure from Egypt, from that excellent poem, which Moſes compoſed immediately after their paſſage through the *Red Sea*, which was upwards of 200 years before *Orpheus*. This ſpecies of poetry has indeed this great advantage above all others, that the authors of it, being

* See Patrick alſo. † Epheſ. v. 19. ‡ Lowth's Præl. 3. Many Pſalms have מזמור, ſometimes before, and ſometimes after שיר; which coming from זמר, incîdit, amputavit, "denotet carmen in breves ſententias conciſum, et ab omni verborum luxurie reſectum." See Lowth. משכיל was another title of ſome of the Pſalms. For which ſee Pſ. xxxii. and xlvii. 8. ‖ Ant. Univ. Hiſt. whence the following paragraph is chiefly taken.

divinely

divinely inſpired, ſeem to have conſecrated it wholly to the honor of God, and adapted it to the ſervice of the Temple. And there is nothing ſo ſweet, ſo tender and pathetick, and at the ſame time ſo grand, ſo majeſtick, ſo terrible, and ſo harmonious, as the *poetical* part of the Bible, to which all the heathen verſe is low and flat.

" What their *Muſic* was, with which they uſed to accompany and enliven their poetical performances, we know little of but from conjecture. We have indeed nothing left of it, that can aſſure us that it was equal to their poetry, and yet if we judge of the one from the other, and if the moſt elegant and harmonious words and phraſes compoſed upon the ſublimeſt ſubjects could inſpire a muſical perſon with a ſuitable melody, it will be abſurd to ſuppoſe their muſic to have been otherwiſe than ſweet, elegant, and beautifully varied, though attended with a noble gravity anſwerable to the grandeur of the ſubject and occaſion. And if the excellence of the *Hebrew* muſic may be inferred from its wonderful effects, ſuch as we find it had upon *Saul* in his moſt melancholy and diſtracted moods *, and in calming the ſouls of the prophets, and fitting them for Divine Inſpiration, we ſhall be forced to own, that it was equally, if not more, moving than any thing we have now. And indeed what wonder is it that it ſhould have attained to ſuch perfection, if we conſider the great diſtance of time between its firſt author *Jubal*, and *Moſes*, and that from the time of the latter downwards it was in conſtant uſe, both in their worſhip, in their religious and civil feſtivals, in their publick and private rejoicings, and even in their mournings?" † And ſince it is generally agreed that there is a very cloſe connection between *Muſic*, *Poetry*, and *Propheſy*, and the two latter amongſt the Jews were under the immediate direction and influence of the *Holy Spirit*, is there any thing abſurd or extravagant in ſuppoſing that the *invention* of ſome *muſical* inſtruments, and the *improvement* of *others* might be ſuggeſted by Divine Inſpiration? Or that the *Schools* of the *Prophets* might be alſo ſchools

* 1 Sam. xvi. 23. † Ant. Univ. Hiſt.

 of

of *Muſic*, as muſic had ſo conſiderable a ſhare in the religious worſhip of the Jews!* We know too that the Grecians aſcribed the invention of moſt, if not all, *muſical* inſtruments to the *Gods*. But what improvement it received in *David*'s time may be eaſily gueſſed, if we conſider the great encouragements that Monarch gave it: he was a good *Muſician*, as well as an excellent *Poet*, and devoted 4,000 Levites to that province, under the tuition of 288 excellent maſters, with *Aſaph*, *Heman*, and *Jeduthun* at their head.† The *Rabbins* reckon to the number of 34 muſical inſtruments, by taking the titles of ſeveral pſalms, ſuch as *Michtam*, &c. for particular inſtruments. But, ſetting theſe aſide, there will be ſtill a great number of different ſorts left. Theſe were of three kinds, namely, 1. *wind* inſtruments, ſuch as the ſeveral ſorts of *flutes*, and *trumpets*; 2. *ſtringed* inſtruments, of this kind were the *Harp*, *Lute*, inſtruments of *three*, *eight*, and *ten* ſtrings;‡ and 3. ſuch as were beaten by the hand, or with a ſtick as the *Tabor*, *Drum*, and ſuch like.

Thoſe which were moſt in uſe amongſt the *Jews* are probably mentioned in pſalm cl. and according to Muis, (See Poole) they ſeem to have been *ten* in number, and upon this ſuppoſition I have ventured to conſider תקע as a muſical inſtrument (mention being made of it as ſuch Ezek. vii. 14.) of the *Trumpet* kind, as it is joined with שופר, which was certainly of that ſort, as well as the חצצרה, and was uſed to proclaim the ſolemn feaſts.‖ Burney makes the *Trumpet* of the *Jubilee* to have been an *Egyptian* inſtrument it being uſed ſo ſoon after the flight from Egypt. But whereever, or by whomſoever it might be invented, it ſeems probable that it was at firſt ſuggeſted by the קרן, *cornu*, or *horn* of dead animals; for, as it has been obſerved, the *horns* themſelves were long uſed as muſical inſtruments.§

* See Kircher in Bedford's Temp. Muſ. p. 50. and Stillingfleet's Orig. Sac. Book II. Ch. iv.

† See 1 Chron. xxiii. 5. xxv. 7. Ant. Univ. Hiſt. and Lowth's Præl. 25.

‡ See Calmet, who obſerves they had thoſe alſo of *ſix* and *nine* ſtrings. See Pſ. xlv. and lvii.

‖ See Lev. xxv. 9. and Calmet.

§ See Joſh. vi. and Poole.

The

The next inſtrument is the נבל, from which came the ναβλος of the Greeks, and the *Nablum* of the Latins. The *nebel*, or nablum, is ſometimes rendered *Pſalterium*, and ſometimes *Cithara*, and was a ſtringed inſtrument, as Calmet obſerves, "very near the form of a capital Δ, which was played upon by both hands, and with a kind of bow. It ſounded by means of a belly, that was hollow above and was touched below." "Auguſtinus ait manibus portari percutientis, et ex ſuperiore parte habere teſtudinem, illud ſcilicet concavum lignum, cui chordæ innitentes reſonant, ſicut Cithara habet inferne." Lorinus. And that it had a *cavity* ſeems to be implied in the firſt ſenſe of the word, which ſignifies a *bottle*. From which circumſtance of its *hollow* form ſeems to have ariſen the fiction that Mercury invented the *lyre* from finding a *tortoiſe* upon mount Cyllene.* Perhaps in this alſo conſiſts the difference between the נבל, and the כנור, which is the next inſtrument mentioned by the Pſalmiſt, and being one of thoſe *two* invented by *Jubal*,† is undoubtedly of the higheſt antiquity. Some have ſuppoſed that under theſe are comprehended other *ſtringed*, and *wind* inſtruments;‡ but it appears probable from other paſſages of ſcripture, that they are intended to denote *two* particular inſtruments, the one a *ſtringed* inſtrument, the other a *wind* inſtrument.

The כנור, *Cinyra*, *Pſalterium*, *Lyra*, and *Cithara*, (whence comes the word *Guitar*) were nearly the ſame. If there was any difference between them, it conſiſted perhaps only in the number, or diſpoſition of the ſtrings. The *Cinnor*, or antient *Lyra* according to Calmet, had ſometimes *three*, ſometimes *ſix*, and ſometimes *nine* ſtrings.‖ Voſſius makes mention of thoſe which had 7, 10, 11, 12, and 18 ſtrings. But the firſt kind of harp was probably that of *three* ſtrings, or the *Trichord*; as it is moſt natural to ſuppoſe that the firſt inſtrument of the kind con-

* See Theſ. Græc. Ant. Vol. IV. p. 46. Burney from Apollodorus makes it to have happened in Egypt. Vol. I. p. 209. † See Gen. iv. 21. ‡ See Poole. ‖ See Pſ. xlv. and lvii.

ſiſted

ſiſted of the ſmalleſt number of ſtrings. Diodorous aſcribing the invention of the *Lyre* to *Mercury*, obſerves thus, " Lyram a ſe inventam *trichordem* fecit, anni tempora imitatus, *tres* enim tonos induxit, *acutum*, *gravem*, et *medium*, acutum ab *æſtate*, gravem ab *hieme*, medium a *vere* deſumpſit."* And we have an inſtrument called שלשים 1 Sam. xviii. 6; which might be ſo denominated from having *three* ſtrings; but if it was ſo called from its *triangular* figure, (which has been with great probability ſuppoſed to be the original ſhape of the Lyre and Harp) I ſhould be more inclined to ſuppoſe with ſome learned authors,† that it was deſigned to contain a ſet of ſtrings one longer than another, in order to be played upon either with *ſticks*, as our old *Dulcimors*, or with the *fingers*, as the harp, than to ſuppoſe with others,‡ that it was ſtrung with a parcel of rings, ſo that it being ſtruck with a ſtick, or ſhaken by the hand, made the rings ſtrike both againſt it and each other; which could not produce a very harmonious ſound. Whereas the *Cinnor* was not only in very high eſtimation among the Jews, but when ſkilfully played, produced the moſt wonderful effects on the human paſſions.‖

The next inſtrument is the תוף, or *Tympanum*, under which may be comprehended all kinds of *Drums*, *Tabors*, and *Timbrels*; but the laſt ſeems only to have been in uſe amongſt the *Hebrews* as a muſical inſtrument, and was uſed chiefly by women.§ Whether it was invented by the Aſſyrians, as Burney infers from Gen. xxxi. 26, 27. or whether the Iſraelites borrowed it from the Egyptians is a matter of uncertainty; and the name of it affords no help to the diſcovery of its form; but Calmet conjectures that it was of the ſame kind as thoſe antient *Tympana* put into the hands of *Cybele*.

The next word ומחול is rendered, " and with the *dance*." But I am inclined to think that it ſignifies *a pipe*, an inſtrument, which is generally

* See Theſ. Rom. Ant. Vol. V. 735. † See Ant. Univ. Hiſt. ‡ See Calmet's Dict. ‖ See 1 Sam. xvi. 23. § See Exod. xv. 20. Pſ. lxviii. 25.

joined

joined with the former.* For both חליל and מחול are derived from חלל, *perforare*, which fixes this inſtrument to be the *Fiſtula* or *Tibia*, of which there are various ſorts, the *Flute*, the *Hautbois*, &c.

The next inſtrument, which I ſuppoſe to be the *ſeventh*, is called here *Minim*. Some indeed ſuppoſe the word to ſignify a *number* of inſtruments. But as it is joined with a ſingle inſtrument, I ſhould rather think that by it is meant the עשור, or *Decachord*,† which having *ten* ſtrings might be called *Minim* κατ' ἐξοχὴν, as conſiſting of the greateſt number of ſtrings in uſe amongſt the Jews.

The next is the עוגב, which our old verſion renders according to Ch. the *Pipe*, but our Bib. verſion here, as in other places, *the Organ*. It is equal in antiquity to the כנור, being the invention of *Jubal*, and was probably a *wind* inſtrument.‡ Nothing can be collected from the name to aſcertain either the nature, or the ſhape of this inſtrument. As the Greek word ὄργανον, whence comes our word *Organ*, ſignifies only an inſtrument of any ſort. Calmet ſuppoſes it to be one of thoſe antient *Flutes*, compoſed of ſeveral pipes of unequal thickneſs and length, which gave an harmonious ſound, when they were blown in, by moving them ſucceſſively under the lower lip.‖ But the authors of the Univ. Hiſt. obſerving that it takes its name from עגב, which ſignifies *adamavit*, do not think it credible, that, as it was invented before the flood, it ſhould have received ſo ſmall an improvement in all that time: though therefore, as Burney remarks, it might not be that complicated inſtrument, which goes by the name of the *Organ*, at preſent, yet we have the beſt authority to ſuppoſe that it afforded the moſt pleaſing and agreeable ſounds.

The two next inſtruments are the צלצלי שמע, and צלצלי תרועה, i. *Cymbals* of different tones. That theſe were uſed on the moſt ſo- occaſions may be inferred from 2 Sam. vi. 5. This inſtrument

* 1 Sam. x. 5. Iſai. v. 12. and Pſ. cxlix. 3.
† See Pſ. xxxiii. 2.
‡ , n. iv. 21.
‖ See Calmet's Dict.

takes its name from צלצל, *tinnire, to tinkle,* and the various tones it produced might be occaſioned from the difference of their ſhape and ſize: Or perhaps from the difference of the *metals* they were compoſed of; ſome being made of *Silver*, others of *Braſs*;* and the מצלתים, which are derived from the ſame radix, and are rendered Cymbals, 1 Chron. xv. 19. might be inſtruments of a ſimilar kind; though Calmet from comparing Zech. xiv. 20. is inclined to think that this word ſignifies *Bells.* There is a wide difference in opinion what theſe inſtruments were. The common notion is, that they were two *hollow* plates of Braſs, made in the form of *caps*, which were held in each hand one, and ſtruck againſt each other.† But Hammond, thinking that the common Cymbal, by no means anſwers the deſcription of the pſalmiſt, ſuppoſes from Heſychius that they were *wind inſtruments of braſs.* And other authors have obſerved that צלצלי שמע, and צלצלי תרועה, were probably more melodious than the common Cymbals.‡. There is mention made in the Pſalms of הגתית, which ſome ſuppoſe to have been an *Harp of Gath* invented by the inhabitants of that city, or at leaſt found there. But ſee Pſ. viii. 1. It is alſo ſuppoſed by ſome that שדה and שדות, which occur in Eccleſ. ii. 8. denote ſome kinds of muſical inſtruments, but the radix does not favor this opinion, nor do the antient verſions give any ſupport to it: for they ſeem to have read, as Durell obſerves, שקים and שקות, *pocillatores* et *pocillatrices.* But from the uncertainty of their ſignification in this place,‖ together with their great ſimilitude to שרים and שרות going before, perhaps, as one MS. omits them, they may be an interpolation. And this conjecture is corroborated by the concurrence of a friend. The muſical band was under the direction of ſome principal perſon, ſtiled מנצח, *præfectus, precentor.* Sometimes indeed this word

* See Grot. on 1 Cor. xiii. † See Lightfoot, Calmet, and Lowth, who renders צלצל כנפים, *the winged Cymbal*, If. xviii. 1. and ſuppoſes it with Bochart, &c. to be the *Siſtrum* of the Egyptians. See Jubb on Pſ. lxviii. 30. ‡ See Ant. Univ. Hiſt.

‖ See Poole's Synopſis.

ſeems

ſeems to denote one, who was the leader or conductor on ſome particular inſtruments, as in Pſ. iv. 5, &c. but Bedford ſuppoſes that it ſignifies *the chief tune*.

The word סלה, which occurs 70 times in the Pſalms, and thrice in Habbakuk, but no where elſe, has occaſioned a great variety of opinions both with reſpect to its ſenſe and uſe. Some have ſuppoſed that it has no ſignification at all, and is employed merely to fill up the metre; but it appears in many places, where it is wholly unneceſſary on that account. Aben Ezra, &c. make it to anſwer to *Amen*; but then, as Fagius obſerves, why does it not appear in other places, where it would be equally, if not more, proper? Others therefore with greater probability make it a *muſical* mark of ſome ſort or other, to denote either the *elevation* of the *voice*, or a *change* of the *tune*. But Calovius and others make it to ſignify the *end*, or the *pauſe* *. Which conjecture is ſtrongly countenanced by thoſe Pſalms, which are terminated with this word. See Pſ. iii. &c.

The manner of ſinging the Pſalms, as now uſed in our choirs, though ſuppoſed by ſome to be introduced by Flavianus and Diodorus into the Chriſtian Church,† ſeems to have been of as early a date as the days of the Apoſtles,‡ who moſt probably borrowed it from the *Jewiſh* cuſtom of *chanting*, or ſinging *alternately*. Which may be traced up to the time of Moſes; for we read Exod. xv. 21. that Miriam and her female companions *anſwered* Moſes and the children of Iſrael in reciting that divine Hymn, "*Sing ye to Jehovah*, &c." where the verb ענה gives us the exact idea of the *Carmen Amœbæum*; and Lowth obſerves, "apud Hebræos omne fere carmen *reſponſorii* quodammodo formam habuit."‖ Many beautiful inſtances of this kind of compoſition we have in the Pſalms, particularly Pſ. xxiv. in which ſacred *Dialogue* it is difficult to determine, which is moſt to be admired the ſublimity of the ſubject, or the ſublime manner, in which it is treated.

* See Poole's Synop. † See Patrick. ‡ See Epheſ. v. 19. ‖ Lowth's Præl. 19.

A new

A new tranſlation of the Pſalms was not attempted, becauſe the Author did not flatter himſelf, that he could have produced one, which would have met with general approbation, and becauſe there are two already publicly authorized, together with two *proſe* ones by Mudge and Edwards, and another *metrical* verſion by the ingenious Mr. Green; from all which together with Dr. Kennicott's tranſlation of ſome pſalms, Mr. Street's late publication of the whole,* and the learned Dr. Geddes's intended verſion of them,† one hereafter may be compoſed for public uſe, whenever it ſhall be thought fit to ſet on foot that much wiſhed-for undertaking of a new edition of the *Engliſh* Bible. Should any deſign of this kind be in contemplation, it is preſumed that it would be neceſſary to obſerve as cloſe an adherence to the received verſion, as is conſiſtent with the Hebrew verity, and other rules requiſite to an exact tranſlation.‡ Under theſe reſtrictions there might be no reaſon to apprehend any ill conſequences from the introduction of a new verſion. For the prejudices of mankind might in time be removed by their being ſufficiently convinced that the obſcure parts of Scripture were only made more intelligible, and the whole of it better accommodated to their judgment and comprehenſion. One method to be proſecuted in this arduous taſk was humbly ſubmitted to the conſideration of the learned in a diſcourſe on Matt. v. 18. publiſhed a few years ago. ‖ Yet it may be proper to defer the execution of any ſuch deſign, till the collation of the LXX MSS. be completed by the learned Dr.

* Which the Author has not ſeen, the greateſt part of this work being printed off before it was publiſhed. † Part of whoſe laborious work, *A new tranſlation of, and Notes on the Bible*, is already publiſhed. ‡ See an Eſſay for a new Tranſlation, publiſhed in the year 1727. ‖ At the requeſt of the late learned Dr. Wheeler, Regius Profeſſor of Divinity in Oxford, wherein the following reading of Ezek. xxvii. 17. was propoſed, בחטים זית ופג, "with Wheat, the *Olive*, and the *Fig*." But Meibomius in his Criticiſm on the paſſage, (which the Author had not then ſeen) reads בחטים גית, "in frumento: *Gith*, i. e. *Nigella*, et unguenta, &c."

Holmes;

Holmes; as this uſeful work will probably throw great light upon ſome dark and intricate paſſages of the Old Teſtament, and ſerve to reſtore many valuable and important readings, confirming perhaps ſome of the following conjectural emendations, which may alſo receive a farther ſanction from *Heb.* MSS. not yet collated.*

When the Author mentions the verſions without particularizing them, he is to be underſtood of thoſe contained in *Walton's* Polyglott; and when he quotes the *Syr. Ar.* & *Æth.* verſions, not having a knowledge of thoſe languages, he is obliged to reſt their authority upon the veracity of that tranſlation, which from ſome errors in the verſion of the *Chaldee*, he has reaſon to think muſt not always be entirely depended upon.

As Dr. Kennicott's Poſthumous Works were not publiſhed till the Author had nearly completed his remarks on the Pſalms, and De Roſſi's Collation of the MSS. on the Pſalms, and Dathius's Verſion and Notes were not come to England before he had finiſhed them, he has not availed himſelf of them; but if his obſervations at any time coincide with theirs, they will be greatly corroborated. Nor could he take advantage of the learned Dr. Snurrer's Remarks on the Proverbs through their late arrival from abroad.

For the ſake of brevity the MSS. are ſeldom diſtinguiſhed from the printed copies; nor are thoſe always mentioned which read ſo or ſo *at firſt*, or at *preſent*; and in general the diſtinction of verſes according to Dr. Kennicott's order in the Collation is followed, which was in a great meaſure neceſſary on account of referring to the authority of MSS. Some abbreviations alſo of the names of Authors are made uſe of, particularly of thoſe mentioned in Poole's Synopſis.

The remarks of many eminent *modern* Authors are frequently not ſpecified, becauſe they are agreeable to the critical Obſervations of thoſe

* See the Biſhop of Waterford's Preface to his excellent Notes on the *minor* Prophets, p. 9, 10. to whom the learned world is alſo indebted for other very valuable works.

 who

who preceded them, or becauſe the Author had no opportunity of conſulting them; and he has in many inſtances dropped his own opinion, as being coincident with that of perſons of ſuperior ſkill and learning.

It may have been expected by ſome that he would have entered more into the *myſtical* meaning of the Pſalms; but, beſides that this did not fall in with the general plan of this work, the learned labors of Lorinus,* and Dr. Horne,† the preſent Biſhop of Norwich, have rendered it unneceſſary.

This Preface cannot be properly concluded without making the moſt grateful acknowledgments for the honor done the Author, by his Grace, the Archbiſhop of Canterbury (to whom he is under the higheſt obligations for many other great and unmerited acts of friendſhip) in granting him acceſs to Archbiſhop Secker's Manuſcripts; (which contain a very large and valuable treaſure of ſacred criticiſm) as it gave him an opportunity of furniſhing himſelf with ſome Remarks on the Pſalms and Proverbs, which do not occur any where elſe.

He thinks it alſo incumbent upon him to embrace this opportunity of noticing particular inſtances of favor conferred upon him by the preſent learned Biſhop of Durham, late Biſhop of Saliſbury, who at firſt ſuggeſted the undertaking of the work on the Pſalms, has ſince encouraged the proſecution of it, and honored it with his remarks.

He likewiſe takes this occaſion of returning his beſt thanks to a learned friend for the uſe of his valuable Notes on the Pſalms and Proverbs in Latin and Engliſh, of which frequent mention is made in the following work; and alſo to his friend, Mr. Bradley, Vicar of Hamſtead Norris, Berks, late Fellow of C. C. C. Oxford, for the kind communication of his obſervations.

And now he has only to wiſh that the integrity of the deſign may in ſome meaſure atone for the many errors and defects in the execution; and if he has contributed the leaſt mite to the treaſure of ſacred Literature, he ſhall think that he has not labored in vain.

* See his works in 3 vol. fol. on the Pſalms. † See his Commentary on the Pſalms.

ADDENDA

ADDENDA ET ERRATA.

THE moſt material *errata* are only noticed here; which the Reader is deſired to conſult, and to correct thoſe of the ſtops, &c. as occaſion may require.

Pſalm ii. 4. put the *full* ſtop after ", the contraction for יהוה. 7. for *repeated* r. *repeat*. 12. for דדך r. דרך.—Pſ. v. 10. r. *ſeems proper*.—Pſ. vii. 5. r. *is probably*.—Pſ. xi. 4. for אגי r. אני; and ó. for 6.—Pſ. xii. 1. for 6 r. ó. 5. r. *is moſt*. 7. for בליל r. בעליל. 9. put the full ſtop after כרום, and for 2. r. 25.—Pſ. xiii. 1. for *Collations* r. *Collation* here, and elſewhere in the Pſalms. 4. for הבטי r. הביטי.—Pſ. xiv. before עלילה r. V. 1. and for 6. r. ó. and 2. before ó. & Syr.—Pſ. xvi. in the title for κωτ r. κατ, and *is ſo*. 10. for תסידיך r. חסידיך.—Pſ. xvii. 4. r. *for the uſe*, and inſert *to* before Iſai. lxii. 10. 15. for ואגי r. ואני.—Pſ. xviii. 5. for חכלי r. חבלי. 12. r. *are probably*. 46. for ימהלו r. יבהלו.—Pſ. xix. 8. for *is* r. *are*.—Pſ. xx. in the title after *ſucceſs* r. *are*. 4. for טנחתיך r. מנחתיך.—Pſ. xxii. 2. for מישעתי r. מישועתי, and משועתי for משעתי. 22. for 8 MSS. r. 31 MSS. 30. for היה r. חיה.—Pſ. xxiv. for וטלואה r. V. 1. ומלואה.—Pſ. xxvi. 2. for חכלויתי r. הכליותי. 6. for ואסבכה r. ואסבבה. 7. for תודח r. תודה.—Pſ. xxvii. 7. for 7, and 10, r. 15, and 1. 12, 13. for 6. r. ó.—Pſ. xxviii. 5. dele *but, &c.*—Pſ. xxix. 4. for *the Ch. read* r. *Ch. reads*. 9. for אילות r. אילות.—Pſ. xxxi. 16. r. the firſt line thus, עתתי. 47 *MSS. read* עתותי. *and Syr. as Secker obſerves*, עתות.—Pſ. xxxii. 5. See Appendix.—Pſ. xxxiii. 14. for היער r. 15. היצר.—Pſ. xxxiv. 14. for לשנו r. לשונו, and for לשנך r. לשונך. 22. after *deſtruction* r. *of*.—Pſ. xxxvi. 4. for להיטיב r. להיטיב.—Pſ. xxxvii. 3. for מוב r. טוב. 20. for כיקך r. כיקד.—Pſ. xl. 5. for כזב r. כזב. 7. for iv. x. r. iv. 8. 13. for עונותו r. עונותי.—Pſ. xli. 7. for לראוחי r. לראותי. 9. dele *unleſs, &c.*—Pſ. xlvi. 5. for ימשכו r. משכנו.—Pſ. xlix. 15. for לבלות 1ſt r. לכלות. 19. for *ei* 1ſt read *te*.—Pſ. l. 5. for *favors* r. *favor*. 9. After *properly* add ממכלאותיך, *but moſt of the verſions read with one MS.* 15. r. אחלצך.

20. for נדף r. נדף.—Pſ. lii. 2. before *Houb.* r. 3.—Pſ. lv. 14. after *MSS.* r. *See Appendix Pſ.* lxxxviii. 9.—Pſ. lvi. 2. for ילחמני r. ילחמני. 9. for נהי r. נהי. 10. for 9 *MSS. with* 27 *Marg.* r. 35 *MSS.* 14. dele 8, and for באורות r. בארחות.—Pſ. lxiv. 8. for 8. r. 5.—Pſ. lxvi. 15. for מוחים r. ומוח.—Pſ. lxvii. 5. After 13 add, This is a miſtake occaſioned by Calaſio's Conc.—Pſ. lxviii. 31. for xxii. r. xxi.—Pſ. lxix. in the title r. *attributes it.* 23. for ולשלומם r. ולשלומם.—Pſ. lxxiv. 3. for *inimice* r. *inimici.* 14. After *Ezek.* xxix. 3. add, לויתן in the *literal* ſenſe probably denotes here the *Crocodile.* See Boch. &c. In Pſ. civ. 16. it may ſignify the *Whale*; See Grot. &c. Job xli. 1. and by it in Iſai. xxvii. 1. is to be underſtood the *Serpent.* See Durell and Lowth.—Pſ. lxxix. 2. for להית r. לחית—Pſ. lxxxiii. 15. for *and herbas* r. *et herbas.* 18. for יבוש r. יבושו. —Pſ. lxxxv. 7. for שוב r. שובב. 11. for *and* r. *et.*—Pſ. lxxxvii. 4. for יולד r. יולד.—Pſ. lxxxix. 9. dele 10. before חזון יה. 46. for *Vulg.* ó. r. *Vat.* ó. and in cxix. 49. cxl. 11.—Pſ. xcii. 10. dele פועלי 10 *MSS.* 2d. —Pſ. xcv. 6. put the ſpace before the laſt *and.*—Pſ. xcvi. 13. for *Mich.* 8. r. 7.—Pſ. xcvii. 1. for xxxviii. r. xxxvii, and xxiii. for xxii.—Pſ. civ. 3. after *waters* 3d add, *Or who covereth,* &c.—Pſ. cv. 12. dele *with* after *place.* 19. for דברי r. דברו.—Pſ. cvii. 10. r. *hendiadyn.*—Pſ. cviii. 11. r. *will have it.*—Pſ. cix. 18. after *Muis* add *and Lowth's Notes on* Iſai. p. 7. and for ובוא r. ותבוא.—Pſ. cx. 3. for בחדרי in two places r. בהדרי, and for *obſerving* r. *it appearing.*—Pſ. cxiv. 5. dele 6. after *ſublime.*—Pſ. cxvi. 7. for 29. r. 19.—Pſ. cxx. for *montanus* r. *Montanus.*—Pſ. cxxvii. 2. for אופלי r. אוכלי.—Pſ. cxxxi. 2. for ענו r. עני.—Pſ. cxxxv. r. V. 1. before הללו.—Pſ. cxxxvii. 2. for כינירותינו r. בינורותינו.—Pſ. cxxxix. in the title for διασκορᾶ r. διασπορᾶ. 8. for שאיל r. שאול.—Pſ. cxli. 4. for xxxiii. r. xxiii.—Pſ. cxliv. 2. for הרודך r. הרודד. In Append. Pſ. cxxxv. 2. for שעימדים r. שעומדים.—Proverbs i. 5. for *nauticum* r. *nauticam.*—ii. 16. for רה r. זרה.—xii. 28. for *participle* r. *participial.*—xiii. 2. for *inecabit* r. *enecabit.*—xxvi. 18. for *mortiſeras* r. *mortiferas.*—xxx. 2. before *As Secker* r. 3.

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CRITICAL AND EXPLANATORY REMARKS

ON THE

PSALMS OF DAVID.

PSALM I.

THE firſt Pſalm, without a title, ſeems to have been written by the author of Pſ. cxix. who probably was David. See Poole's Synopſ. &c. compare Pſ. i. 2. with Pſ. cxix. 97; as he might ſpeak of himſelf, in the third perſon. See Lowth, Pſ. xci. 1.

Verſe 1. אשרי, wherever this word occurs, connected with a noun in the ſing. number, Meibomius would by a tranſpoſition read אשיר; but as it never appears in this form elſewhere, and the word אבזרי is often uſed as a participle, this poſition of the י may be, as a learned friend ſuggeſts, idiomatical; and this ſuppoſition is favoured by the verſions, which ſeldom tranſlate it as in regim, ſee Prov. iii. 18. ובמשב the full and true reading is ובמושב as ninety MSS. have it, which my learned friend, Mr. Bradley, Fellow of C. C. C. Oxford, renders thus, "and in the habitation of ſcorners hath not dwelt."

2. יהוה ſhould, I think with Edwards, be rendered, *Jehovah*, throughout the Pſalms.

4. "Like the chaff." an image frequently uſed by the ſacred poets. Lowth.

6. יודע, *approveth.* Grotius. See Exod. ii. 25. Part. Ben. See Ar. Verſ. "Shall cauſe to be known." It being the cauſative paſſive voice. Mr. Bradley.

PSALM II.

THAT David was the author of this Pſalm is expreſsly aſſerted by St. Peter and St. Paul, Acts iv. 25. and xiii. 33. The rebellion mentioned

2 Sam. viii. 10, probably gave occaſion to it. The Jews and Socinians underſtand it of *David* only; Grotius and others ſuppoſe it ſpoken of *David* and *Chriſt*; and ſome with Calovius refer it ſolely to *Chriſt*, but for the double ſenſe, ſee the late learned Bp. Lowth. &c.

v. 1. לאמים, perhaps ſome of the tribes of Iſrael conſpiring with other nations againſt David. St. Peter in his application of this paſſage ſeems to favour this ſenſe. See Acts iv. 25.

v. 2. ורוזנים, may be ſpoken of the *princes* of the tribes, who revolted againſt David; and is applicable to the Jewiſh Sanhedrim, which conſpired with the Roman governor againſt Jeſus.

3. נגתקה, One MS. reads more regularly נגתק. עבותימו, as 24 MSS. is more uſual.

4. אדני. 66. MSS. have יהוה. See Pſ. lix. 9. and it is obſervable once for all, "that the Ch. has uniformly." Houbigant reads according to ó. ישחקם with the affix.

5. יבהלמו, *ſhall ſtrike them with a panic.*

6. ואני, "*But I*", with Mudge, or "*For I.*"

7. For אל, Gejerus and others read את, which the grammatical conſtruction requires; and ó Ar. & Æth. repeated יהוה, "I will declare the decree of Jehovah.—Jehovah, &c." 6. MSS. have חוק.

8. The metre ſeems to require another word; perhaps ואתנה. One MS. repeats it; "even I will give."

10. May not שפטי ארץ or as five MSS. שופטי be underſtood of the rebellious princes of ſome of the tribes of Iſrael? See verſe 2.

11. The metre appearing deficient, and one valuable MS. reading at firſt וגלולו, as ó. Syr. Vulg. and Ar. have the pronoun, perhaps the true reading is וגילו לו.

12. As the kiſs was undoubtedly, among the eaſtern nations, a mark of veneration, נשקו is probably the right reading. Yet the ant. interp. (except Syr.) ſeem to have read נשגו; which however appears to give but a forced interpretation. בר. "*the Son.*" Houbigant retains this ſenſe, and though he makes David the author of this Pſalm, yet in Pſ. lxviii. 18, he ſays,

ſays, " quod nulla erat Judæis cum Chaldacia gente ac *lingua*, Davide regnante, ſocietas: and the learned Dr. Geddes would render it, *the choſen one*. But if the Chaldaiſm be not here admitted, though we have it in Prov. xxxi. 2. I ſhould be inclined to read בנו, kiſs *his Son*, i. e. David or Chriſt; ſee v. 7. and Acts iii. 13; I had once conjectured that we ſhould read בו " kiſs *him*;" but the verb never occurring with this prepoſition, a learned friend ſuggeſted that נשקו might be the right reading, " *kiſs him*;" the final ו ſerving both to diſtinguiſh the perſon of the verb, and as the pronominal ſuffix (which is frequently the caſe) and that ſome commentator, when the Jews uſed the Syriac language, put בר in the margin to indicate that adoration was to be paid to the ſame perſon, who in v. 7, was called בן; and he is the more inclined to this opinion, becauſe the Syriac is the only antient verſion which ſays any thing about the Son. Perhaps rather נשקוהו; ſee Gen. xxxiii. 4, 1 Sam. x. 1, הו not being much unlike בר. דדך, &c. Houbigant tranſpoſes theſe words, " etenim incedit & ardeſcet;" Hare would read מדרך. Green בדרך. Might not the word originally be בדרככם, " and ye periſh *in your way*;" i. e. the way of the wicked? See Pſ. xvi. and cxlvi. 9. Two MSS. probably read חוסים. See Calaſ. Concord.

PSALM III.

HAD this Pſalm been written by David, as the title imports, *when he fled from Abſalom*, might we not have expected ſome more pointed expreſſions on ſuch an unhappy event?

V. 3. ó Vulg. Æth. and Arab ſeem to have read באלהיו, *in his God*; more emphatically; ſo our oldeſt verſion.

6. Twenty-two MSS. have הקיצתי, as in Pſ. cxxxix. 18, but the great number of MSS. there confirm the text.

9. יהוה. Houbigant would read לך יהוה, to avoid the change of perſons. As the word סלה terminates this Pſalm and ſome others, Hammond infers that it was not a muſical note, which it is generally ſuppoſed to be; ſee Poole.

PSALM IV.

SUPPOSING בנגינות, to be ſome ſort of ſtringed inſtrument, might not the title be thus rendered, *To the leader of the ſtringed inſtruments?*

V. 3, לכלמה. The reading of ó לב למה, *how long will ye be hardened in Heart*, is approved by Muis, Houbigant, Lowth, &c. חבקשו, better ותבקשו, *and ſeek*, with ó Syr. &c. חסיד לו, ſome would read חסדו לי, as Pſ. xxxi. 22.

5. Compare the firſt part of this verſe with Epheſ. iv. 26, אמרו ſome would read זו אמרו, conſider *this*. Houbigant המרו, *be ſorry*, but perhaps we might read לא מרו, rendering ודמו, *but be ye ſilent*; "*rebel not* in your hearts upon your beds; but be ye ſilent." i. e. utter no more treaſonable ſpeeches.

7. רבים, *many* of David's friends perhaps; who had deſpaired of his ſucceſs; and to whom, not to David, may be aſcribed the prayer, "*lift* up, &c." For נסה one MS. and Ch. have נשא, which compared with Numb. vi. 26, ſeems to be the right reading.

8. May not נתתה here bear a future ſenſe *Thou ſhalt put* gladneſs, &c.?

9. The metre of this verſe is thrown by Hare and the late learned Dr. Kennicott into three very irregular lines; but if with one antient MS. we omit יחדו, and with another לבדד, (both which ſeem unneceſſary) it may be reduced into two lines nearly equal in length. "I will lay me down in peace, and take my reſt—For thou, O Jehovah, makeſt me to dwell in ſafety." Houbigant reads and divides otherwiſe.

PSALM V.

נחילות probably ſignifies *wind inſtruments*; in contradiſtinction to the ſtringed inſtruments, mentioned in the preceding Pſalm, ſee Poole's Synopſ. and Edwards; but perhaps we ſhould read with two MSS. הנחלות, or מחלות, ſee Pſ. liii. 1.

V. 4.

V. 4. אערך, " In the morning *I will prepare* for thee, and will watch," i. e. for thy appearance in the Shechinah; which avoids the ellipſis. See Prov. xvi. 1.

6. For הוללים perhaps rather חוללים, " *The prophane* ſhall not ſtand in thy ſight."

7. One MS. reads with ó and Ar. כל דברי, " *all* them that ſpeak," or as three MSS. דוברי.

9. הושר. 20 MSS. with Houbigant הישר, but if a variation is neceſſary, perhaps הושיר is moſt regular.

10. Hare divides this verſe into four lines, and Kennicott into three, but might it not be better to make only two of it by adding קרבם הוות to the end of the firſt?

בפיהו. Houbigant's reading according to the Verſ. בפיהם proper.

גרנם. 73 MSS. read גרונם, in which form it appears every where elſe.

11. Are not the lines in this verſe more naturally divided thus,

&c. האשימם

&c. ברב

כי——יהוה ?

יהוה added by Hare for the metre's ſake, is countenanced by ó. Vul. & Ar.

PSALM VI.

השמינית. Some make it an inſtrument of *eight ſtrings*; others a tune of *eight notes*; but Vatablus not improbably ſuppoſes it to be a tune, wherein the *octave note* is prevalent. See Poole's Synopſ.

V. 4. Houbigant with 52 MSS. for ואת reads ואתה, which is more grammatical.

מתי, ſhould we not read מתי תאנף, " And how long *wilt thou be angry*, Jehovah?" See Pſ. lxxix. 4.

10. Hare rejects the ſecond יבשו; Houbigant reads וישבו; but a learned friend takes the firſt verb in a frequentative ſenſe; ſee other places. Several MSS. read the radical ו in both verbs.

PSALM VII.

שגיון "Cantio erratica; i. e. multiplex Cantu, quæ omnibus rationibus Muſicæ decantabatur ſimul, quam Tullius græca voce dixit *Synodiam*." Junius. Gejerus makes ſome reproachful ſpeeches, uttered againſt David by Cuſh, a Benjamite, to be the occaſion of this pſalm.

2. מכל רדפי. From every one *that perſecutes me*." Mudge. 8 MSS. רודפי.

3. A learned friend conjectures with great probability, that ó Vulg. Syr. & Ar. read by a metatheſis אין פרק ומציל, "There is no reſcuer or deliverer." See Cocceius for this ſenſe of the firſt verb. 12 MSS. have פורק.

4. This and the following verſe probably contain the ſpecific charge of Cuſh againſt David, which was a ſuſpicion of his deſign againſt Saul's life, founded on 1 Sam. xxiv. 10.

5. ואחלצה. Houbigant with others ingeniouſly conjecture, that we ſhould read ואלחצה *et oppreſſi* agreeable to the Ch. and Syr., "*And if I have oppreſſed him*, that without any cauſe is mine enemy."

ישלמי. Edwards probably right in reading לשלמי; but then I would give the words this ſenſe agreeable to ó Syr. & Ar.. "If I have repayed *evil to him that hath done it to me*." For this ſenſe of שלם, ſee Grot. on Iſ. xliv. 26.

6. Muis, with many others, renders, וכבודי, "*and my ſoul*." See Pſ. xliv. 26.

וישכן. Houbigant reads וישפך, projiciat.

7. בעברות. 6 MSS. בעברת, ſing. & צוררי may refer to Cuſh, "Lift up thyſelf againſt *the fury of my enemy*."

אלי משפט. Perhaps אל משפטי, " and awake *to my judgment.*" See Pſ. xxxv. 23. ὁ render אלי ὁ Θεος μου.

8. שובה ſeems to be written for שבה, ſede; and Mudge's ſenſe of the words appears to be the beſt, " and ſet on high over it." i. e. in judgment over it. As a learned friend obſerves, the Targum gave this ſenſe of the words, " and on their account return to thine habitation on high." i. e. the Shechinah.

9. Piſcator, followed by Houbigant and Lowth, ſupplies גמל in the laſt line of this verſe, which the metre and conſtruction require, " and *reward* me according to my integrity." See Pſ. xiii. 6.

10. Is not the proper order of the words, which Hare and Le Clerc allow to be diſturbed, reſtored beſt in reading thus,

&c. יגמר
ותכונן צדקת צדקים
&c. אלהים

" Let now the wickedneſs of the wicked come to an end—but let *the righteouſneſs* of the righteous be eſtabliſhed—O God, who trieſt the hearts and reins"?

11. מגני על אלהים. Durell renders על, " *moſt high,*" and quotes Hoſ. xi. 7. for it. Gejerus and others ſuppoſe על redundant; but perhaps מגן עלי אלהים is the true reading, " God is *a Shield to me.*"

12. Green, by ſupplying רשע with the ch. after ואל, removes all the difficulties. See Hare. " God judgeth the righteous man, *and with the wicked* he is angry every day".

14. לדלקים. Houbigant reads לדליקם, " ad inflammandum eos." Better perhaps לדלקי, " *For my perſecutor.*" i. e. Cuſh. See the next verſe.

PSALM VIII.

V. 1. הגתית, if we might read הגתים, " againſt *the Gittites,*" it would ſtrengthen the opinion of Hammond and others, that this pſalm was compoſed on David's victory over Goliath.

2. חנה.

2. תנה. Certainly irregular as Lowth obſerves; he would read with Houbigant נחת. Perhaps נותן. See Pſ. cxlv. 14.

3. David and his men might comparatively ſpeaking be ſtiled *babes*. See Patrick and 1 Sam. xvii. 32.

63 MSS. read more regularly ויונקים, for וינקים. Some render עז, or as 19 MSS. עוז, *praiſe*; for which they refer to ó here, Pſ. lxviii. 25, and Matt. xxi. 16.

4. שמיך Hare with ó and Ar. שמים, *the Heavens*. A learned friend שמש, *the Sun*.

5. In conformity to Pſ. cxliv. 3. יהוה ſhould be added here.

6. ותחסרהו. The prefix ו, which Hare omits, is here converſive, and its force extends to the verb beginning the next verſe.

8. צנה. 11 MSS. have צאנה, but the true reading is צאן, or הצאן; as Houbigant.

9. Either read ודג in the ſing., or with Secker agreeable to ó and Syr. עברי in the plur. Several MSS. have עובר more regular.

PSALM IX.

לבן. Some ſuppoſe this to be the name of a prince or chief in the enemy's army, whoſe *death* David celebrates. See Poole's Synop.

2. The ó. Ar. and Æth. Verſ. together with the context juſtify Houbigant's reading, אודך for אודה, "*I will praiſe thee*, O Jehovah."

7. האויב, &c. Lowth favors Merrick's conſtruction of theſe words, "*Deſolations have conſumed the enemy for ever.*" Green, by a tranſpoſition ſimilar to Pſ. xviii. 41. renders them, "The deſolations *of the enemy* are ceaſed for ever." Perhaps we might read האיב בתים, "*The houſes of the enemy* are deſolations for ever." Two MSS. read המה האיב. ó. Vulg. Ar. and Æth. probably read בהמה, "*with a ſound.*" Houbigant reads with our Bib. Verſ. בהם. A learned friend reads כהמה, "*like themſelves.*"

8. The

8. The Ch. ſupplies בשמים after ישב, " But Jehovah dwelleth for ever *in the Heavens.*"

10. בצרה. The Ch. and Syr. probably read הצרה, both here, and Pſ. x. 1.

12. ציון. Hare, &c., with one MS., read בציון; but it ſtrikes me that we ſhould read with another MS. יושבי, " Sing unto Jehovah, *ye inhabitants of Zion.*" See Iſ. x. 24. 77 MSS., have more regularly הגידו.

13. אותם, or rather as 34 MSS. אתם, may refer to דמים more properly, " For he that requireth blood remembereth *it.*" i. e. taketh an exact account of all that has been ſhed.

דרש. 19 MSS. more grammatically דורש.

15. תהלתיך. 39 MSS. better, תהלתך. See Deut. x. 21.

16. אשר probably dropped before עשו, " *Which* they made, See the Ant. Verſ.

17. עשה. Lowth in conformity with ó & Vulg. reads עושה, " Jehovah is known, *when he executeth* Judgment. And the participle Ben. in the latter part of the ſentence countenances this ſenſe. " Snaring the wicked, &c."

הגיון might be ſome ſoft toned inſtrument. See Pſ. xcii. 4.

18. A learned friend conſiders גוים as in regim., omitting the ה final in לשאולה as redundant, and prefixing it to כל, " The wicked ſhall go down to the receptacle *of all thoſe* that forget God."

19. MSS. 18 read with the keri עניים for ענוים. תאבד one MS. with all the verſions reads here לא תאבד. " The expectation *of the afflicted* ſhall *not* periſh for ever."

PSALM X.

ó and Vulg. make this a continuation of the former Pſalm; but it ſeems to begin a new ſubject, relative either to *domeſtic* enemies, as Piſcator thinks; or to *foreign* ones, as Mudge ſuppoſes.

V. 1. תעלים. Houbigant with one MS. העלם "*abſconditus es.*" Hare התעלם, as in Pſ. lv. 2. The latter probably right. For the laſt word in this verſe, ſee Pſ. ix. 10.

3. Might not the words in this verſe bear this conſtruction, "For the wicked applaudeth himſelf upon the deſire of his ſoul,—and *bleſſing his gain* deſpiſeth Jehovah"?

4. כגבה. ó here read כרבה κατα το πληθος. 14 MSS. have בגבה, which is better; perhaps we ſhould alſo read ידרושו, "The wicked *in the pride* of his countenance *will not ſeek him.*" i. e. Jehovah. For כל read with Houbigant בכל. 13 MSS. ידרוש.

5. יהילו דרכו. Read for the conſtruction's ſake with 53 MSS. the keri, and moſt of the verſions דרכיו; or with Durell according to the Ar. in the ſing. יחיל, "He hath polluted his way continually." But reading the verb without the י, with Piſcator, &c. and 2 MSS. ſeems to be moſt regular, and conformable with ó. "His ways are always polluted."

מרום. ó. Vulg. and Æth. read הורמו, plur. in Hoph. or נרומו in Niph. The Ar. הרים, abſtulit; "*He hath removed* thy judgments from his ſight." i. e. he doth not conſider or regard them. But a learned friend with one MS, and Syr. reads מישפטך, "Thy Judgment is removed &c."

6. אשר. Durell derives this word from שור, and renders the words thus, "*I ſhall not ſee evil.*" Houbigant, followed by Lowth, makes it the firſt perſ. fut. from אשר, "*incedam* ſine malo." Some conſidering it as a conjunction render it, "*becauſe* he hath not been in adverſity;" or perhaps it may be rendered, "*being happy*, without any misfortune." But the verſions omit it. Syr. with one MS. omits the negative particle; or perhaps by a change of the letters read ישר אל, "He contemplates, or meditates upon evil."

7. ותך. Perhaps an interpolation, neither the ſenſe nor metre requiring it, "His mouth is full of curſing and deceit—*and under* his tongue is miſchief and iniquity." One MS. reading ותחת.

מרמה ó interpretantur "*acerbitas.*" Houb. vid. Pro. xii. 20.

8. חצרים. Houbigant, approved by Lowth, reads חרצים, "In the ſnares *of the pits.*"

יצפנו. Hammond juſtifies the preſent text from Pſ. lvi. 7.

10. This verſe is not only corrupt, as Hare and others have obſerved, but probably defective; this emendation therefore is ſubmitted to conſideration, ſeveral MSS. reading ושוח,

ידכה ושוח במעונו
ונפלו בעצומיו חלכים:

"He boweth himſelf down, and croucheth *in his den—And the feeble fall* by his mighty ones." חיל כאים authoriſed by 3 MSS. is adopted by two learned friends. Houbigant's reading לחכאים is preferred by Lowth, "*in Laqueos.*" But with deference to theſe great authorities does חכה ever ſignify laqueus? Durell, from various readings, gives this conſtruction, "The oppreſſed is caſt down; and the whole band of the afflicted falleth, when he prevaileth over them." But ſee Poole.

12. אל. Is not אלו better, "Ariſe, O Jehovah, *againſt him*, lift up &c.?

14. ראתה. 26 MSS. read ראיתה, and 17 ראית ſtill more grammatically. Houbigant reads לתתם, "to requite them." ó & Vulg. read ליתום. "Orphano."

15. שבר. 48 MSS. having שבור the præt. in pub. and reading with Hare, &c. רשע ובל, for רשעו בל, the words give this ſenſe, "The arm of the ungodly and the wicked is broken.—Thou ſhalt ſeek the wicked, but ſhall not find him." See Pſ. xxxvii. 36. Houbigant reads רשעתו, "require *ejus iniquitatem.*"

17. MSS. 3 conformably to the verſ. read עניים "The deſire of the *poor*, or the *afflicted.*"

PSALM XI.

SOME ſuppoſe this Pſalm compoſed by David, in conſequence of the advice of his *friends*; others, in anſwer to the reproach of his *enemies*. See Crit. ſac.

V. 1. נודו 58 MSS. with the Keri read נודי, and the reading of ó. Syr. and Ar. חרים כצפור is adopted by Lowth, &c. "Flee as a bird to the mountains."

2. חצם. The true reading ſeems to be חציהם or חצים, "*the arrows*," or "*their arrows*." See the verſ.

3. השתות. Durell and others agreeable to ó. Vulg. Syr. Ar. and Æth. with one antient MS. השתת; "Although *thou eſtabliſheſt*, they will deſtroy. What can the righteous do?" One MS. returns an anſwer to this queſtion in the ſame words which we have in Pſ. cxxix. 4. "The righteous Jehovah cutteth aſunder the cords of the wicked.

4. Lowth ſupplies עני, after עיניו, agreeable to 6. Vulg. and Ar. and the metre and ſenſe require it. See the Collat. "His eyes behold *the poor*.

5. ורשע. One MS. reads רשע; which affords a very good ſenſe, "*The righteous* Jehovah trieth *the wicked*." Green tranſpoſes the verb, "The Lord, rather *Jehovah*, ſearcheth out both the righteous and the wicked."

6. פחים. Hare ſuppoſes this word to be an interpolation. Houbigant and others would read פחמי "prunas," which muſt be the ſenſe of the word, as Lowth obſerves, in this place. See Pſ. cxix. 53.

7. צדיק. Perhaps יצדק in pih. 3 MSS., read ויישר, and Houbigant פניו for פניהו; "But Jehovah *will juſtify* him that loveth righteouſneſs; (in oppoſition to him that loveth violence)—*And his countenance* will regard him that is upright."

PSALM

PSALM XII.

FOR the title ſee Pſ. vi. For the ſubject Muis and others refer to 1 Sam. xxii. 23.

V. 1. 6. Vulg. Ar. & Æth., followed by Hare &c., read הושיעני. "*Save me.*"

פסו. Secker would read ספו. One MS. has פצו; both of which verbs occur frequently.

2. ישפת. Houbigant, &c. read with the ant. verſions ישפתי. ſee the next verſe.

4. לשון. One MS. reads ולשון, with moſt of the verſions, "*And the tongue.*"

5. Hare's diviſion of this verſe moſt natural.

6. יפיח לו. Houbigant reads with Syr. & Sym. ויפיע, "*Et lux erit.*" One MS. omits them, as a friend obſerves. Mr. Bradley would read with Fenwick, אפיח, "I will cauſe refreſhment." from נפח. Perhaps we ſhould read יחיל לי, "I will put in ſafety *him that truſteth in me.*" Since this reading was propoſed, I find ſome inclined to read איחלו, which they think might be the reading of ó., "I will make him to hope."

7. בסף. Hare obſerves that כ is dropped before this word; ſee alſo Ar. & Æth. Verſ. For לארץ Houbigant and Lowth read וחרוץ, rather כחרוץ; and for בליל, which occurs only here, perhaps we might read כליל adverbially; "As the ſilver *entirely* refined—*As the fine gold* purified ſeven times." But ſee the learned Biſhop Watſon's Chym. Eſſays. Vol. III. p. 319.

8. One MS., with ó. Vulg. Ar. & Æth. Houbigant, &c., reads תשמרנו, which the context requires; "Thou O Jehovah, *ſhalt keep us.*" or תשמורנו.

9. כרום 2 MSS. read with Hare ברום, "*In the exaltation* of the vileſt of the ſons of men."

PSALM XIII.

THIS pſalm probably compoſed by David in a ſtate of perſecution; and if we might read עד אנה before יגון, which the metre of the collations very ſtrongly countenances, we have a moſt beautiful anaphora in the five firſt lines.

3. Some propoſe עצב for עצות, according to Syr. & Æth., and read ויגון, "How long ſhall I indulge *grief*, or *anxiety* in my ſoul—*and* daily ſorrow in my heart?"

4. הביטה ענני. As one MS. reads וענני, perhaps we ſhould read הבטי. "*Behold me, and hear me,* &c.;" or with one MS. הביט.

המות. ó. Syr. & Æth. with Houbigant, &c. read למות. Vulg. with Hare במות. Ar. probably המת, mortuus; but Merrick ſupports the preſent text, "*Leſt I ſleep death.*"

6. A friend ſupplies טוב after גמל with the Ch. & Vulg.; but ſee Pſ. cxvi. 11. Lowth from ó. concludes this pſalm with the Hemiſtich, which ends Pſ. vii.

PSALM XIV.

LE CLERC and others ſuppoſe this pſalm from the laſt verſe to have been written during the Babyloniſh captivity. Grotius, &c. make David the author of it, as the title ſets forth; ſee Green on verſe 6.

עלילה, 6 read עלילות; in Pſ. liii. we have עול; neither of which accords well with the preceding verb; and as 2 MSS. omit the former, and one the latter, might we not read כליל, "They are *altogether* become abominable?"

ó & Syr. with Houbigant read והתעיבו, and 16 MSS. דורש, which is more grammatical.

2 MSS.

V. 3. MSS. 2 have recovered thoſe verſes which we have in ó. Vulg. Æth. & Ar. and in Rom. iii. 13—18. See alſo Kennic. Gen. Diſſ. Sect. 84. 9. but Mr. Bradley thinks St. Paul cited from ſeveral paſſages.

4. אכלי. 2 MSS. read more grammatically אוכלי.

אכלו. Hare's reading כאכלו, preferable; "*Eating up* my people, *as they eat* bread." See Vulg.

5. ó. Vulg. Ar. & Æth. with one MS. ſupply, as in Pſ. liii., פחד לא היה.

6. Correct Pſ. liii. 6. by this.

תבישו. Rather with one MS. and Houbigant הבישו, "*They have ſhamed, &c.*

7. All the ant. verſions, except the Ch., read with one MS. וישמח, "*And* Iſrael ſhall be glad."

PSALM XV.

THIS ſeems to be a counter part to the preceding pſalm; and as in the former Saul and his adherents might be deſcribed, in this Jehovah, to whom David ſolemnly appeals, may delineate *him*, whom he condeſcends to call the man after his own heart.

2. MSS. 23. read ופועל, and 11 ודובר, more agreeable to the preceding participle.

4. להרע. Whether we render this word with moſt of the antient verſions, *proximo ſuo*, or with Hammond and others, *ad ſuum damnum*, the true reading probably is לרעהו.

MSS. 57 have ימיר. more grammatically.

PSALM XVI.

מכתם. This pſalm ſo called κατ εξοχην, as Pythagoras's verſes; (ſee Poole's Synopſ.) proved to be David's from Acts ii.

2. אמרת. 21 MSS. with all the verſions, except Ch., and Houbigant with others read אמרתי, "*I ſaid* unto Jehovah, &c."

טובתי בל עליך. Secker gives up theſe words as inexplicable. Houbigant with Lowth, following the Syr. & Ch., read בל בלעדיך, "Nihil boni mihi eſt *ſine te*." But one MS. has probably reſtored the true reading כל, which had been before ſuggeſted by an ingenious writer, mentioned by the preſent learned Biſhop of Norwich. "*All* my goodneſs is with thee, or from thee." Mr. Bradley has communicated this reading כל עדיך, connecting theſe words with what follows, "*All thy teſtimonies*, which are on the earth, are holy." Reading alſo in the next verſe הוא יאדיר for והמה ואדירו, "*He will magnify* all them that delight in them."

3. For the various readings, and ſenſes, put upon theſe words conſult Houbigant, Mudge, Lowth, &c. The emendation I would offer is to read יאבדו for ואדירו, and by a catachreſis underſtanding לקדושים to ſignify *falſe Gods*, I would give the words this conſtruction, "As for the holy ones, that are on the earth, theſe *ſhall deſtroy* all that delight in them."

4. Hare, with others, ſuppoſes the word אלהים to have been dropped after אחר; but by reading with Houbigant אחריהם, the difficulty is removed, if the remark above be admitted, "They ſhall multiply their ſorrows, who haſten *after them*." i. e. the falſe Gods. But a friend juſtifies אחר from Iſ. i. 4. and obſerves, that Chald. renders the firſt part of the verſe, "They have multiplied *their idols*; they have gone backward haſtily."

5. תומיך. 23 MSS. with ó read תומך, probably right.

9. ó. Vulg.

9. ó. Vulg. & Ar. render כבודי, " *lingua mea.*" See alſo Acts ii. 26.

10. לשאול. " Hæc vox de corpore proprie dicitur, & loca ſign. intra terram, & plerumque Sepulchra viſui hominum ſubducta; inde ad animum humanum facta tranſlatione, pro ea regione ponitur quæ ſpiritus humanos ad tempus judicii ſervat, tum eorum qui *bene*, tum eorum qui *male*, vixerunt: nullum enim hac voce eſt ejus rei Diſcrimen. Vid. Matt. xi. 23." Grot. in Numb. xvi. 33. And Secker infers from this paſſage in the text, Pſ. lxxxix. 49., Prov. xxiii. 14., that שאול is the place of נפש, *the Soul*; and that ſome conjunction or vicinity between the place of dead bodies and ſouls was apprehended. He alſo conſiders שאול as a perſon in theſe places, and the text may be more literally rendered, " Thou ſhalt not leave my Soul *to Hell.*" Which, as he obſerves further, is the ſame as *Hole*; and is called שאול, becauſe it is always *craving*. See Prov. xxx. 16.

תסידיך. 180 MSS. read חסידך. A remarkable inſtance of the utility of the collation of the MSS.: See alſo gen. Diſſert. Sect. 17. and Acts. ii. 27.

11. שבע. Houbigant with Syr. ואשבע. 26 MSS. ישובע, which may be conſidered as the Part. Ben. in Pyh.

שמחות את. probably את שמחת, " being filled *with the joy of thy countenance.*" One MS. reads שמחת.

PSALM XVII.

THIS pſalm generally allowed to be David's.

V. 1. צדק. Lowth reads with ó. Vulg. & Ar. צדקי.

3. לילה. Perhaps כליותי, " Thou haſt tried my heart; thou haſt viſited *my reins*. Houbigant reads לי לילה, with Syr. & Ch.

בל. 1ſt. ó. Vulg. & Ar. ובל. " *And* ſhalt not find mine iniquity." Durell as equivalent to זמה בי renders זמתי, " no *crime in me.*" יעבור 3 MSS.

4. Lowth affixes a non liquet to this verſe. Mudge and others connect the firſt part with the words preceding. Houbigant for לפעלות reads by a metatheſis לעפלות, " Non tranſibit os meum *ad ſimulationes* Adam." A friend gives this verſion of the text. " My mouth ſhall not tranſgreſs, according to the practices of men, (i. e. as men generally do) the word of thy lips." referring to the uſe of the Prepos. ב after עבר, If. lxii. 10.

5. נמוטו. 44 MSS. more regularly נמטו; and 54 have אשורי. Perhaps we ſhould read ולא. See Verſ.

6. שמע. ó. Vulg. Syr. Ar., with 4 MSS. and Hare, read ושמע.

7. הפלה. Houbigant with 35 MSS. הפלא.

חוסים. ó. Syr. Vulg. Ar. & Æth., with Houbigant, &c., חוסיך. " *Of them that truſt in thee.*"

8. בת. The learned Dr. Blayney reads בית, with perhaps one MS.; but may it not be redundant? See Deut. xxxii. 10.

9. בנפש. Hare with others בנפשי, which is favoured by the Vulg. & Ar., connecting עלי with the following verſe. Others read נפשי, rather perhaps הנפשי, in conſtruction, " The enemies *of my Soul* watch for me.

10. הלבמו. Houbigant, followed by Lowth and others, reads חבלמו, " *rete ſuum* clauſerunt." Durell with a friend הלבמו, " contra me *eorum cor* clauſerunt." And the metre of the collations being defective, perhaps עלי may have been dropped from the end of the line, the preceding terminating with the ſame word, which ſee; or retaining the word in the text, הלבימו may have been omitted through its great ſimilitude to it, " *their hearts* are incloſed in their own fat." See Pſ. cxix. 70.

11. אשרנו. Mudge with Green, " *We have gone on proſperouſly.*" Edwards אשרינו, " *How happy are we!*" and MSS. 19. favor this reading. Houbigant and Lowth, אשרוני, " *incedunt in me.*" Hare with Secker אשרימו, " *Their ſteps* have now encompaſſed me," which ſeems as probable as any, or rather אשוריכו. See MSS. לנטות. The Syr., followed by Hammond and others, might perhaps read according to one MS. לנטוש,

or

or rather לנטושי, " *ut proſternerent me* in terram." but the preſent text may deſcribe their cloſe watching him, leaſt he ſhould eſcape.

12. דמינו. There can be little doubt but we ſhould read with Durell according to ó. Vulg. Ar. & Æth. דמוני, but deriving it from דמם. I would render it, " *They watch for me*, as a lion, &c." See MS. 35.

14. The ſenſe, if not the metre, ſeems to require another word, perhaps יצילי, " *Let* thy Hand, O Jehovah, *deliver me* from the men."

מחלד. Perhaps for להם, " From the men, *to whom* their portion is in this life."

וצפינך. 42 MSS. וצפונך.

15. אני. One MS., with ó. Vulg. Syr. Ar. Æth. & Houbigant, ואני. " *But I.*"

בהקין, " In waiting for thy likeneſs." i. e. the appearance of the Shechinah; or perhaps we ſhould read בהביט, " *In beholding* thy likeneſs." See Numb. xii. 8. ó. Vulg. & Ar., which alſo probably read כבודך for תמונתך, " *Thy Glory.*"

PSALM XVIII.

THIS pſalm, and 2 Sam. xxii., to be corrected by each other exigentia loci:

V. 3. אלי. rather אלהי; See 2 Sam. xxii. 3.; where לי is probably redundant in v. 2. ó. & 2 MSS. ומשגבי.

5. MSS. 5 ſupply כי, at the beginning, as 2 Sam. 22.

חבלי. משברי, as in 2 Sam., avoids the tautology; ſee Pſ. cxvi. 3.

7. לפניו, probably redundant; ſee 2. Sam., & Hare. תבוא. 38 MSS.

9. מפיו. Hare, with others, reads according to ó. Vulg. & Æth. מפניו; but in the parallel paſſage ó & Vulg. agree with the text; and no MS. authorizes the alteration: See Pſ. cxliv. 5.

11. וירא. This reading is confirmed by the number of MSS. in 2 Sam. and many of the verſions.

12. The words probably tranſpoſed; reading then with 2 MSS., as in 2 Sam., and חשרת with Houbigant and others for חשכת, as in Sam., the whole may be rendered thus, "*And he made* darkneſs his covert,—round about him was *a girdle* of waters,—and his covering the clouds of Heaven. ó. Vulg. & Æth. with 2 MSS. read וישת.

13. 14. For the correction of theſe two verſes, See Kennicott's firſt Diſſ.; but for בשמים, 2 MSS. with ó. Vulg. Ch. Ar. & Æth. read, as in parallel place, משמים, "*Out of Heaven.*" 53 MSS. קולו.

16. מים. 4 MSS. read ים, as in 2 Sam.; "Alludit ad detectionem maris rubri." Gejerus. "And the channels *of the ſea* were ſeen."

28. As this pſalm relates particularly to David, עם ſeems to be written for את, "For thou ſhalt ſave *the humble.*"

Read רמים as in the parallel place.

29. ארן. 52 MSS. more regularly ארון.

ישור. Rather שר, Princeps. "And by my God I ſhall leap over." (i. e. ſubdue) *a prince,*" viz. Saul. See Kennicott and others on Gen. xlix. 6.

34. במותי. Rather במות, "Upon the high places." See Hare, &c.

35. ונחתה. Houbigant והנותן. Mudge, Lowth, &c. with ó. Vulg. & Æth. ונתתה, "*And thou makeſt.*" But if an alteration be neceſſary, perhaps we ſhould read וכתתה, "And mine arm *ſhall break* a bow of braſs." See 2 Kings. xviii. 4.

37. Several MSS. here and 2 Sam. xxii. 37. read קרסולי.

38. איובי. 42 MSS. read איבי; as this noun is uſually written.

41. Lowth reads with 2 MSS. משנאי ואצמיתם.

43. אריקם. 10 MSS. with Lowth and others read אדיקם, as in 2 Sam.

45. יכחשו. If we retain this word, it muſt bear the ſenſe, which Caſt. gives it in Niph. "*Subjicientur.*" See alſo the Syr. & our Bib. Verſion; but Houbigant reads, יכבשו. See alſo Pſ. lxvi. 3. and lxxxi. 16.

46. יבלו. Houbigant ימהלו, "ſhall be diſmayed." But the preſent text may be rendered with the Ch. "*ſhall be conſumed;*" or deriving it from בלל, "*ſhall be counfounded.*"

47. אלוהי 59 MSS. have אלהי, as it is written elſewhere.

48. וידבר,

48. וידבר, Cocceius and others defend this ſenſe of the word from Pſ. lxvii. 4. See alſo 2 Chron. xxii. 10; but in the parallel paſſage, as Buxtorf obſerves, it is תאבד.

49. The metre appearing to be defective, perhaps אלי from its ſimilitude to the preceding word may have been dropped, " *My God* delivereth, &c." or אתה, " *Thou* deliverest me, &c." which anſwers better to the following Verb. See ó. & Vulg. " *My deliverer* from mine enemies, &c." Durell.

" *From the violent man.*" i. e. Saul.

50. אלהי. perhaps wanting at the end of this verſe, " And ſing praiſes unto thy name, *O my God.*" See Pſ. xcii. 2.

51. מגדל. 35 MSS. with Hare and Houbigant, read מגדיל; as in 2 Sam.

ישועות. 14 MSS. with Syr. & Ch. ישועת, ſing.

ועושה 5 MSS., which agrees better with the preceding participle.

The laſt words refer to *Chriſt*, the ſon of David. See Poole.

PSALM XIX.

To the Conductor of the Muſic.

V. 3. MSS. 28 read אומר, " Verbum." nempe, *de Deo*, quod per Zeugma hic repetendum. Genebrard.

4. דברים בלי. Green reads with Hare, דבר מבלי; but for בלי, might we read ובל, " There is neither ſpeech nor language, *where* their voice is not heard?

5. קום. Bellarmine thought this word a ſufficient proof of the corruption of the text; but Pocock with others, borrowing its ſignification from the Ar., renders it, " *vociferatio eorum.*" Muis, who is followed by Patrick and others, gives the word this ſenſe, " *linea eorum,*" i. e. ſcriptura, qua tanquam volumine, Dei gloria omnibus legenda proponitur. However קולם, the reading of ó. Syr. Vulg. & Ar., approved by Glaſſius and many others, ſeems to be preferable, " *their voice.*"

6. ó. Vulg. Ar. Æth. & Syr. with 22 MSS. read יוצא, " And he, as a bridegroom *going forth* out of his chamber,—rejoiceth, &c.

7. This verſe may refer both to the annual and diurnal motion of the ſun, or rather the *earth,* by which every part of the globe is warmed and enlightened.

8. The expreſſions in this, and the following verſes, ſhewing the ſuperior influence of the *law* upon the *ſoul* to that of the *ſun* upon the *earth,* is very beautiful.

10. צדקו. Hare reads וצדק, undoubtedly right; " The judgments of Jehovah are truth, *and Righteouſneſs* together."

12. There is a play upon the words in this and the preceding verſe, and פן רב *there* ſeems to be oppoſed to עקב רב *here;* though Meibomius would read עד עקב, " even unto the end." See Pſ. cxix. 33.

13. שגיאות ſeems to denote *ſins of infirmity;* נסתרות *wilful ſins* committed ſecretly; and זדים *overt acts* of iniquity. See Poole's Synopſ. Hare probably right in reading שגיאותו, " *his errors.*"

14. איתם. Hare, with others, reads אהי תם; but the Lexicographers, with Houbigant and 5 MSS., read אתם in Niph.; which anſwers better to the following verb, for which Edwards would likewiſe read ונקי; but Jud. xv. 3. may juſtify the text.

PSALM XX.

THE prayers and wiſhes of the prieſts, and people, for David's ſucceſs, the ſubject of this pſalm. Muis, & Crit. ſac. See the preceding title.

V. 2. שם. Hare conſiders it as an interpolation; but ſee Lowth on Iſaiah. Rather with a friend, " *exalt thee.*"

3. מקדש. Houbigant with Syr. מקדשו, " out of *his* ſanctuary."

4. יזכור 14 MSS.

טנחתיך. We ſhould either read with 17 MSS. מנחותיך; or with 23 מנחתך, ſing.

ידשנה.

ידשנה. The beſt ſenſe of this word is that of Vatablus and others, "*redigat in cineres.*" See our Marg. Verſ. unleſs with Hammond we borrow it from the Ar. "*acceptabit.*" perhaps it is written by miſtake for ירצה. See Pſ. li. 18.

6. נדגל. Lorinus and others read according to the ó Vulg. & Æth. נגדל, "*magnificabimur.*"

7. Mudge ſuppoſes theſe to be the words of the *High Prieſt.* Junius more probably to be the words of *David.* Hare ſupplies the defect of the firſt line by reading אני after עתה; but perhaps ידע may have been dropped, from the ſimilitude of the words, before or after ידעתי. "Now know I *aſſuredly.*" See 1 Sam. xx. 3, xxviii. 1.

MSS. xix. with Syr. and Ar. בגבורת.

8. The ſenſe, if not the metre, is defective in the firſt line of this verſe; as therefore many with our verſions ſupply, *confidunt,* ſee Lorinus, may not the word חוסים have been dropped after בסוסים, from their ſimilitude?

נזכיר. Lowth, with others, reads according to ó and Syr. נגביר. But Joſh. xxiii. 7. Iſai. xlviii. 1, ſeem to juſtify the text.

9. This and the preceding verſe are probably a chorus.

10. יעננו. Houbigant, with many others, reads according to ó. Vulg. Syr. & Æth. ועננו. "May Jehovah ſave the King.—*and hear us, &c.!*"

PSALM XXI.

THE ſubject of this pſalm nearly the ſame with that of the foregoing; and in its ſublimeſt ſenſe relates to Chriſt, the Son of David. Some refer it ſolely to Chriſt. See Cocceius, &c.

1. מה probably an interpolation, as Hare and others ſuppoſe, it being found only in the Ch. but ſee Lowth's Prel. Diſſ. on Iſai. Houbigant rejects this with מאד; the laſt improperly. 58 MSS. have יגל for יגיל. The true reading probably יגול. See Prov. xxiii. 24. though it is often found in Hiph.

3. וארשת. This word, being an απαξ λεγομενον, may be written for וישאלת. See v. 5. Houbigant borrows the ſenſe of the text from Samar.

4. Hare's conjecture probable, that the prepoſition ב is dropped before ברכות, or as 7 MSS., with Syr. ברכת, ſing.

5. The laſt words of this verſe are literally true only of the *ſpiritual* David.

נהתה. All the verſions, except the Ch., read ונתתה; which is better, or rather ונחת; ſee the MSS.

7. לעד. "Nam poſuiſti eum *in ſecula* benedicendum." Houb. and Lowth. Perhaps לעם, "For thou ſhalt make him a bleſſing *to the people*," which is truly characteriſtic of the Meſſiah.

10. כתנור. Perhaps better with 3 MSS. בתנור, "Thou ſhalt put them *in a furnace* of fire, &c."

יבעלם. Secker reads with the Syr. יבערם, "*Shall burn them* in his anger;" which the context favors. Gejerus thinks that here is an alluſion to the overthrow of the Sodomites; and the words may be prophetical of the deſtruction of Jeruſalem.

13. שכם. The various ſenſes put upon this word make the preſent text ſuſpicious. Mudge reads כשכם, "*as Shechem*," which became a proverbial expreſſion; See Pſ. lx. and cviii. Secker refers to Syr. which renders the text, "*turpitudinem.*" Hare and others ſuppoſe that חצים has been omitted in the laſt line; See alſo our Bib. Verſ. Durell would read שכים, "Thou ſhalt make them *thorns*," or מושבם, "thou wilt place *their abode* in the cords (or nets), &c." perhaps rather שממה, "Thou ſhalt make them *a deſolation.*" See Jerem. ix. 11. but Cocceius renders the text, "Thou ſhalt make them *a mark.*" i. e. to ſhoot at, which, if the word will bear this ſenſe, agrees better with what follows.

PSALM

PSALM XXII.

אילת. For the different interpretations of this word, ſee Poole's Synopſ. &c. Grotius thinks that ó. read אורת, Της αντιλημψεως. Might it not be originally יללת, "*For a morning lamentation?*" Calovius and others refer this pſalm ſolely to Chriſt.

V. 2, מישעתי. 7 MSS. read with Hare and others משעתי, "being far *from my cry.*" Houbigant, following Symmachus, for רחוק reads רחקו, "The words of my crying *are far* from helping me."

3. דומיה. Houbigant דומית, "quietem das." But a friend, with ſeveral MSS. omits ו in ולא 2d, "Et nocte non eſt ſilentium mihi."

4. A friend renders with ó, "And yet thou dwelleſt in the ſanctuary, O thou praiſe of Iſrael." Or, by an ellipſis of the prepoſition ב, "*among the praiſes* of Iſrael. But ſee Lowth in Merr. 4 MSS. read with ó. Vulg. & Ar. תהילת, ſing. or rather תהלת.

5. MSS. 33. have אבותינו. The uſual reading.

6. MSS. 46. בשו.

8. From this verſe to the 20th, the words are prophetical of Chriſt, and *literally* fulfilled in him. See Matt. xxvii. 39. 11 MSS. רואי, and 23 ילעגו. See 2 Sam. xvii. 15. and Calas. Concord.

10. This verſe was fulfilled in the miraculous birth of Chriſt. See Genebrard, &c. גחי. Several MSS. גוחי; "*Eductor meus.*" Metaphora ab obſtetricibus. Riv. and we have the Verb in this Senſe Job. xxxviii. 8. See Pſ. lxxi. 6. 127. 3.

מבטיחי. 8 MSS. with ó. Vulg. Syr. & Ar. Mudge and others read מבטחי, "*Spes mea.*"

12. See Matt. xxvi. 56. For כי אין, Syr. and Ar. read ואין. One MS. מאין, "*without any* helper."

13. Horned beaſts were amongſt the antients emblematical of power, and may be here deſcriptive of the Jewiſh rulers, and the Roman governor, who conſpired againſt Jeſus. See Poole's Synopſ.

14. אריה. One MS. reads with all the verſions כאריה; 22 MSS. טורף; and 20 ושואג. See the Verſ.

17. ó. Vulg. Ar. & Æth. read with Hare רבים after כלבים, "for *many* dogs, &c."

כארי. 4 MSS. read כארו, and one MS. reads כרו, which is a ſtrong proof of the utility of the collations, as it reſtores an eminent prediction of the ſingular death of Chriſt, which the Jews pretend that the Chriſtians have forged; notwithſtanding ó. Syr. Vulg. Ar. & Æth. read ſo. See Kennicott's firſt diſſert. and Poole.

18. אספר. ó Vulg. Ar. and Æth. read ספרו, "*they numbered* all my bones." as it was cuſtomary, ſay Le Clerc and others, to expoſe the body in crucifixion quite naked. See alſo John xix. 31—33. A friend reads with ó. ויראו. See our Bib. Verſ.

19. Theſe words were ſo literally fulfilled in Chriſt, that infidelity, one would think, could not withſtand their force. ó. Vulg. and one Ed. read חלקו, which is more proper.

20. אילותי. Notwithſtanding the great authority of Lowth and Secker; Mudge and others, reading אלהי, are probably right; "*O my God*, haſte thee to help me."

21. יחידתי. From comparing Pſ. cxliii. 3. is it not probable that we ſhould read here and Pſ. xxxv. 17. חיתי, "*My Life* from the power of the dog?" A friend thinks it might be יחדך, "*Thy only begotten*;" See ó.

מידן. 3 MSS. read with ó. Vulg. Syr. Ar. & Æth. ומיד.

22. רמים. Durell renders it, "from the horns *of the mighty ones*." referring to Job. xxi. 22. and obſerving that horns are figuratively attributed to *men*. Pſ. lxxv. 10. &c. But 8 MSS. read with Houb. and ó. Vulg. Ar. & Æth. ראמים, which ſeems to be right; See Numb. xxiii. 22, &c. Though in Job. xxxix. 9. it is written רים, and whatever beaſt this

was,

was, it was probably ſo called from its height. Bootius ſuppoſes it to be the *Urus*, or wild bull. Bochart underſtands it of the *Oryx*, a ſpecies of the wild goat, which abounded in Judea. The Biſhop of Norwich ſuppoſes it to be of the *deer* kind. See Calmet alſo. That it is not a *one horned* beaſt may be inferred from Deut. xxxiii. 17., and this verſe.

" *And thou wilt hear me.*" ו at the beginning of the ſentence affecting the verb. Lowth.

24. Is not the metre better diveded thus,

&c. יראי
&c. כל
? &c. וגורו

25. And again, &c. כי לא
&c. ולא
? &c. ובשוען

Some would read the affix in the firſt perſ. " Neither hath he hid his face from *me*; and when *I* cried unto him, he heard me." Suppoſing the Meſſiah to ſpeak. See Heb. v. 7.

26. יראיו. Houbigant reads יראיך, " before them *that fear thee*"; more agreeably to the context.

27. לבבכם. One MS. reads with all the verſions and Houb. לבבם " *their heart.*" Some read with ó. & Vulg. עניים, " *pauperes.*"

28. לפניך. One MS. reads with ó. Syr. Vulg. Ar. & Æth. לפניו, " *before him*"; which is better.

29. Hare reads והוא. Lowth inſerts הוא after ומושל, that one of them is right appears from ó. Syr. Vulg. & Æth. 142 MSS read ומשל. See ó. Vulg. & Syr.

30. דשני ארץ. Houb. concludes that Syr. read כפני, " *famelici,*" which he is inclined to follow. " I muſt own, I am wholly at a loſs to explain this to my own ſatisfaction without admitting the rendering of theſe words given by Mr. Fenwick, " all that are *fattened*"; i. e. ſuſtained and fed with or from the Earth; i. e. all mortals, parallel and ſynonymous with *all that go down to the duſt* in the other part of the verſe,"

Lowth. Would it be too bold a conjecture to read עבדו for אכלו, and ראשני for דשני, " all *the chiefs* of the earth *ſhall ſerve* and worſhip;" theſe two verbs being often joined together; but if we retain אכלו, it muſt refer to the peace offerings; and *the chiefs* of the earth may be oppoſed to thoſe *that go down to the duſt* to ſhew that rich and poor ſhall become the ſubjects of Chriſt's kingdom. See Pſ. lxxii. 10, 11.

ונפשו לא חיה. Lowth and others, reading with ó. Vulg. Syr. & Ar.; and connecting theſe words with the following verſe, give them a *poſitive* ſenſe. Hare and others, joining them to the preceding words, give them a *negative* meaning. Following then Dr. Kennicott's diviſion of the metre in the three laſt verſes, and reading with 34 MSS. ליהוה for לאדני, and with all the verſions, except the Syr, Randolph and others יבוא for יבאו, I ſubmit the following reading to the conſideration of the learned;

ונפש לא היה זרע זרים יעבדנו
יספר ליהוה לדור יבוא:

" *And the Soul* not living, the ſeed *of ſtrangers*, ſhall ſerve him—It ſhall be counted *unto Jehovah* for a generation *to come.*" referring, as Randolph obſerves, to the calling of the Gentiles. Others following the reading of ó., which is countenanced by MSS., ונפשי לו חיתה, " *but my Soul* liveth unto him," underſtand it of the Reſurrection of Chriſt. But ſee Houb.

32. נולד; ſome give this participle the future ſenſe, " populo, *qui naſcetur*," underſtanding it of the Gentiles. Others the paſt, " populo, *qui natus eſt*;" See Poole's Syn. following then the latter, the words may be thus rendered, " And they, i. e. *the Heathens*, ſhall declare his righteouſneſs to the people, *which is born*; for he, i. e. Jehovah, *hath done it.*" See Iſai. xliv. 23. where עשה is ſo uſed: and they may relate to the final converſion of the Jews, *the people of God*, through the ſalvation of the Gentiles. See Rom. xi. 11, 31.

PSALM

PSALM XXIII.

QUID concipi poteſt ſuavius & venuſtius quam illa Dei Paſtoris Effigies.? Lowth.

V. 2. מנוחת ſeveral MSS. מנוחות, plur.; but ó. Vulg. Ch. Ar. and Æth. have the ſing. and the true reading is probably מנוחה. See 1 Chron. xxviii. 2.

3. Syr. read וינחני, "*and leadeth me.*"

4. ינחמני. 47 MSS. ינחמוני, which all the verſions and the conſtruction juſtify.

5. MSS. 40. צוררי.

6. ושבתי. Meibomius probably right in reading וישבתי. See Poole alſo.

PSALM XXIV.

IT is generally agreed, that this pſalm refers to the tranſaction recorded, 2 Sam. vi. Rivet. Lowth, &c. but ſee ver. 7. Habet etiam hæc Ode forma dramatici Carminis. Prælect. 27.

וטלואה 13 MSS. read ומלאה, as it is written elſewhere.

3. The ſingers on each ſide of the ark might ſeverally aſk theſe queſtions; ſee Lowth's Prælect. 27. But Delany &c. ſuppoſe the king to ſpeak theſe words, when he was at the foot of the mount.

4. לשוא is here oppoſed to ליהוה, and might be perhaps better rendered, "*to vain idols;*" ſee Jerem. xviii. 15. There ſeems to be a play upon the words in this, and the following, verſe.

6. Hare, Lowth, &c. agree, that this verſe is corrupted, and the following reading may be admitted on the authority of 6. and MSS.

זה דור דורשיו

מבקשי פני אל יעקב :

" This is the generation of them *that ſeek him*;——of thoſe that ſeek the face *of the God* of Jacob." or with Syr. " thy face, *O God*, &c."

7. The Sublimity of the dialogue in this and the following verſes is not equalled in any other author. See Lowth. " Dicuntur Portæ *attollere capita*, quum ita ædificantur, ut ſurſum verſus eleventur. Tales ang. *Portcullis* vocamus, quæ uſurpantur in locis munitis, qualis erat Sion. Et Portæ Sionis, ſeu templi, *æternæ* dicantur, quod illic Arca eſſet perpetuo habitatura; h. e. uſque ad deſtructionem templi. Sed de *Chriſto* magis quam de arca, Chriſti figura, accipienda ſunt:" Muis, &c.

8. It is much more emphatical to ſupply הוא with ſeveral MSS. as in v. 10., " who is *he*, this king, &c. ?"

9. MSS. 5., with Houb. and all the verſions for ושאו read והנשאו, as in v. 7. ויבוא 14 MSS.

PSALM XXV.

THE moſt probable deſign of the alphabetical pſalms, which are *ſeven* in number, was for the more eaſy learning and retaining them; and for preſerving the Hebrew Metre. See the Preface.

V. 1. Hare's correction of this verſe is approved by Lowth and others; but from comparing Hare's, and the metre of the collations, I am inclined to think, that we ſhould omit יהוה with one MS., reading the verſe in one line, אליך נפשי אשא אלהי, " O my God, unto thee do I lift up my ſoul." or omit אלהי, " Unto thee, O Jehovah, do I lift up my ſoul."

2. MSS. 7, with Ar. & Hare, read ואל in the ſecond place. איבי. 48 MSS.

3. One

3. One MS. with the Alex. Verſ. reads כל before הבוגדים, " let *all* them be aſhamed." Several MSS. in both places יבושו.

4. ó. Vulg. Syr. Ar. & Æth. with 2 MSS. read וארחותיך " *and* teach me thy paths."

5. & 6. אותך. Kennicott's method of reſtoring the alphabetical letter by reading with 3 MSS. ואתך, and the deficient Hemiſtich, ſeems preferable to Hare's, though this agrees with Meibomius and is followed by others. זכור 40 MSS. ſee v. 7. alſo.

7. Mr. Bradley brings the ſecond line, according to the diviſion of the collat., into the vacant ſpace of v. 6.

8. Hare for the ſake of the metre joins על כן to the end of the firſt Hemeſtich; but הוה may perhaps have been omitted through the ſameneſs of the letters in the preceding word,

טוב וישר יהוה הוה

" Jehovah *is* good and upright."

9. Cocceius reads במשפתו, " in *his* judgment."

10. לנוצרי 14 MSS.

11. Mudge and others ſupply שמע קולי after יהוה. Meibomius חנני; and we ought either to read with Syr. סלח *pardon*; or according to ó. & Vulg. conſider the ו as wholly converſive, " *thou wilt pardon.*

12. The verbs in this verſe afford a beautiful paronomaſia.

14. להודיעם. " *ut doceat eos.*" Ch. ſo alſo Mudge and others. Secker from Noldius ſuppoſes that ל with the infin. bears the ſignification of the future, but perhaps this word is written by miſtake for יודיעם, " and *he will make them to know* his covenant." See Syr. & Ar.

17. הרחיבו. Meibomius & others probably right in reading הרחיב, in the imperat. Hiph. and joining ו to the following word, which 2 MSS. juſtify, and the ו is detached from the Verb in the collat. " *Enlarge* the ſtraits of my heart, *and* bring &c." but Houbigant reads הרבבו, " *multiplicatæ ſunt.*"

18. That this verſe ſhould begin with the letter ק is very certain; Meibomius for ראה reads קצה " *fini,*" Hare and others קרב, " *draw*

near to my affliction," but Mudge ſays he reads thus for want of ſomething better; Houbigant has קצר, "pone modum; a friend propoſes בעניי קרא, "invocans ſum in anguſtiis meis." but does not קח anſwer ſtill better to ושא? for ראה, I would therefore read קח נא "*Take away, I pray thee,* mine affliction, &c."

20. The true reading ſeems to be שטר הנפשי, or rather שטור.

21. The defect in the laſt line of this verſe requires that we ſhould ſupply with ó Æth. & Ar. יהוה, or עדני; ſee Hare and others.

22. The laſt period probably added by another hand, as Hare and others think; and one MS. omits it.

PSALM XXVI.

IT is generally agreed, that this pſalm was compoſed on account of ſome injurious charge brought againſt David by ſome of Saul's courtiers. See Poole's Synops.

1. To ſupply the manifeſt defect in the 1ſt line of this verſe, Hare repeats the verb, "judge me, O Jehovah, *judge me,*" but אלהי rather ſeems to have been dropped, "judge me O Jehovah, *my God.*" or כצדקך "judge me *according to thy righteouſneſs,* O Jehovah." See Pſ. xxxv. 24. Edwards and Green reduce the three lines into two. 10 MSS. בתומי בטחתי. It is better to read with ó Vulg. and others בוטח, as in pſ. xxvii. 3. "and *truſting* in Jehovah, &c."

2. The true reading ſeems to be צרוף חכלויתי.

4. מתי ישוא. "Cum *Idololatris.*" Mariana. So it ſeems to ſignify, Job. xxii. 14. and the word עולם, or as I would rather read עלום, ſeems to anſwer to נעלמים here, being both deſcriptive of the *ſecret* manner in which they worſhipped idols; ſee Deut. xxvii. 16. As therefore we may render the paſſage in Job, "Haſt thou marked the *ſecret* way, which Idolaters have trodden?" theſe words may be alſo rendered, "and with *the ſecret ones,* I will not go."

"I will

6. ואסבבה. 55 MSS. read ואסובבה, more regularly.

" *I will waſh my hands in innocency.*" Alludit ad externum illum ablutionis ritum apud Hebræos uſitatum. vid. Deut. xxi. 6. Grot. See pſ. lxxiii. 13.

7. תודה. Houbigant reads תודך, " the voice *of thy praiſe.*" But a friend reads with ſeveral MSS. לשמיע, " *that I might make known,* and declare all thy marvellous works with the voice of praiſe."

8. The laſt part of this verſe might be better rendered, " and the place *of the habitation of thy glory.*" alluding to the Shechinah.

9. תאסף. Tho' 16 MSS. read תאסיף, is it not better to give this verb the paſſive ſignification, " My ſoul *ſhall not be united* with ſinners ?"

10. אשר might be rendered, " *For* miſchief, &c." See 1 Sam. xv. 15.

11. The metre in the laſt Hemiſtich ſeems to be defective; may not אלי then have been omitted through its ſimilitude to the laſt word in the former, " *O my God* deliver me, and be gracious unto me?" בתומי 7 MSS.

12, במישור. Hammond renders it, " *in a plain place,*" underſtanding by it the coûrt, where the altar ſtood. Might we read במקדש, " My foot ſtandeth *in the ſanctuary* ?" רגל is always feminine in the ſing.

PSALM XXVII.

IT is not altogether improbable that this pſalm might be written on David's victory over Goliah; compare v. 2, 10, 12.

V. 2. This verſe may refer to 1 Sam. xvii. 44.

בקרוב 16 MSS. & 5 לאכול.

3. בזאת. *i. e.* " *in hoc bello.*" Gejerus. A friend refers this pronoun to what follows, " *in this thing* I will be confident," viz. one thing, &c.

4. אותה. 25 MSS. more properly אתה " *this very thing* will I ſeek after. See pſ. xc. 17.

5. בסכה. Houb. with one MS. and all the verſions, except Ar., בסכו, "in *his* tabernacle." or rather בסוכו.

6. תרועה. Hare and others would read תודה, "ſacrifices *of praiſe*." But why not, "ſacrifices *of triumph?*" which ſenſe the word in the text may admit of.

7. וחנני 7 MSS. & 10 Marg. with ó. Syr. Vulg. & Æth. read חנני, "*have mercy upon me.*"

8. בקשו פני. Reading בקוש פניו, the words might bear this ſenſe, "Go, my heart ſaid, *ſeek his face*—thy face Jehovah, &c." לך is made the imperat. of ילך; But ſee Lowth. Durell reads with Vulg. Syr. & Ar. בקשוך "my face *will ſeek thee.*" A friend by reading בבקשו, and with one MS. פניך, gives this ſenſe, "my heart ſaid to thee, *while it was ſeeking thy face*, thy face, &c."

10. כי might be rendered *although*, and ו, *yet*; "*although* my father and my mother ſhould forſake me, *yet* Jehovah would receive me." And of this he might have ſome miſtruſt in conſequence of his brother's behaviour towards him, 1 Sam. xvii. 38. But as the metre, if not the ſenſe is defective, and this verb governs אל, perhaps אליו may have been dropped, "yet Jehovah will take me *to himſelf.*"

11. שוררי 77 MSS. See alſo Pſ. v. 9.

12. 13. לולא. As Secker obſerves, 6. Vulg. Ar. & Æth. read לן. Vatablus, with many others, ſuppoſes that ſome verb is underſtood; ſee Poole's Synops. and our verſions. Houb. followed by Lowth, reads לאל, "*in Deum* credidi;" Durell obſerving that the particle לולא is not known in Hebrew, propoſes לוא, "*Oh that I might believe to ſee—!* But may not the word be written for אלי, "and violence breatheth out *upon me.*" See Hab. ii. 3; alluding to 1 Sam. xvii. 45, or to *Doeg?* Some propoſe this reading, ויפיחו חמס עלי והאמנתי, "*and they breath out* violence *againſt me*;—but I will truſt, &c."

14. וקוה &c. probably an interpolation, as Hare and others think; but Kennicott's metre ſeems to be right.

PSALM

PSALM XXVIII.

MUDGE ſuppoſes this pſalm to have been written by David for a victory over ſome foreign enemy. Mariana thinks it refers to the conſpiracy mentioned 2 Sam. xx.; perhaps rather to that of Abſalom and Ahitophel, 2 Sam. xvii.

V. 2. Kennicott's metre probably the trueſt.

דביר. "*Oraculum* erat Sanctum Sanctorum, ubi deus reſponſa dabat." Piſc. &c.

3. פועלי 8 MSS. and 4 דוברי, more regular. There is a beautiful paronomaſia in the laſt part of this verſe.

5. From comparing this verſe with Iſai. v. 12. it may be ſuſpected, that לא יביטו has been dropped after ידיו, and that the verſe ſhould be divided thus,

כי &c.
ואל———לא יביטו
יהרסם &c. :

"Becauſe they underſtood not the work of Jehovah;—*neither regarded* the operation of his hands;—he ſhall, &c." ó. Vulg. Syr. Ar. & Æth. have the plur. & 19 MSS. read פעלות, and 2 פעולות; but the true reading ſeems to be פועלות.

There is a beautiful paronomaſia between יבנם and יבינו.

7. יעלז לבי ומשירי. Lowth thinks that ó. Syr. & Vulg. read בשרי ומלבי יעלז, "*My fleſh* ſhall rejoice, *and with my heart* will I praiſe him." which he prefers. Houb. &c. would read ובשירי; but מ has ſo often the ſignification of *in*, or *with*, that this alteration ſeems unneceſſary.

עוזי 7 MSS.

8. לעמו. 6 MSS. and another at firſt with ó Syr. Vulg. Ar. and Æth. read לעבו; which is approved by Houb. &c. " Jehovah is the ſtrength *of his people.*" See Kennic. gen. Diſſ. Cod. 39. and Pſ. xxviii. 8.

עז 16 MSS. and 3 omit ישועות: which is neither requiſite to the ſenſe or metre; " *and he is the ſtrength of his anointed.*"

PSALM XXIX.

GROTIUS conjectures with great probability, that this pſalm was compoſed on the victory of David over the Syrians, mentioned 2 Sam. viii. 5; when the divine interpoſition might diſtinguiſh itſelf by a violent thunder ſtorm. It abounds in beautiful anaphoras.

V. 1. בני אלים. Houb. &c. according to Syr. " *filios Arietum,*" but this ſenſe is not favored by the two parallel places. pſ. xcvi. 7. 1 Chron. xvi. 28. Others, " *filii potentium*", i. e. principes, ſive magnates; or according to ó Vulg. Ar. & Æth. " *filii Dei,*" as diſtinguiſhing the people of Iſrael from the Heathen world; ſee Gen. vi. 2. but then it ſhould be written אלהים. Would not אדם correſpond better with the two parallel places. " *O ye ſons of men*" ? See pſ. xxxvi. 7.

ועז 34 MSS.

2. בהדרת קדש. Our marginal verſion ſeems to have read בהדר הקדש. Houb. with Syr. and Vulg. בחדרת, " *in atrio,*" or בחדר הקדש, " *in the chamber of holineſs,* or *the holy chamber.*" i. e. Sanctum Sanctorum; but ó. read קדשו in *his* holy court."

3. Green reduces the three lines in this verſe into two. Hare ſupplies קול before אל in the ſecond line. Houb. with one MS. repeats הרעים. A friend reads with him, but omits יהוה with one MS. Perhaps we ſhould read בקולו after הכבוד, " the glorious God thundereth *with his voice.*" See Job. xxxvii. 5.

4. The

4. The ſenſe, with the metre, ſeems to require another word in both theſe Hemiſtichs: the Ch. read שמע in pyh. but perhaps הוה was dropped in both places from its ſimilitude to יהוה preceding. See Green's verſion.

בכוח two valuable MSS.; and although this word is written with the ו only in Dan. xi. 6. this ſeems to be the right reading.

5. The cedars of Lebanon may be underſtood both literally, and figuratively; as the lightning might not only ſhiver *the trees*, but deſtroy the *Syrian Chiefs*. See Poole. A friend would omit the ſecond יהוה with one MS., and it ſeems redundant on account of the metre.

6. וירקידם. Perhaps better וירקיד, "*and he made Lebanon to ſkip* like a calf—and Sirion like a young unicorn." Whatever beaſt ראם may denote, it ſeems to be ſo called from its *height*. See pſ. xxii. 22.

7. להבות. ב ſupplendum, "*flammis ignis*." i. e. per flammantia fulgura diſſipat arbores & alia. Gejer. &c. See alſo Iſai. lxvi. 15. but the pſalmiſt might only deſcribe the ſucceſſive flaſhes of lightning.

9. יחולל אילות, "*dolore afficit quercus*." Lowth, &c. for, as Secker obſerves, though אילות be found no where elſe in the plur.; yet as there is אלה, there might be אלות and אילות. As the ſecond line in the Collat. is evidently too ſhort, I would ſupply עצי before יערות, "the voice of Jehovah *maketh the oaks to ſhake*.—And he maketh bare *the trees* of the woods." and as Mr. Bradley obſerves, the root of the verb in the foregoing verſe, and this, is the ſame; but he would render this, "*cauſeth to ſhake violently*."

כלו אמר. Hare and others would read קלו or קולו, "*his voice* proclaimeth." Houb. &c. with one MS. כל יאמר, "*every one ſhall proclaim*." Merrick כל לו אמר. But as 21 MSS. have אומר, it might be כל אומר, "*let every man be ſpeaking* &c. Hare with all the verſions reads כבודו, "*his glory*." ויחשוף 12 MSS.

10. ישב. "*cohibet* diluvium." Ar. "revocavit." Syr. I am therefore inclined to think that the true reading is ישובב, "Jehovah *maketh the flood to retire*, or *reſtraineth*, the flood." i. e. from doing any injury to his own people, at the ſame time that it deſtroyed the enemy.

וישב יהוה. From comparing the Collat. with the Ar. Verſ. it ſtrikes me that we ſhould tranſpoſe theſe words, and read יהוה ישב, and thereby reſtore a moſt beautiful anaphora, which Green in his verſion hath done.

11. עז. 17 MSS.

PSALM XXX.

חנכת הבית. This title bears no relation to the ſubject of the pſalm; may it not then be a corruption for הכנת החיה, "A ſong *of*, or *for*, *the eſtabliſhment of Health?*" See v. 4.

V. 4. MSS. 39 read with Houbigant מירדי, inſtead of מיורדי; ſo Ch. "ne deſcenderem."

5. See pſ. xcvii. 12.

6. רגע. Syr. גערה. "*increpatio*," all the other verſions רגז, "*ira*." But the contraſt is beſt preſerved by the preſent text: See our Bib. Marg. Verſ.

בערב. One MS. reads לערב; anſwering to ולבקר, "Heavineſs may endure *for the evening*, but joy is *for the morning*."

8. להרי. 6. Vulg. & Ar. with Mudge and many others read להדרי, which one MS. ſupports: and for עז I would read אז, placing it at the beginning of the next line. "Jehovah, by thy favor thou didſt eſtabliſh *my Beauty*.—*Then* thou didſt hide thy &c." But 12 MSS. read עז 31 MSS. העמדת without the laſt ה.

9. יהוה ſecond. 60 MSS. read אדני; and two אלהי. One of which ſeems more proper; ſee the former line.

10. I had once conjectured that the reading of the laſt Hemiſtich might be, היורד עפרה אגיד אמתך "when I go down *to the duſt, ſhall I declare* thy truth?

11. A friend renders with ó. Vulg. Ar. & Æth. " Jehovah *hath heard,* &c."

עזר. 42 MSS. עוזר, which is more regular.

13. ó. Vulg. Ar. & Æth. with Hare and others for כבוד read כבודי, " *my glory.*" See pſ. xvi. 9. But a friend remarks that the ſuffix pronoun is placed at the end of the preceding verb, " in order that *thy glory* may be celebrated, and not paſſed over in ſilence." Examples of which he inſtances in Gen. iii. 15. Deut. xix. 6.

MSS. 37. read ידום; and one with ó. Syr. & Vulg. אדום; the former is preferred by a friend.

PSALM XXXI.

MUDGE infers from v. 13., compared with Jerem. xx. 10., that he was the author of this pſalm; but Hare with equal probability ſuppoſes that the prophet borrowed from David; to whom Patrick &c. aſcribe it.

V. 2. ó. Ar. & Æth. add וחלצני, " free me, *and deliver me,* in thy righteouſneſs."

3. From the expreſſions in this, & the following verſe, David may be preſumed to have been the author of this pſalm. See 2 Sam. xxii. All the verſions with 16 MSS. מצודת. See the next verſe.

5. Following Kennicott's metre in this pſalm, as preferable to Hare's, but obſerving that the laſt line of this verſe, and that in the beginning of the next are too ſhort, I would join them together. " For thou art my ſtrength; into thy hands I commend my ſpirit."

מעזי. 64 MSS. with Houb. read מעוזי.

6. פדיתה. 75 MSS. פדית.

אותי. 19 MSS. read more regularly אתי.

7. שנאתי. ó. Vulg. Syr. Ar. & Æth. with Houb. and others read שנאת. " *Thou hateſt*;" but as one MS. hàs שנאת יהוה, perhaps the word

in the text is written contractedly for theſe two words. " *Thou hateſt, O Jehovah*, &c." See gen. differt. ſect. 25, 6. MSS. have השומרים.

8. ידעת. ó. Vulg. Ar. & Æth. ישעת, " *thou haſt ſaved* my ſoul &c." If the text is retained, it might be rendered. " *Thou haſt acknowledged.*"

9. איב 4 MSS.

10. One very ant. MS. omits נפשי ובטני; and from comparing the latter part of v. 11. they ſeem unneceſſary. בטני here ſignifies *body*. See Deut. xxviii. 4. Durell.

11. חיי. One MS. reads ימי. " For *my days* are ſpent in grief, and my years in ſighing." And Job xxxvi. 11. ſtrongly corroborates this reading.

12. מכל. Houb. לכל, better, and reading אימה for מאד, which leaves the ſenſe imperfect, we ſhall have a beautiful climax; " I am become a reproach *unto all* mine enemies—and *a terror* to my neighbours, a dread alſo to mine acquaintance.—They that ſee me in the ſtreets fly from me." רואי 4 MSS. but ſee Hare.

13 אובד 13 MSS.

16. עתות. 47. MSS. read עתתי, and Syr., as Secker obſerves, עתותי *tempora*; which Ainſworth and others underſtand of the various events of his life; but the ſenſe of this word not being very certain, ſee Poole, &c. might we read נתתי, " *I have given myſelf* into thine hand &c.?

אויבי. 45 MSS. have איבי, as it is more uſually written; and 4 ומרודפי more regular.

18. ידמו. ó. Syr. & Vulg. with Lowth read ירדו. Ch. with Houb. read both; but making it the niph. of דמה, with Hare and others, it affords a very good ſenſe, " *let them be cut down* to the grave," or " let them periſh in the grave;" ſee pſ. xlix. 13, 21. יבושו. 15 MSS. See the former Hemiſtich.

19. הדוברות 8 MSS. Ch. read עתקות; ſee alſo our Bib. Verſ.

21. בסוכה 13 MSS.; but Syr. & Vulg. read בסוכך " in *thy* tabernacle." which ſeems right; ſee pſ. lxi. 5. where we have בסתר כנפיך inſtead of בסתר פניך, " in the covert *of thy wings*;" alluding to the Cherubim covering the ark.

22. מצור

22. בעיר מצור, may be well applied to David, and may refer, as Muis and others think, to 1 Sam. xxiii. 7. Mr. Bradley queries whether it might not be, ביער מצור, "*in a wood from the enemy*," or, *from diſtreſs*," referring to v. 26. of the ſame chapter?

23. נגרותי. The better reading ſeems to be נגרשתי, "*I am caſt out* from thy ſight." See Jon. ii. 4.

24. Kennicott's metre being here defective in the ſecond line, it may be properly rectified by reading with Ch. מרע after נצר, "Jehovah preſerveth the faithful *from evil*."

על יתר. By reading יתר על, there is no neceſſity for ſupplying עון after על with Hare; "but he will repay *abundantly* the proud doer." See Vulg, &c. עושה 7 MSS.

25. All the ant. Verſ. with Mudge, &c. give ויאמץ a paſſive ſignification, "and let your heart *be ſtrengthened*."

PSALM XXXII.

PSALMUS eruditione plenus. Vatablus. Therefore properly ſtiled משכיל. See v. 8, and our marginal verſion, with Pſ. xlvii. 8.

V. 1. נשוי. Houb. derives it from נשה obliviſci, "bleſſed is the man, whoſe ſin *is forgotten*." But one MS. reads נשוא, which all the verſ. authorize, and Buxtorf himſelf admits; ſee alſo v. 5. A friend propoſes אשר after אשרי. See Pſ. i. 1.

2. ברוחו. ó. & Ar. בפיהו, "and *in whoſe mouth* there is no guile." יחשוב 9 MSS. The metre is very irregular; unleſs we might add לו עון to the beginning of the ſecond line; but ſee Hare.

3. A friend tranſpoſes כי with the Ar. "I kept ſilence, *becauſe* my bones were conſumed by my roaring all the day long." כלו 11 MSS. See Prov. v. 11.

4. בחרבוני. Houb. לחרבוני; but 96 MSS. read בחרבני. For the ſenſe ſee Pſ. xxii. 15.

5. עלי. Hare's note on this word according to ó. Vulg. & Æth. ſeems to be right, and there ſeems to be a miſtake in Secker's remark; but ſtill is it not written for כל? and admitting Green's reading in the following line, which is very probable, the whole might ſtand thus, " I acknowledged my ſin unto thee, and mine iniquity did I not hide—I ſaid I will confeſs *all* my trangreſſions unto Jehovah—And thou forgaveſt *mine iniquity and my ſin*."

6. לעת מצא, " tempore inveniendi," ſc. Deum. vid. Eſai. lv. 6. Grotius, &c. " *Quo tempore obvenerit*," nempe inundatio calamitatum; Junius. A friend reads מצאך, " in the time when *thou* mayeſt be found." But from comparing Pſ. cxviii. 5. with this verſe, it ſeems probable that we ſhould read מצר, " in the time *of diſtreſs*." But 59 MSS. have מצוא.

7. רני. Muis juſtly calls *cantionibus liberare*, a harſh expreſſion; and Houb. concludes that this word was borrowed from the preceding; but I rather think that it was written by miſtake for לי, and that אתה has been dropped, as Hare conjectures, the whole therefore might ſtand thus,

אתה סתר לי מצר תצרני
אתה פלט לי תסובבני :

" Thou, who art a covert to me, ſhalt keep me from diſtreſs—*Thou*, who art *my* deliverer, ſhalt compaſs me about."

Houbigant's reading of the laſt Hemiſtich gives this ſenſe, " et liberabis me *a circumdantibus me*."

8. איעצה. Hammond thinks that ó. Vulg. Ar. & Æth. read איעזה. Houb. &c. read אעיצה, or אעצה; " *I will keep* mine eye." See Prov. xvi. 30.

9. תהיו. 2 MSS. read תהי in the ſing. which the context requires, " *Be not thou* as the horſe."

לבלום. Perhaps better נבלם, " whoſe mouth *is held* with bit and bridle." But ſee ó. & Vulg. קרוב. 31 MSS. קרב; which the grammatical conſtruction requires; unleſs we read with Hare, &c. יקרוב; and we ſhould probably read ובל for בל, which may be rendered, " leſt he fall upon

upon thee," or with Mudge, &c. " elſe he will not come near thee." Houb. reads בל בלמו בל קרבו, ſuppoſing עדיו to be plural, but it is probably ſing. Ezek. xvi. 6.

11. Hare, &c. agree that this verſe belongs to the next pſalm; ſee Lowth in Merr.

PSALM XXXIII.

ó. Syr. & Vulg. aſcribe this pſalm to David; but whoever was the author of it, it might be compoſed for one of thoſe *three* ſolemn feaſts, when all the *males* were to appear before the Lord, as a teſtimony of their confidence in the divine protection.

V. 2. עשור. ó. δεκαχόρδῳ, with all the other verſ. " upon the *ten ſtringed harp*," or, *viol*." See Pſ. cxliv. 9. Genebrard, &c. But Muis, &c. ſuppoſe an ellipſis of ו, " in habel *et* decachordo." Nam diverſa hæc eſſe inſtrumenta patet, ex Pſ. xcii. 4.

4. מעשהו. All the verſions read מעשיהו, " and all *his works* are in truth."

7. כנד. Grotius, Lowth, &c. read according to the ant. verſions כנאד, or as Houb. כבנאד, " *velut in utre*." But Hare defends the preſent text; and why may it not be applicable to the waters of the ſea being collected together at the creation into one great body? See Gen. i. 10.

8. כל הארץ may be conſidered as in regim. " *all the men of the earth*; otherwiſe the noun muſt be taken in a collective ſenſe to agree with the maſc. verb plur. יושבי 16 MSS.

9. One MS. ויעמוד.

10. This verſe may relate to ſome hoſtile deſign of the neighbouring nations at one of thoſe feaſts abovementioned, which the ſignal interpoſition of Jehovah diſconcerted. See v. 12. הפר 3 MSS. and 3 MSS. inſert a verſe, which is found, Prov. xix. 21.

11. לדר ודר. A great number of MSS. לדור ודור which is more uſual; and 12 תעמוד.

13, 14. "Tetracolon eſt 13, 14, & peculiare eſt artificium in ſententiarum diſtributione. vid. Pſ. cxiii. 5, 6." Lowth.

Syr. & Ar. with 12 MSS. וראה; & 15 יושבי.

היער. 48 MSS. have היוצר. See ó. alſo, and Secker.

17. If David was the author of this pſalm, theſe words may refer to his victory over the Syrians, 2 Sam. x. 18; where it is ſaid he ſlew 40,000 horſemen.

18. למיחלים. Vulg. read ולמיחלים, "*And* upon, &c." One MS. ſupplies the two verſes after this, which are found in Pſ. cxlvii. 12, 13; but the inſertion of them here would diſturb the connection.

PSALM XXXIV.

THIS is the ſecond alphabetical pſalm, and is generally ſuppoſed to relate to Achiſh king of Gath, who is here called *Abimelech*, "quod videtur fuiſſe cognomen omnium regum Philiſtæorum." Muis, &c. unleſs אבימלך is here written for אחימלך and the word ואכיש has been dropped, *before Ahimelech and Achiſh*; which the ſtory in 1 Sam. xxi. gives ſome countenance to, and the word מגורותי in the 5th verſe, which might be rendered "*my ſojournings*." i. e. to Nob firſt, and then to Gath.

5. מגורותי. ó. των παροικιων μου, "out of all *my ſojournings*." See above, and Lorinus, but 56 MSS. have מגורתי.

6. This verſe according to the alphabetical order is only the fifth. Mr. Bradley reads with ó. Vulg. Syr. & Ar. פניכם "look unto him, and ye ſhall be enlightened—*and your faces* ſhall not be aſhamed." There is a verſe wanting, beginning with the letter ו, which may be ſupplied

plied from the redundant verſe at the end of the pſalm thus by a metatheſis,

: &c.——הביטו

&c.——פודה

&c.——ולא

: &c.—ופניהם

" Look unto him, and ye ſhall be enlightened—*Jehovah redeemeth the ſoul of his ſervants—and they that truſt in him ſhall not be deſtitute*—neither ſhall their faces be aſhamed." But ſee Hare, and Houb.

7. זה עני may be ſpoken of David himſelf. See Merrick.

10. קדושיו 30 MSS.

11. כפירים ó. Syr. Ar. & Æth. probably read כבידים, *divites*; Houb. with one MS. perhaps כבירים, *potentes*; but the text is equally proper. ודורשי 7 MSS.

כל טוב. Theſe words Hare and others juſtly think to be redundant, " but they, that ſeek Jehovah, ſhall not be deſtitute."

13. אהב. One MS. with Syr. & Ar. reads ואהב; & ó. Syr. Vulg: Ar. & Æth. with Hare טובים for טוב, " *and loveth* to ſee *good days*." See 1 Pet. iii. 10; or as ó. Syr. Vulg. Ar. & Æth. read החופין, perhaps we ſhould read ואוהב, 13 MSS. having אוהב.

14. The context, as well as the authority of the Apoſtle, ſeems to juſtify לשנו, and ושפתיו, inſtead of לשנך, and ושפתיך, and we may render the verbs in the third perſ. " Let him keep, or he keepeth *his tongue* from evil, *and his lips*, &c." Though 36 MSS. and the verſ. read נצור; and the following verb is in the imperat.

15. See the former verſe.

17. בעושי 19 MSS.

18. The difficulty, which Mudge and Green have with reſpect to the connection, is removed by reading with all the verſions, Houb. &c. צדיקים after צעקו, " *The righteous*, &c."

20, 21. For theſe two verſes conſidered as a prediction of the Meſſiah fulfilled in *Jeſus*, ſee Kennicott's gen. Diſſert. Sect. 65.

21. There being an hiatus in the firſt Hemiſtich of this verſe in the Collat., and the Vulg. and Ar. reading *dominus*, יהוה, which one MS. ſupplies, has been probably dropped after שמר, "*Jehovah* keepeth all his bones."

22. רשע. Kennicott has aſſigned many reaſons for reading רשעים, ſee Sect. 65, but with the greateſt deference to this learned perſon the ſame reaſons, which he has given for confining צדיק to the *Meſſiah*, may juſtify the limitation of רשע to *Judas Iſcariot*, who is propheſied of in two other pſalms, and will ſtrengthen the appropriation of the former title to Jeſus; the premature death of Judas alſo, as well as the deſtruction the Jewiſh nation, will be foretold. ושונאי 6 MSS.

23. Lowth and others conclude that this verſe is the addition of ſome later hand; but ſee verſe 6.

PSALM XXXV.

THIS pſalm, though in ſome meaſure applicable to David, the author of it, is more ſtrictly ſo to Jeſus. See John xv. 25.

V. 1. Hare for the ſake of the metre in the ſecond Hemiſtich inſerts יהוה after לחם; but I ſhould prefer אלהים, which might be eaſily dropped from its ſimilitude to the word preceding, and thoſe that follow; "Contend, O Jehovah, with them, that contend with me—Fight, *O God*, with them that fight with me."

2. צנה. Houb. renders it *ſpiculum*. See Joſh. xxiii. 13, &c. Lowth, Gejer. &c. read לעזרתי, which is more uſual.

3. וסגר. 56 MSS. read וסגור, which may perhaps ſtrengthen the ſuppoſition of Grotius and others, that it ſignifies a warlike inſtrument called the *Sagaris* among the Perſians; but Houb. renders it, "*et celeriter occurre.*" A ſenſe not found elſewhere.

רודפי 6 MSS., and 10 אמור.

4. יבושו 5 MSS. יסוגו 8, and 3 חושבי.

5. כמץ.

5 כמן. 63 MSS. read more regularly כמון.

דחה. All the verſions, except Ch., read דחם, " and let the angel of Jehovah *perſecute them.*" See v. 6.

6. וחלקלקת. 79 MSS. have וחלקלקות; ſee Jerem. xxiii. 12.

7. Hare, &c. have reſtored the true reading, by tranſpoſing שחת and רשתם, " for they *have hid their net* for me without a cauſe,—without a cauſe *have they digged a pit* for my ſoul." See v. 8, and Matt. vii. 6.

8. שואה " *procella cum fragore erumpens.* Schultens in Prov. i. 27." Lowth. Mudge and Hare give שואה, the ſenſe of שחת which ſeems to be unprecedented; but if for בשואה in the 3d line, we might read שחת חפר, which the ſenſe and metre ſeem to require, the whole might be thus rendered, " Deſtruction ſhall come upon him, which he is not aware of—and the net which he hath hid ſhall catch himſelf—*The pit, which he hath dug*, he ſhall fall into." חפרmight be dropt from its ſimilitude to יפל.

9. ונפשי ſhould be rendered with ó. Vulg. & Syr. " *But* my ſoul, &c.

10. The perſonification here is very beautiful.

ועני. 10 MSS. with Vulg. and Hare read עני and 7 מגוזלו.

11. It ſeems probable that עלי has been dropped before עדי, through their ſimilitude, " falſe witneſſes did riſe up *againſt me.*" See Pſ. iii. 2. For the application of theſe words to Jeſus, ſee Matt. xxvi. 60.

12. שכול. Houb. &c. read with Syr. שכלו. Durell ſuppoſing it a compound word of ש & כול renders it, " *in order to take away my life.*" See Eccleſ. ii. 24.; but as Hare obſerves, mendum latere ſuſpicor. A friend ſupplies from Ch. יבקשו, " *They ſeek* deſtruction to my life;" the verb בעה being frequently uſed by Ch. as the correſponding verb to בקש. See Pſ. xxvii. 4, &c. and the metre ſeems to require another word. שכל 8 MSS.

13. לבושי. Houb. reads לבשתי, with all the verſ.; perhaps לובשי, the part. Ben., might have been the word.

על. 11 MSS. read אל; which removes the neceſſity of the emendation propoſed by Hare, &c.

14. קדר, "*atratus*;" from comparing this verſe with Jerem. viii. 21. it is probable that *black* was the colour uſed by the Jews in their deepeſt mourning.

15. בצלעי. "In claudicatione mea." Muis, &c. referring to Jerem. xx. 10. ó. Vulg. Ar, & Æth. render it κατ εμε, reading perhaps עלי. Houb. from Jerom. בעלצי. But Ch. & Syr. ſeem to have read בצרתי, "*in tribulatione mea.*"

נכים. Le Clerc's reaſons for retaining this word, as according with the former, not very ſatisfactory; ſee Hare; for what connection has it with ולא ידעתי? but if we might with a ſmall addition read נכרים, and with one valuable MS. omit נאספו, which is neither neceſſary to ſenſe or metre, the whole might be rendered thus, "but *in my trouble ſtrangers and thoſe whom I knew not*, rejoiced and were gathered together againſt me.

16. בחנפי. ó. Vulg. Ar. & Æth. read בחנוני. *They tempted me.* Syr. probably בהדרם; but as one MS. reads כחנפי, & ó. Vulg. Ar. & Æth. read לעגו לעוג for לעגי מעוג as Houb. &c. have obſerved, and all the verſions חרקו for חרק, I would propoſe the following reading of the whole,

כחנפי לעגו לעוג
חרקו עלי שניכמו :

"*Like Hypocrites they mocked me exceedingly—They gnaſhed* upon me with their teeth." A friend renders בחנפי "*in contaminando me*;" admitting the other various readings.

17. אדני. 16 MSS. have יהוה.

יחידתי. Perhaps חיתי, "*my life.*" See Pſ. xxii. 21.

A friend propoſes יחידך.

MSS. 28 read משואיהם, which is more regular, ſee Pſ. xxxv. 8.

19 One MS. reads ושנאי, and 2 שונאי, but the true reading ſeems to be, ושונאי, the force of the negative being carried on, ſee our verſions.

20. לא. Houb. &c. read with ó. Vulg. Ar. and Æth. לי. Hare, &c. read with Syr. & Ch. according to the text.

רגעי.

רגעי. ó. Vulg. Ar. & Æth. ſeem to have read ברגז, "*in iracundia*" unleſs theſe words may be ſynonymous, ſee Lowth on Iſai. p. 245. But as the Ch. read in addition צדיקי, ó. Syr. Ar. & Æth. omit דברי, and the metre both in Hare and Kennicott appears irregular, reading צדיק for רגעי, might not the text ſtand thus,

&c. כי לי

&c. ועל צדיק ארץ מרמות

"Although they ſpeak peace *to me*—yet againſt *the righteous* of the land they deviſe deceits?" this was eminently fulfilled in the Son of David. Matt. xxvi. 60.

23. As Durell has obſerved, here is a metatheſis, the natural order of the words being this,

העירה אלהי למשפתי

הקיצה ואדני לריבי :

See alſo Green's verſion; but for ואדני 7 MSS. have ויהוה, "Stir up thyſelf, *O my God*, unto my judgment.—Awake alſo, *O Jehovah*, unto my cauſe."

24. אלהי. We ſhould probably either read this word at the end of the ſecond Hemiſtich, or read איבי inſtead of it, as in Pſ. xxv. 2. "Judge me according to thy righteouſneſs. *O Jehovah*—and let them not rejoice over me, *O my God*." or, "and let not *mine enemies* rejoice over me."

25. נפשנו. "perhaps in præterit. Niphal. *we are refreſhed*." Secker; and for this ſenſe a friend refers to Exod. xxiii. 12. where the word is a verb. Houb. &c. read תפשנונו, "*apprehendimus eum*," ſee Pſ. lxxi. 11. Durell נפשחנו, "*let us tear him in pieces*," ſee Lam. iii. 11. perhaps we ſhould read, נפוצנו, "*we ſhall daſh him to pieces*." See Pſ. ii. 9.; but if we make it a noun, ſome verb muſt be underſtood, or for האח we muſt read with Ch. חדה, "*our ſoul is joyful*;" or as Syr. probably, נוח, "*our ſoul is at reſt*."

26. יבושו 6 MSS. and 5 בושת.

28. כל. Syr. and Ar. וכל. which here ſeems better.

PSALM XXXVI.

DAVID probably ſtiles himſelf *the ſervant of Jehovah* in contradiſtinction to the *wicked* man, by whom he might denote Saul; ſee Poole's Synopſ.

V. 1. Lowth's metre is, I think, preferable to Hare's, or Kennicott's.

נאם. "*Contemplatur.*" Syr. ſo that it probably read ſome other word, and as this word נאם is equipollent to אמר, might not the former by ſome tranſcriber be written for the latter, which ſignifies alſo when relating to the *heart*, as it does here; *cogitavit*, ſee the Lexicons? or might it not by a tranſpoſition be written for אמן, nutrivit?

לבי. One MS., with ó. Syr. Vulg. Houb. &c. reads לבו, "The rebellious man *meditates*, or *nouriſhes* wickedneſs in *his heart*.—There is no fear, &c." or thus with a friend, "the wicked ſpeaketh according to the wickedneſs of his heart, there, &c." Lowth renders thus, "Dictum prævaricationis impio in intimo cordis ſui, non eſt timor Dei ante oculos meos." See Secker alſo.

2. There are various criticiſms on the laſt words of this verſe. Houb. reads לנשא, for לשנא, and renders thus, "etenim ſibi indulget, futurum ſperans, "ut iniquitas ſua impunitatem habeat." Others, reading with ó. ולשנא for לשנא, render the words thus, "his iniquity muſt be found, and iſſue in hatred;" ſee Mudge, &c. A friend propoſes מצא לא "quoniam ſibi blanditur, non invenit iniquitatem ſuam, adeo ut odio habeat." See alſo Merrick and Lowth. Durell renders thus, "yet he flattereth himſelf in his own eyes, both with diſcerning iniquity, and with abhorring it." I would propoſe the following verſion, "For he flattererh himſelf in his own eyes—*to purſue* his iniquity, *and to repeat* it," ſee Pſ. xciv. 7. For this ſenſe of למצא, ſee the Lexicons, and we have the verb שנא, *iteravit mutavit*. 2 Kings xxv. 29.

4. להיטיב

4. להיטיב one MS. ולהטיב, " *and to do good.*" which ſeems to be the true ſenſe; ſee our verſions. For the firſt words ſee Pſ. iii. 3.

5. The ſenſe, as well as the metre, ſeems to require that we ſhould read לעשות before רע, or after ימאס, " He refuſeth not *to do* evil." See the collat. One ant. MS. if not another, reads with ó. Vulg. Ar. & Æth. ורע.

6. Perhaps, " Thy mercy reacheth *unto the Heavens.*" See Pſ. lvii. 10." Secker. 10 MSS. read ואמונותך with ó. Syr. Vulg. Ar. & Æth.

אל, in this place may be conſidered as the vocat. caſe, " Thy righteouſneſs, *O God,* is like the mountains;" anſwering to Jehovah before; but ſee Poole.

תהום. ó. Syr. and Ch., as Secker obſerves, read כתהום, " *as* the great deep." and the כ might be dropped from its ending the former word.

8. See Pſ. xxxi. 21.

9. ירוץ. We ſhould either read with 37 MSS. and Houb. ירוצון, conformably to the preceding verb, or ירויו, as perhaps 2 MSS.

10. Theſe expreſſions ſeem as applicable to the *tabernacle,* as to the temple; but ſee Mudge, &c.

11. ליודעיך 36 MSS.

12. תנידני 58 MSS. more regular.

13. פועלי 9 MSS. דיחו 11. יוכלו 6. See Gen. xix. 19.

PSALM XXXVII.

THIS is the third *alphabetical* pſalm, and at firſt conſiſted of 22 verſes of *four* lines each according to Hare and others; or of *two long* lines according to Mudge. David may be ſuppoſed ſpeaking to himſelf, or exhorting others to affiance in God from his own example. As Lowth has obſerved, " ab incuria tranſcribentium errores multi orti ſunt."

V. 1. and 2. The firſt line anſwers to the 3d, and the 2d to the fourth.

אל 2d. All the verſ. with 16 MSS. read ואל; and 15 בעושי.

כי. All the verſions read it, and there is no reaſon for ſuppoſing it to be redundant with Hare.

3. Is not this the true order of the words,

בטח ביהוה ושכן ארץ

&c. עשה טוב

" Truſt thou in Jehovah, *and thou ſhalt dwell in the land*—Do good; *and verily thou ſhalt be fed?*"

אמונה, " *in faith*," or " *ſecurely*." ב omitted." Secker. Ludovicus Capel. &c. read with ó. Vulg. Ar. & Æth. המונה, " and thou ſhalt be fed *with its abundance*."

5. גול 49 MSS. read גל, as in Pſ. xxii. 9; which ſeems neceſſary to diſtinguiſh it from גול, *exſulta*. Durell renders ויעשה, " *and he will prepare it*;" i. e. *thy way*. See V. 23 and Ezek. xlv. 22.

7. Hare makes the defect to lie in the 3d line; the collat. in the 4th., and the redundant line in v. 14 comes in very well here; " reſt in the Lord, and wait for him—fret not thyſelf becauſe of him, who proſpereth in his way—becauſe of the man who worketh wickedneſs—*to ſlay thoſe who are upright in the way*," or as others read with ó and ſeveral MSS. לב, " the upright *in heart*." עושה 7 MSS.

8. אך להרע. " *ut quidem malefacias*." Caſtellio and Lowth. Houb. ſuppoſes that אך is here uſed pleonaſtically; or it may ſignify *valde*, ſee Taylor's Concordance. " Fret not thyſelf *greatly* becauſe of the wicked man." Or the words may be rendered, " fret not thyſelf, it is *only to hurt*." i. e. with Mudge and others, to the hurt of the *wicked* man, or with Cloppenburgius, " it is only to *thine own* hurt." See Pſ. xv. 4. or it may be written for אתה. A friend omits it according to one MS.

13. " *His day*." i. e. the time of his viſitation. See Jerem. l. 27. יבוא 10 MSS. and 16 read יהוה.

14. ואביון ſeems here redundant; for the laſt line in this verſe according to the collat. ſee v. 7.

16 רבים.

16. רבים. "*of great* wicked men." Mudge and others; but all the ant. verſions read רב or רבב, agreeing with בהמון, and one MS. has רבה; ſee our old verſion.

20. Houb. referring to ó. & Syr. reads thus, בלו כרומם כעשן כלו כיקרם, "Sed impii interibunt, inimici Domini *ſimul in honore fuerint, marceſcent, ſimul exaltati fuerint ut fumus* evaneſcent." A friend offers this reading ביקרם—ברומם בלו כלם—וכעשן כלו, "Sed impii peribunt, et inimici Jehovæ *ſimul in honore fuerint, ſimul fuerint evecti,* marceſcent *omnes eorum, et ut fumus* evaneſcent." Le Clerc renders כיקר כרים, "*ut pretium agnorum*; i. e. *ut pretioſi agni*; by which he underſtands lambs conſumed in *Holocauſts.*" See Merr. Durell reads כיקד, "as the burning of lambs;" referring to Iſai. x. 16. Hare adds עון כל פועלי at the end of the v. for the ſake of the metre. But as 33 MSS. read with ó. Vulg. Ar. & Æth. and others כעשן, and as the 3d line in v. 25. is redundant, and might have a place here, ſee the Collat.; reading כל for the 1ſt כלו, and וזרעם for וזרעו in the laſt line, the words might bear this ſenſe, "For the wicked ſhall periſh—and the enemies of Jehovah, as the fat of lambs; they ſhall *all* conſume *as ſmoke—and their ſeed ſhall beg their bread.*" See Lev. iv. 26.

22. It may be better to render with ó. Vulg. Ar. & Æth. "For they that bleſs him (i. e. the righteous man) ſhall poſſeſs the earth—and they that curſe him, &c." See Gen. xii. 3.

23. גבר. Unleſs we render with Secker, *the,* or *that man,* or tranſlate the verſe with Green, this word is too general; and טוב or ſome ſuch word muſt be underſtood; ſee our verſions.

24. All the verſ. read with 5 MSS. סמך.

25. That the 3d line of this verſe is redundant may be inferred from the laſt of the next, and v. 20.

27. Hare conjectures very probably that הארץ ſhould be added at the end of this verſe, "and dwell *in the land* for ever."

28. לעולם. The verſe ſhould begin according to the alphabetical order with the letter ע; Hare therefore, with others, prefixes ענוים, "*the*

humble are preſerved for ever." But Lowth, with a friend, follows the Alex. verſ. which reads עוילים, and נשמדו for נשמרו, " *the wicked ſhall be deſtroyed* for ever." And this ſenſe ſeems to agree better with the following part of the context. Houb. retains both readings; but the metre militates againſt this.

31. ó. Syr. Vulg. Ar. & Æth. read with one MS. ולא.

התעד אשריו. The grammatical conſtruction requires that we ſhould read with all the verſions ימעדו, unleſs we read with Houb. תמעד אשורו, in the ſing.; but 44 MSS. have אשוריו.

32. All the verſ. read with 13 MSS. עפה; but the following partic. favors the text.

33. ירשיענו. Rather with Junius, &c. " *nor will ſuffer him* (i. e. the wicked man) *to condemn him*, &c."

34. According to Hare's metre, which ſeems to be right, a line ſeems wanting in the 2d, not the 3d, place; might it be this,

והוא יישר ארחתיך

" Wait on the Lord, and keep his way—*and he ſhall direct thy paths*—and ſhall exalt, &c.?" See Prov. iii. 6.

35. ומתערה. ó. Vulg. Ar. & Æth. read ומתעלה, " *et elevatum*," approved by Hare, Lowth, &c.

באזרח רענן. ó. Vulg. Ar. & Æth. read כארזי לבנן, " *ſicut cedros Libani*," which accords better with the former emendation, " I ſaw the wicked in great power—*and exalted as the cedars of Lebanon*."

36. ויעבר. or as 4 MSS. ויעבור. All the verſions, except Ch, with Hare and many others, read ואעבור, " *I paſſed by*." One MS. reads יהוה ויעבר; " *Jehovah* paſſed by."

37. שמור one MS. See Secker for לאיש in v. 23.

38. אחרית, &c. " נכרתה perhaps may be a noun ſignifying exciſion." Secker. Rather, " *The poſterity* of the wicked ſhall be cut off." See Gejer.

39. ותשועת. 2 MSS. read תשועת, which the alphabetical order requires, as Hare and others have obſerved.

40. יפלטם.

40. יפלטם. One valuable MS. omits this word, which is not neceſſary either to the ſenſe, or the metre; ſee the Collat.

PSALM XXXVIII.

WHEN David compoſed this pſalm, he laboured under ſome ſore diſeaſe, which eſtranged even his friends from him. Muis, &c.

V. 2. MSS. 4. ואל בחמתך, which the metre and ſenſe require.

4. Many MSS. read מתום here, v. 8, and Iſai. i. 6.

5. עונתי. 48 MSS. read more regularly עונותי.

6. חבורתי. 11 MSS. have חבורותי more grammatically. As a friend obſerves, ó. read ונמקו.

7. There is a beautiful climax in this verſe, "I am depreſſed, I am exceedingly dejected—I go mourning all the day long." שחיתי ſeems to be the true reading.

10. אדני. 11 MSS. יהוה.

11. הם. Notwithſtanding the various methods taken by Houb. and others for reconciling this word with the context, upon the authority of ó. Syr. Vulg. & Æth. with one MS. it ſeems to be redundant, "and the ſight of mine eyes alſo is not with me." i. e. is gone from me; ſee our Bib. marg.

12. Hare and Green would bring גם הם from the preceding verſe into this to complete the metre; but as that of the Collat. ſeems preferable to theirs, or Edwards's; inſtead of מנגד נגעי, perhaps we ſhould read מנגדי, "My lovers and my friends ſtood *oppoſite to me*—and my neighbours ſtood afar off."

אוהבי 5 MSS. and מרחוק 39.

13. MSS. 2. ודורשי.

14, יפתח. One MS. with Syr. reads אפתח; likewiſe 2 MSS. with Syr. read פי, and theſe readings ſeem to be right, "And, like a dumb man, *I did not open my mouth.*"

 15. תוכחות.

15. תוכחות. " Argumenta;" quibus ſc. increpet adverſarios ſuos, & convincat nequitiæ ſuæ. Jun.

16. For אדני ſeveral MSS. read יהוה. Hare, &c. for תענה read according to Syr. תענני. " *Thou ſhalt hear me, O Jehovah*, my God." For the different metre ſee Hare, Edwards, and the Collat.

17. פן. " Locutio imperfecta præ paſſione animi." Ainſw. " For I ſaid, leſt they ſhould rejoice over me," giving the reaſon of his ſilence, v. 14, 15. Secker. But as one MS. reads כי, might not the true reading be בי, " For I ſaid *within myſelf*, they will triumph over me?" or הן, " *lo*, they, &c.?"

19. To ſupply the defect in the firſt line of this verſe, Hare, and others with Syr. add לך at the end. One MS. reads אמר אגיד, " for *I ſaid* I will confeſs, &c." but the Alex. verſ. ſeems to have read עוני אני, and the pronoun might be eaſily dropt from its ſimilitude to the former word.

20. חיים. Hare, Lowth, &c. conformably to parallel places חנם, " But mine enemies *without cauſe*, &c." But Secker, following ó. & Ch., juſtifies the text from Exod. i. 19. " But mine enemies *are lively*: they that hate me wrongfully are ſtrong and multiplied."

21. רדופי. 45 MSS. with Houb. רדפי, rather with 7 רודפי.

22. אלהי. I would read this word at the end of the 2d line, rather than at the beginning with Hare, " Forſake me not, O Jehovah;—neither be far from me, *O my God*."

23. אדני. 25 MSS. יהוה; but one reads אלהי, " *O God* of my ſalvation," which is more uſual. Hare, &c. ſupply the laſt word, and make the verſe to conſiſt of two lines.

PSALM XXXIX.

לידיתון, or as 41 MSS. לידותון. Grotius and others ſuppoſe this to be the name of a principal muſician mentioned, 1 Chron. xvi. 41. Mudge and others make it the name of a muſical inſtrument, quoting Pſ. lxii. and lxxvii.

V. 3. דומיה.

3. דומיה. All the verſions read דמתי, or ודמתי, which makes a good climax, "*I was ſilent.*"

נעכר. It is not eaſy to ſay what ó. Vulg. Ar. & Æth. read here, unleſs it was נחדש, *renovatus eſt*, which is very far from the text. Syr. ſeems to have read נעור, *agitatus eſt*. One MS. and perhaps another, reads נעבר, but this does not afford any pertinent ſenſe; perhaps we might read נכבד, "when my ſorrow *was great*, or *heavy*."

4. בהגיגי. Syr. probably reads בגוי, "*in my Body* a fire burned;" which ſeems more agreeable to the context.

5. אדעה. Several MSS. read with ó. ואדעה, "*that I may know*;" the verb ſignifies to conſider attentively, as a friend obſerves.

חדל and חלד are ſynonymous terms; or perhaps there may be a tranſpoſition of letters, ſee Buxtorf.

6. MSS. 18, with the parallel place v. 12, omit the 1ſt כל.

נצב, is omitted by Hare, and in v. 12. "Verily every man is vanity." Houb. reads להבל. Durell להבל אכן, or אך כי, "*Verily every man is fixed to vanity.*" He alſo propoſes אך כלהבל. But Lowth obſerves that ó. confirm the text.

7. בצלם. Ludov. Capellus and others כצלם, "*ſicut umbra.*" Munſter בצלמות, "*in the ſhadow of death.*" An expreſſion, which occurs very frequently. But ſee Merrick.

יהמיון. I would read with Houb. and Syr. ההמון, or rather והמון "vanity *and riches*," which, by an Hendiadis, ſignify *vain riches*. "Verily man walketh *in the ſhadow of death*;—verily he heapeth together *vain riches*;—and knoweth not, who ſhall receive them." A beautiful anaphora in this and the preceding verſe.

8. אדני. 54 MSS. have יהוה.

10. עשית. Kennicott's metre ſeeming preferable to Hare's, but appearing too ſhort, I would read with ó. Ar. & Æth. עשיתני, "for *thou haſt made me*." or אתי after אתה, to the ſame purport.

11. מתגרת: ó. Vulg. & Æth. read מגבורת, "*a fortitudine.*" But one MS. reads מתיגרת, which may be derived from יגר, *timuit*, and may

ſignify *præ timore*, " I am conſumed *through the fear* of thy hand." See Poole's Synopſ. But Syr. reads thus, וממני חברת ידיך. " Take away from me thy ſtroke—*and from me the wound of thy hands*;" joining the two laſt words of the text to the next verſe.

13. תושב. One MS., with all the verſions, reads ותושב, which the connection requires.

14. השע. " Literally, " *look off*," or, " *turn from me*." See Job vii. 19." Secker. But, as a friend obſerves, in Job x. 20. it is ישית; and for the next verb he refers to Amos v. 9.

PSALM XL.

THAT this pſalm is prophetical of *Chriſt*, is evident from Heb. x. 5.; and though ſome parts may be typically applicable unto David, others can only be underſtood of the former.

V. 1. If we follow the metre of the Collat. in the firſt part of this pſalm, I ſhould be inclined to read אלהי at the end of the firſt line, and אזנו after ויט in the 2d. " I waited patiently for Jehovah *my God*—and he inclined *his ear* unto me, and heard my calling." or as this pſalm is chiefly prophetical, might not the verbs in the three firſt verſes be rendered in the future, " I wait patiently for Jehovah my God—for he *will incline* his ear unto me,, &c."

3. מבור שאון, " *e vaſta voragine*." Lowth. " from the pit *of deſolation*." Durell. Might not the word have been שאול, " from the pit *of the grave?*" which was literally true of Chriſt, or " from the pit *of Saul?*" See 2 Sam. xx. 1.

אשרי. 55 MSS. with Houb. read אשורי, more regularly.

4. The laſt line affords a beautiful paronomaſia.

5. רהבים. ó. Syr. Vulg. Ar. & Æth. probably, as Secker obſerves, read הבלים, *vanitates*. See Pſ. xxxi. 7. ושטי כזב. Perhaps ושפטי, " *and them who judge wrongfully*." But a friend renders the text, ' *diſcurſores mendacii*;" ſee alſo our old verſ. and Durell; or, propoſes ושטני, " *et falſo accuſantes*."

6. אלינו.

6. אלינו. ó. Vulg. Ar. & Æth. omit this word, nor does it ſeem at all neceſſary. See gen. Differt. of the Collat. Sect. 89.

נפלאתיך. 31 MSS. נפלאותיך. 21 ומחשבותיך; and 65 ערוך in pah. ſo that the words may be rendered thus, " for thy wonders and thy contrivances no one *can be compared* unto thee; ſhould I declare and ſpeak of them, &c." But Secker thinks that כי may have been dropped after אליך, " *when* I declare, &c."

7. אזנים. ó. Ar. & Æth. with Heb. x. 5. אז גוה, " *Then a body* didſt thou prepare me," and in vindication of this reading ſee Kennicott, Lowth, &c. Green and Edwards adhere to the preſent text, the former ſuppoſing that the apoſtle *was obliged to quote the* ó. *as he found it*. But that the apoſtles did not uniformly follow this verſion may perhaps appear from Epheſ. iv. x. and other places. They alſo following the ſenſe of the text from Gejerus and others, tranſpoſe the words; " *Thou openedſt my ears*; immediately I ſaid, &c." But ſee Secker in Merrick's appendix, No. 3. The metre ſeeming deficient may not אלי be dropped from its ſimilitude to the preceding word, " Then a body didſt thou prepare me, *O my God?*" As ſome one has obſerved the apoſtle Heb. x. 6. probably read הואלת for שאלת.

8. Lowth obſerves that the laſt line of this verſe ſhould be joined to the next. See Merr.

9. אלהי. The apoſtle reads אלהים, contrary to ó. See gen. Diſſ. Sect. 26. 89.

10. צדק. Syr. Vulg. & Ar. read צדקתך as in v. 11. " *Thy righteouſneſs.*" which the ſenſe requires.

אתה. One MS. repeats this word, and the ſenſe calls for it, " O Jehovah, *thou* knoweſt *this*." The one being dropped from its ſameneſs to the other.

11. Whether the following diſtribution of the metre is preferable to Hare's, or Kennicott's, is ſubmitted to ſuperior judgment?

צדקתך——————לבי

אמנותך——————אמרתי

לא——————לקהל רב :

But

But as a friend remarks, 2 MSS. omit לקהל; who alſo obſerves from Kennic. that the following part of the pſalm belongs to the 70th.

13. עונתי. 51 MSS. read עונותו, which the grammatical conſtruction requires; and theſe words were literally true of Chriſt in his *vicarious* capacity, as he bore the ſins of the whole world. See Matt. xxvi. 38.

14. יהוה. 2d. Hare probably right in reading אלהים. See Pſ. lxx; where as he obſerves further the inverted order, and defect, is to be corrected by this, " *Run,* or *be pleaſed, O Jehovah,* to deliver me—make haſte, *O God,* to help me."

15. The parallel paſſages, Pſ. xxxv. 4. lxx. 3. give great reaſon to think that יחד and לספותה are here redundant, and the three places ſhould be tranſlated alike. יבושו 14 MSS., and 14 יסוגו.

16. ישמו. The parallel place Pſ. lxx. 4. with Hare, &c. reads ישובו, ſee alſo MS. 268. ó. Vulg. Ar. & Æth. ישאו, which Lowth approves. Houb. prefers יבשו, " *erubeſcant.*" But from comparing Pſ. xxxv. 26. cix. 29., perhaps ילבשו may be the true reading, unleſs we might give ישמו a ſynonymous ſenſe, " *let them put on* their ſhame for a reward.

על עקב. " Hare after ó. tranſlates it *ſtatim,* and adds ב before בשתם; but the phraſe ſeems akin to ours, *on the footing of.*" Secker.

17. יאמרו. 49 MSS. with all the verſions and the parallel place, Pſ. lxx. 5. read ויאמרו.

18. אדני. MSS. 27. have יהוה.

יחשב. יחשוב one MS. " *Although* I be poor and needy, *Jehovah* will think upon me." Syr. חשבו, " *cogitarunt contra me.*"

PSALM XLI.

THIS pſalm is generally ſuppoſed to have been written by David, when labouring under ſome ſore diſeaſe; and ſome parts of it are prophetical of the Meſſiah, as appears from John xiii. 18.

V. 3. יאשר.

V. 2. אשרי. One ant. MS. reads אשר; but ſee Pſ. i. 1. where Glaſſius, &c. ſuppoſe אשרי האיש to be put by an Hypallage for האיש אשרי, *Beatitudines viri*; i. e. *Vir Beatitudinum*, ſive *beatiſſimus*. But this will not account for the particular conſtruction of אשרי here, and in other paſſages, where this Hypallage cannot take place, unleſs an ellipſis of one noun is ſuppoſed, as well as of the pronoun אשר, which ſeems wanting in this verſe and elſewhere. But ſee Secker on Pſ. ciii. 4. in Merr.

3. יאשר. Several MSS. ואשר, in the imperat. as a friend ſuggeſts; but 2 ant. MSS. reading with all the Verſ. ויאשר, we may render it with them "*and he ſhall make him bleſſed* on the earth."

תתנהו. ó. Syr. Vulg. Ar. & Æth. with Houb. read נתנהו, "and *will not deliver him* into the will of his enemies." See verſe 4. One MSS. reads ולא, ſee alſo Syr. Vulg. and Secker.

4. הפכת. Syr. either reads with Houb. הפך more agreeably to the context, or with ה paragog. הפכה, "*he maketh* all his bed in his ſickneſs."

5. כי. Perhaps better with Muis, "*although* I have ſinned againſt thee." But a friend referring to Iſai. xxxvi. 19, renders it interrogatively with Kennic., "for have I ſinned againſt thee?

6. אויבי. 47 MSS. read איבי.

7. לראות. Syr. reads לראותי, "to ſee *me*;" and ſo our verſions.

8. יחד. ó. Vulg. Ar. & Æth. with Hare join this word to the preceding verſe, which ſeems to be right, "when he goeth out, he telleth it *at once*." Syr. omits it.

The pronoun being redundant in the 2d Hemiſtich, may not עלי be omitted according to 2 MSS. or be written for איבי, which might be omitted from its being ſynomymous to שנאי, or, as 4 MSS. שונאי, immediately preceding, "all that hate me whiſper againſt me,—*mine enemies* deviſe evil againſt me?"

9. דבר בליעל. "*The peſtilence of Belial*" may refer to 2 Sam. xxiv. 15. and David's enemies might retort this title upon *him*, which he had before ſtigmatized them with, 2 Sam. xxiii. 6. "A kind of proverbial phraſe, as *abi in malam rem*." Lowth. As a friend obſerves. ó. & Vulg.

probably read יצבו בי, for יצוק בו, κατέθεντο κατ' εμε. Secker ſuppoſes they read יציון בי, unleſs this is an error of the preſs for the ſame word.

10. עקב. One MS. with Ar. reads עקבו, agreeably with the Evangeliſt, Joh. xiii. 18. " *his heel.*" Hare wholly expunges it. Mudge and others render it, *Treachery*, " *has ſhewn great treachery* towards me." Durell tranſlates it, *at laſt.* But as Ar. and the Evangeliſt read a word, which ſignified, *elevavit*; and הגדיל will hardly bear this ſenſe, perhaps it might be written for הנטיל; ſee Iſai. lxiii. 9.

13. ואני. A friend ſuppoſes אני to be idiomatic as in other places. See 1 Sam. ii. 10, &c. Houb. ſupplies היתי, but it may perhaps be written for ונא, *ſed obſecro*, or, *ſed nunc*, " *But now* thou upholdeſt me, &c." or, " *but I beſeech thee*, that thou wilt uphold me, &c." See Vatab. in Poole. בתומי 7 MSS. See Prov. x. 9.

14. Theſe words, as Muis and others have obſerved, are the addition of the Collector of the Pſalms, as a finiſh to the firſt book. But this diviſion of the Pſalms into *five* books is of later date than our Saviour, as Kennicott juſtly infers from Luke xx. 42. Acts i. 20. See gen. Diſſ. Cod. 41.

PSALM XLII.

MSS. 38. confirm the opinion of Lowth and others, that this and the following pſalm were originally one. " Elegantiſſimum eſt Elegiæ Hebrææ ſpecimen hic pſalmus, et tres habet partes ſimiles & æquales; quarum unaquæque clauditur eadem periodo intercalari." Lowth. It is obſervable that the Alex. Verſ. has for the title Ψαλμὸς τῷ Δαυιδ. See alſo the next pſalm.

V. 2. תערג, or as ſeveral MSS. תערוג. Houb. reads with Syr. הערג, " *deſiderans*;" and ſo the noun requires, or rather העורג, or מערג.

3. ó. Ar. & Æth. with one MS. omit לאל, but a very ant. MS. reading אל, the true reading may be אל וחי, " My ſoul thirſteth for *the ſtrong and living* God." See Ch. Or perhaps we ſhould read חיי, " for the God *of my life*." See v. 9.

4. As a friend obſerves, 2 MSS. read באמרם for באמר, as in the parallel paſſage, v. 11.

5. אדדם. Kennic. thinks the word might be אדירים. ó. Vulg. Ar. & Æth. with Muis, &c. read אדרת; the whole perhaps may be rendered thus, " I ſhall remember theſe things, and pour out my ſoul *in me*—when *I ſhall go into the glorious tabernacle*, at the houſe of God—with the voice of praiſe and thankſgiving, amongſt the multitude that keep the feaſt." See Pſ. v. 7. which may induce one to conclude that theſe pſalms were written by the ſame author. And does not the word בסך accord beſt with the time of David? Houb. reads בסכך אדדה, " tranſibo *in tabernaculum tuum, progrediar*, &c." But Secker would render the verb with Hammond, " *deducam*." See him in Merr. who obſerves alſo that עלי has this ſenſe, Job xxx. 16. but it is remarkable that one very ant. MS. reads נפשי כי twice, ſo that perhaps בי was the original word.

6. Notwithſtanding we have תשתוחחי with the double ח four times in this and the following pſalm, and authoriſed by many MSS., the radix of the verb, other paſſages, and one MS. in v. 7. make it probable that תשתחהי is the true reading, the ו being likewiſe omitted on the authority of ſeveral MSS.; though the grammarians ſuppoſe the ו to be peculiar to this verb. See Buxt. and Maſc. and it never appears without it.

ó. Vulg. Syr. Ar. & Æth with Hare, &c. read ומה before תהמי, agreeably to the parallel paſſages, v. 12, and Pſ. xliii. 5.

פניו אלהי. Houb. reads here and in the other places, פני אלהי; " Salus eſt *vultus mei Deus meus*." which is favored by the Vat. ó. Ar. & Æth. but one MS. if not more, with Alex. Verſ. Syr. Ludov. Cap. and many others, reads, פני ואלהי, conformably to the two parallel paſſages.

ישועות. 12 MSS. have ישועת; see the parallel passages. Secker renders פני "*my person.*" See Exod. xxxiii. 14, 15.

7. וחרמונים. One MS. reads, with Syr. Ch. and Hare, וחרמון, but as this does not seem altogether satisfactory, might we venture to read with no very great alteration והרמותיך, "therefore will I remember thee from the land of Jordan—*and I will extol thee* from the little mountain?" or as Gejerus and many others, "*from the mountain Missar?* where David might have taken refuge from his son Absalom; see 2 Sam. xvii. 22. One ant. MS., as Kennic. observes, reads אורכך אלהי; which seems necessary; unless יהוה was the word, according to Alex. Vers. and two Latin MSS. which he mentions. See Merr.

8. צנוריך. "*Cataracts,*" or, "*water spouts.*" As Vatablus, Harmer, and others. Might it not possibly be צוך, "deep calleth upon deep, or, deep meeteth deep, at the voice *of thy command?*" See the next verse; and Jonah. ii. 3.

9. שירה. Ar. Hare, and Green אשירה. "*I will sing,*" but then we should read with 2 MSS. עמו. Kennic. reads with 5 MSS. Syr. Ch. & Vulg. שירו, "his song," i. e. *a song of* (or *concerning*) *him*, which seems to agree better with the following word.

חיי. Syr. with 9 MSS. חי, as in v. 3. and if the reading there proposed be not admitted, we should probably read alike in both places.

10. שכחתני. One MS. reads זנחתני, as in Ps. xliii. 2.

אלך. 5 MSS. have אתאלך, as in Ps. xliii. 2, and they should be both read uniformly. איב 3 MSS. but ó. & Syr. איבי, "*mine enemy.*" See Ps. xliii. 2.

11. ברצח. 4 MSS. כרצח, "*as a sword.*" See also Muis, &c. Hare reads so with a further addition. But Merrick renders the text, "*with slaughter to my bones my enemies reproach me.*" i. e. "Their reproaches *wound* and even *kill* me." See his remark also from Venema.

PSALM

PSALM XLIII.

ó. Vulg. Æth. & Syr. with 4 MSS. aſcribe this pſalm to David, and 37 MSS. make it a part of the former.

V. 1. וריב הריבי, perhaps better.

2. מעוי. 70 MSS. read with Houb. מעוזי.

One MS. אויבי, rather איבי, with ó. Syr. & Ar. "*of mine enemy.*

3. Here ſeems to be a metatheſis, "*they ſhall lead me to thy holy mountain, they ſhall bring me to thy dwelling place.*" See Pſ. xxxv. 23. ó. and Syr. read משכנתך.

4. שמחת גילי. If we ſuppoſe theſe words to be an Hendiadis with Muis and others, we ſhould rather read שמחה וגיל, as in Iſai. xvi. 10. But as one MS. reads שמחתי, I ſhould alſo rather read אגיל, "then will I go unto the altar of God—*I will rejoice* in the God *of my joy*—and upon the harp, &c." But ſee Merr.

PSALM XLIV.

MUIS and Green ſuppoſe this pſalm to have been written in the Babyloniſh captivity. Patrick, &c. aſcribe it to Hezekiah, ſee verſe 17; but do not verſes 18, 19, ſuit beſt with the time of David? See Cocceius.

V. 2. בימיהם. Hare and others reject this word, as redundant; but if we obſerve the metre of the Collat. it ſhould be kept; and all the verſions read it.

3. ידך. Houb. more properly reads בידך. One MS. omits it.

 ותשלחם.

ותשלחם. " *germinare feciſti illos.*" Piſcator; in which ſenſe he is followed by Houb. &c. but as Ezek. ii. 3. may juſtify the application of גוים to *the people of Iſrael*, will not the antitheſis be more natural in this manner, " Thou *by thy hand haſt given the nation poſſeſſion*, and planted them in—thou haſt afflicted the people (i. e. *the Canaanites*), and caſt them out?" For הורשת in this ſenſe, ſee 2 Chron. xx. 11.

5. אלהים צוה. Hare and others read, with ó. Vulg. Ar. & Æth. ואלהי מצוה, " Thou art my king, *and my God, commanding* ſalvation unto Iſrael.

ישועות. 13 MSS. have ישועת, ſing. with Syr. & Ar.

6. ננגח. " *Cornu petemus.*" Metaphora a *cornutis* beſtiis; vid. Deut. xxxiii. 17. Muis, &c.

7. The change of perſons in this verſe is very obſervable, and it ſeems neceſſary either to read with Syr. in the plural; " For *we will not truſt in our bow—neither ſhall our ſword ſave us.*" Or to omit it with one MS.

11. למו. Ch. Syr. & Ar. with 4 MSS. read לנו. " And they, which hate us, have ſpoiled *us.*" See Iſai. xvii. 14. Durell reads למות, " ſpoil *us unto death.*" But this ſeems unneceſſary.

12. Syr. and Ch. read למאכל, " *in cibum.*" which ſeems right.

13. ולא, &c. " *Et non auxiſti pretia eorum*; ſc. licitando." Munſter, &c. " *And didſt not enhance their prices,*" תמכור 19 MSS.

17. מפני. ó. Vulg. Ch. & Æth. a facie, " *for the face* of the enemy and avenger." Which ſenſe anſwers to מקול, in the former Hemiſtich. איב 3 MSS.

18. Rather with Piſc. " neither have we dealt falſely *againſt thy covenant.*" See Gen. xvi. 12.

20. תנים. ó. Syr. Vulg. Ar. & Æth. probably read ענים, or rather עני, " in the place *of affliction.*" But Cocceius and others juſtify the text from Iſai. xxxiv. 13, &c.

23. הורגנו, in Hoph. formed like יפ; ſee Maſc. p. 125. One very ant. MS. with Ch. Syr. & Ar. לטבחה " *ad mactationem.*" See verſe 12.

24. אדני. 29 MSS. read יהוה.

תזנח. Syr. & Ar. read תזנחנו, "caſt *us* not off." Which the ſenſe requires, unleſs we read with ó. Syr. Vulg. & Ar. and 4 MSS. ואל, "*and* caſt us not off."

27. עזרתה. "ó. Vulg. Syr. Ch. have an imperat. עזרה." Secker.

PSALM XLV.

ששנים. Probably muſical inſtruments conſiſting of *ſix* ſtrings; ſee Grotius, &c.

ידידת. 56 MSS. ידידות. A ſong *of loves*; i. e. of *mutual* love; but ó. Vulg. & Æth. read לידיד. See alſo Iſai. v. 1. This pſalm principally reſpects the ſpiritual marriage of *Chriſt* with his *Church*; ſee Patrick, &c.; but in its firſt ſenſe may relate to *Solomon*. See Pſ. ii.

V. 2. רחש. This word is uſed no where elſe, but its derivative is found, a friend obſerves, Lev. ii. 7. and is the name of the pan, in which the meat-offering was dreſſed, and may therefore metaphorically ſignify to digeſt the thoughts in the mind; "my heart *is digeſting* a good matter." i. e. ſays he, preparing it for utterance. The ſecond line might perhaps be rendered, "*I will declare the operations of the king.*" Durell renders the whole thus, "My heart meditates *a good ſubject*—"*I will addreſs my compoſition to the king.*" See Green alſo; who tranſpoſes the ſecond and third line, which ſeems better.

MSS. 14. have אומר; and Ch. reads כעט, "*as the pen.*"

4. ירך. Hare reads ירכך according to all the verſions, "*Thy Thigh.*" The affix כ being accidentally dropt from the ſameneſs of the letters.

גבור. ó. Vulg. Ch. Ar. & Æth. with our verſions make it the vocative caſe; and Durell renders it, "*O thou mighty in thy glory and thy majeſty.*" Le Clerc, "accinge gladium tuum ad femur *qui forma et decore excellis.*" Syr. reads גבר, "Thy honour and thy glory *prevaileth.*"

Houb. renders it imperatively, " *præſtantem fac.*" The metre of the Collat. makes Hare's addition unneceſſary.

5. והדרך. If we retain this word might it not be better rendered, " and proſper *in the way?*" See Deut. xxviii. 29. But Syr. Hare and others reject it, as a faulty repetition of the preceding word. Houb. reads with Syr. and 2 MSS. וענות, " et reſponſionem juſtitiæ. ó. and 2 MSS. probably, read וצדק; which removes the neceſſity of Hare's tranſpoſition, and of Secker's remark with reſpect to the copulat. ו, for which ſee Vatablus on verſe 9. Poole's Synopſ.

6. המלך. By reading תמלך, and איביך for אויבי, or as 52 MSS. איבי, as ó. Ar. & Æth. ſupply גבור with Hare and others, the verſe may be thus rendered, " Thine arrows are ſharp, *O thou mighty one*—The people ſhall fall under thee—*Thou ſhalt reign* in the heart *of thine enemies.*" Houb. ſupplies יפילו, at the end of the firſt line. " Sagittæ tuæ acutæ *cadere facient* populos, cadent in Cor. &c." Hare adds הכין at the end of the laſt line, which he connects with the following verſe, " In medio inimicorum regis *ſtabilivit* ſolium tuum Deus, &c." Green ſuppoſes רדה to be wanting. " *Rule thou* in the midſt of thine enemies." Secker refers to Houb. Lowth rejects Hare's and Houb.'s corrections; but as ó. & Ar. read גבור at the end of the firſt line, which appears defective, perhaps יבואו might be the original word, and the ſecond line may be read with Ar. in a parentheſis, or tranſpoſed, " Thy ſharp arrows *ſhall enter*—into the heart of the king's enemies—the people ſhall fall under thee." See Pſ. xxxvii. 15. Rivetus, Secker, &c. Merrick conjectures that באשר may have been dropped in the firſt line, " ſharp are thine arrows, *by which,* &c." As Glaſſius thinks it is in Prov. xiv. 7. Durell renders thus, " *Thine arrows penetrate into the people under thee; the king's enemies fail in heart.*" Referring to Deut. vi. 7, 8, and 1 Sam. xvii. 32.

7. This and the following verſe can be only ſpoken of the *Meſſiah,* and confirm the obſervation made by Hammond and others that the prophets,

phets, when ſpeaking of perſons typical of the Meſſiah, are carried at once by the Holy Spirit to treat of the Meſſiah himſelf.

מישר. 65 MSS. read מישור. See Pſ. cxliii. 10.

8. אלהים. Ch. with one MS. reads יהוה, "*Jehovah* thy God," which ſeems to be right; but 2 MSS. omit אלהיך.

9. קציעות. 4 MSS. with all the verſions, Hare, and Houb. read וקציעות, ſo that Secker's argument with reſpect to the placing of the ו in the ſecond place, where three nouns are together, ſeems not altogether concluſive. See V. 5. and Pſ. lxix. 23.

היכלי. Mudge and others ſay that the places where Hezekiah kept his valuable curioſities are called היכל, but the word in 2 Kings xx. 13. Iſai. xxxix. 2. is כלי, and 21 MSS. with Houb. read הכלי.

מני שמחוך. Hare and others would place the firſt word before כל making it a prepoſition. Houb. would read הכלי משחך, "*the veſſels of thine anointing.*" Secker is inclined to render with Ch. "*de Armenia.*" if Armenia furniſhed *ivory*; but ſee Merrick's notes: who making היכלי to ſignify ivory boxes repreſenting *palaces* in miniature, offers this ſenſe, "The Myrrh, the aloes, and the caſſia, of all thy garments, *from the palaces of Armenian ivory*, gladden thee." Lowth, adopting Houb. and Hare's reading, renders, "Myrrh, aloes, and caſſia, *from all the garments, from the ivory cabinets*, gladden thee." May not the true reading be מן שמריך, "as Myrrh, aloes, and caſſia are all thy garments—out of the ivory *veſſels, out of thy treaſures*," or as we ſay in Engliſh, *wardrobes?* and the *veſſels* might contain the *jewels*, and other ornaments. But a friend ſuſpects that, it being difficult to ſay what מני means, the whole was originally written מן הכלי שן שמן משחוך, "*they have anointed thee with oil from a veſſel of ivory.*" There is MS. authority for משחוך, and ש, he obſerves, may eaſily have been dropt from שמן, on account of the ſimilarity of the preceeding שן.

בגדתיך. 58 MSS. have בגדותיך, more regularly.

11. In this and the three following verſes, Edwards's metre ſeems the moſt regular.

12. ויתאו. The grammatical conſtruction requires that we ſhould read with Houb. ויתאוה; ſee Prov. xxi. 26.

13. The ſenſe, as well as metre, may be ſupplied as well by reading with our verſions תהי after במנחה, as by any other method; but ſee Houb. and if with ó. Vulg. Ar. & Æth. with Houb. we read in the plur. ובנות the verb muſt be ſo likewiſe. Hare &c. omit ו before בת according to ó. Syr. Vulg. and Ch. connecting it with the preceding words. Durell reading יחל ועשירי, gives this ſenſe. "and the daughter of Tyre *ſhall intreat* thy favor with her gift, *even the rich* among the people."

14. פנימה. "The king's daughter is all glorious *in her countenance*." Durell. Mudge, and Edwards render it, "*in the front*." Green makes it the adjective to שלמה, omitted or underſtood, "*her inner veſture* is wrought with gold." But following the metre of the Collat. it may agree with לבושה, affording the ſame ſenſe. But Hare connects this laſt word with what follows, "Induta veſtibus Phrygionicis, &c." but then Secker would omit ל in the following word, who renders the firſt part of the verſe, "*All the glory of the king's daughter*;" referring to Prov. xiv. 13.

15. Hare's, Edwards's, Green's, and the metre of the Collat. all differ in this and the preceding verſe, and as the laſt is manifeſtly defective, perhaps המלך may have been dropped from its ſimilitude to the preceding word, "ſhe ſhall be brought unto the king in raiment of needle work.—The virgins behind her, her friends—ſhall be brought unto thee, *O king*."

16. תבאינה. 14 MSS. have תבואנה, which is the better reading.

17. אבתיך. 23 MSS. more regularly אבותיך, which Secker renders *parents*, referring to Heb. xi. 23. See Merr. But if this verſe reſpects the Meſſiah, as is indeed generally ſuppoſed, (ſee Poole) *thy fathers* may be underſtood of *Abraham*, *Iſaac*, &c. the progenitors of *Chriſt*, as well as of *Solomon*; and by it may be ſignified that the poſterity of the *latter* was to reign in the land of Judah, but that of the *former* over the whole earth. See Muis; and Rev. v. 10.

18. אזכירה.

18. אזכירה. ó. Vulg. Ar. & Æth. with Houb. read יזכירו. Ch. & Syr. נזכיר. whatever reading is adopted, I think we ſhould with Hare bring back על כן to the beginning of the verſe, and omitting ודר, which ſeems *here* to be ſuperfluous, reduce it into two Hemiſtich's according to Edwards and the Collat. "*Therefore* ſhall they remember thy name *throughout every generation.*—The people ſhall praiſe thee for ever and ever." Though 56 MSS. read ודור, which may be an argument for retaining it. 58 MSS. have דור; & 70 לעולם.

PSALM XLVI.

על עלמות. "A ſong *for virgins.*" Perhaps as the moſt proper perſons to celebrate this great deliverance; ſee Iſai. xxxvii. 22. in effecting which an earthquake might accompany the thunder ſtorm. See Grotius, & Houb. on verſe 3, 6.

V. 2. נמצא is wanting in one MS. ועוז 30 MSS.

3. ימים. Ch. & Vulg. with Hare and others, read ים; which the context ſeems to require; but ſee Secker.

4. יחמרו. Houb. with ó. Syr. Ar. & Æth. ויחמרו.

5. ó. read נהר פלגי, but the true reading ſeems to be פלגי נהר, "*the ſtreams of the river*, &c." i. e. *Gihon* and *Siloah*. Gej. &c.

Houb. reads with ó. Vulg. Ar. & Æth. ימשכו, ſanctificavit *ſuum tabernaculum* altiſſimus."

6. לפנות בקר. Hammond ſuppoſes that the pſalmiſt alludes to Exod. xiv. 27. where is the ſame expreſſion.

7. בקולו. Tonitru eſt vox Dei. Muis. See verſe 1. Houb. reads קולו with 2 MSS. See Habbak. iii. 10. But Secker refers to Pſ. lxviii. 34. for the text.

Syr. reads ותמוג, "*et contremuit terra.*" And the other Verſ. having the paſt tenſe, probably read with ו converſive, which might be dropped from the former word's ending with it. See our Verſ.

9, 10. A friend renders the words thus, "Come and behold the works of Jehovah, he, who had made deſolation upon the earth, maketh wars to ceaſe to the end of the earth." Or with ó. Ar. Æth. Syr. & Vulg. renders the latter part of the 9th verſe, "What *wonders* he hath wrought in the earth!" and for this ſenſe of the word ſee Jerem. v. 31.

"He burneth the chariots in the fire." "Alludit ad morem ethnicum arma devictorum comburendi in honorem deorum, & in ſignum pacis." Lowth. And they might be conſumed by the lightning. ישרוף 6 MSS.

11. הרפו. Syr. perhaps, הפכו. "*convertimini.*" One MS. probably reads חרפו, which may be rendered, "*be aſhamed,*" and then theſe words may be a ſarcaſtical retort upon *Sennacherib*, and his army, for their reproaches againſt the living God.

PSALM XLVII.

SOME ſuppoſe this pſalm to be compoſed on the introduction of the *ark* to Mount Sion. Lyra and others on the victories of *Joſhua* over the Canaanites; in either caſe it may be conſidered as typical of Chriſt.

V. 2. העמים. i. e. *Tribus Iſrael.* Piſcator. Our Verſ. read with Ar. בפיכם, "*your hands.*"

7. אלהים. 7 MSS. read more properly לאלהים. But ó. Vulg. Ar. & Æth. with one MS. read לאלהינו, which agrees better with the following line, and the metre of the Collat. ſeems preferable to Hare's, or Green's, in this verſe. But 2 MSS. omit זמרו 3d. & Syr. probably reads בתודה for the 2d, and omits the laſt, "Sing unto God *with praiſe*; *ſing unto our king.*"

S. The

8. The firſt line in this verſe in the Collat. appears to be redundant, and the laſt deficient, reading therefore לאלהים for אלהים, I would prefix it, with Hare, to the laſt line, " for he is the king of all the earth—ſing praiſe *unto God* with the underſtanding." " Non *bacchantium* more, ſed cum recta intelligentia, & devota attentione. Gejer. See alſo 1 Cor. xiv. 14. Or perhaps we ſhould read אליו at the end, as Syr. ſeems to have done, " canite *ei* laudem." " משכיל ſeems to be uſed for a particular ſort of ſong." Lowth.

9. Should we not read כי at the beginning of this verſe, " *For* God reigneth, &c. ?"

10. עם. Gejerus and others ſupply אל. Hare and others repeat the word, " *cum populo.*"

מגני. h. e. Principes ſive Magnates Terræ. Gejer. &c. Hare and others read מגננו, with ſome additions. Lowth is inclined to read according to Syr. מקני, " quoniam Dei ſunt *territoria* terræ." Perhaps we might read כי האלהים מגן ארץ, " For God, *the Shield* of the *Land*, is highly exalted." i. e. *The Land of Iſrael.*

PSALM XLVIII.

MUIS refers this pſalm to Hezekiah's reign. 2 Kings xviii. 19. Patrick to Jehoſhaphat's. 2 Chron. xx. Mudge and others to Ahaz's; ſee Iſai. vii. and the long metre in the Collat. may be an argument in favor of the recentneſs of the compoſition, as it was not much in uſe in *David*'s time. Green, who adheres chiefly to Hare's metre, tranſpoſes the words in the firſt and ſecond verſes. Meibomius's metre differs from both; but whether it is admiſſible, I cannot determine.

2. ומהולל 27 MSS. See Pſ. cii. 9.

3. נוף

3. יפה נוף. The commentators differ widely about the ſenſe of theſe words; and ó. Ch. Syr. & Æth. read differently from the text, and from each other. Ar. omits them entirely. But perhaps by a tranſpoſition and a ſmall addition we might read פנין, "beautiful *in its appearance*." Though a friend obſerves the word of the text is uſed, Joſh. xi. 2.

4. לבושגב. One ant. MS. reads לי before it, which ſtrengthens the conjecture of Hare and others that we ſhould read לנו, after it; ſee Pſ. xlvi. 7. 12.

5. עברו. ó. Vulg. Ar. & Æth. "*venerunt in unum.*" Though Green from Schultens renders it, "*they haſted away;*" in the firſt ſenſe this word will afford a beautiful climax, Aſyndeton, and Antitheſis to the next verſe, "For behold the kings were aſſembled, *they marched on together*— "They ſaw; *lo*, they marvelled; they were troubled, they haſted away."

6. כן. Perhaps we ſhould read הן. See verſe 5. Houb. renders the word, *utique*. Is it not poſſible, ſays a friend that for ראו כן תמהו we might read ראוך ותמהו, "they ſaw thee, and were troubled?" But ſee Hare.

8. ברוח. One MS. ſupports the conjectural reading of Kennicott and others כרוח, "*As the Eaſt wind* breaks the ſhips of Tarſhiſh." By which that we are to underſtand the *Gades* of the antients, ſee Boch. on 1 Kings x. 22. "But, ſays a friend, "thou breakeſt the ſhips of Tarſhiſh with an Eaſt wind," does not ſeem particularly applicable to this paſſage; the Pſalmiſt is deſcribing the paſſion of fear by ſtrong compariſons, by the fear of a woman in travail; by the fear of mariners, when their ſhip is ſhattered by a violent wind, I ſhould therefore have expected, "as of a woman in travail, *as when* thou breakeſt, &c." accordingly in MS. 309, we read כ ברוח, it is not improbable that the word omitted in the vacant ſpace might be אשר, as the next line begins with the ſame word."

9. Piſcator and others refer the firſt part of this verſe to Iſaiah's prediction, 2 Kings xix. 20.

12. See 2 Kings xix. 21.

13. There

13. There is a peculiar beauty in ſuppoſing with Gejerus and others, that this and the following verſe are a ſarcaſtical apoſtrophe of the Iſraelites to the enemy on their unexpected defeat.

15. על מות. Or as 42 MSS. עלמות. Theſe words, as Hare, &c. have obſerved, are neither neceſſary to the ſenſe, nor the metre; and were probably added by ſome one to ſupply the ſuppoſed defect in the former; though the Syr. has them; and ó. Vulg. Ar, & Æth. read לעולם inſtead of them.

PSALM XLIX.

IF the laſt words of the former pſalm ſhould be joined, and conſidered as belonging to the title of this, according to Hare, &c. they ſhould be placed after למנצח, as Pſ. ix. But ſee Houb.

V. 2. The ſubject of this pſalm being the concern of all mankind is addreſſed to them.

3. בני אדם. i. e. *plebeii*, ut e terra facti. בני איש, filii viri, i. e. *nobiles*. Muis, &c. "Houb. thinks אדם to expreſs the *higher* rank, and איש the *lower* rank. Repetitions of the ſame ſenſe in different words abound in Scripture; but this paſſage ſeems to require a different ſenſe." Secker. Merr. Appendix, No. 5.

4. MSS. 2. read with all the Verſ. חכמת. and 5 with them תבונת.

6. עקבי. Glaſſius and others make this a participial noun, and ſupply כי with Ar. "*When* the iniquity *of thoſe who ſupplant me* ſurroundeth me." But the Syr. & Ar. ſeem to have read ערי, "*When* the iniquity *of mine enemies* ſurroundeth me." Houb. by a tranſpoſition and different reading gives this ſenſe, "*propterea quod ærumna* me circumſtet." Perhaps the text might ſtand thus, ועני עקבי יסבב, "*when affliction encompaſſeth* my ſteps." See Job. xxx. 16.

7. Secker's ſenſe of this verſe ſeems the beſt, " They that truſt in their wealth, and in the multitude of their riches, *are mad.*" הבוטחים 16 MSS. and 5 וברוב, which ſeems to be the true reading, though it ſeldom appears with the ו. See the MSS. in Pſ. v. 8, &c.

8. אה. Ch. reads אחו, *his brother*, more proper.

לא. 2d. 25 MSS. with ó. Syr. Vulg. Ch. & Æth. read ולא, " No man can redeem *his brother—nor* give his ranſom unto God." Houb. ſupplies אך at the beginning, " *Veruntamen* frater non redimat, homo non dabit Deo pretium redemptionis." and 4 MSS. read אך for אח. Some learned author in Merrick's appendix, No. 4. ſuppoſes that from this verſe to verſe 14, are contained the maxims of unbelievers, who begin here with denying the doctrine of a redemption by *one to be born of a woman*; which notion he thinks confirmed by ó.

9. נפשם. Lowth reads with ó. Vulg. Ch. & Ar. נפשו, more agreeably to the context. The laſt line of this V. ſeems defective in the metre, which Hare ſupplies by reading חדלו. Durell with Houb. connects it with the following verſe; but is it not better to read ועד at the end, " For the redemption *of his life* is precious—and he muſt ceaſe for ever *and ever?*" or as Lowth, " *and it ceaſeth* for ever." See Secker alſo. But Green's tranſpoſition of this and the following verſe ſeems to be the moſt natural order, and avoids the neceſſity of a parentheſis, or of Hare's variation in the beginning of the next verſe.

10. לא. 21 MSS. with Syr. read ולא. Lowth gives the ſame ſenſe to ויחי as Green does, " *ſo that* he ſhould live for ever." Which Hammond, &c. refer to Chriſt. But if this metatheſis ſhould not be admitted, Gejerus's ſenſe of this and the following verſe ſeems to be the beſt, " *Though* he ſhould live unto the end—*and not* ſee corruption—*yet* he ſhall ſee, &c." Durell thus, " But he will ceaſe for ever, *though he would live to eternity, and not ſee corruption.*"

11. Hare would omit יראה; but ſee the Collat. and perhaps we ſhould read יראה כי, " *He ſhall ſee that* the wiſe, &c."

כסיל. Hare and others read בכסיל. Is not בכסיל ſtill better, " they periſh together *with the ignorant* and fooliſh ?"

12. קרבם Ludov. Capellus, with many others, reads according to all the verſions קברם, " *ſepulchra eorum.* But if this be admitted we muſt give the laſt words of the verſe ſome ſuch ſenſe as Mudge and Edwards put upon them; or as a friend, " *Their ſepulchres* ſhall be their houſes for an age; the habitations from generation to generation of thoſe, who called their lands after their names." Hare and Green read בקרבם, " *in animo eorum eſt.*" Which Secker alſo favors. But one MS. reads קרבו, which will afford this ſenſe, " *they join* their houſes for ever." Which connects very well with what follows, and is countenanced by Iſai. v. 8.

משכנתם. 58 MSS. with ó. Vulg. Ch. Ar. & Æth. read משכנותם; one על; 54 ודור, and one MS. reads with Syr. וקראו, " *and call.*"

13. There can be little doubt, that this verſe and verſe 21, were originally the ſame; and though all the verſions, except Ch. read here with Houb. and many others יבין, yet as in verſe 21. 3 MSS. read ילין, I am inclined to concur with Hare and others in reading this word in both places, as moſt agreeable to the context. Does not the conſtruction require that we ſhould read לבהמות, or with one MS. בבהמות, " But man, being in honor, *abideth* not—*he is like to the beaſts* that periſh ?"

14. כסל *contraria* denotat; hìc *fiduciam ſolidam*, ut Prov. iii. 26. Gejer. And reading with Houb. and 2 MSS. כפיהם for בפיהם, the words may bear this ſenſe, " This their way is their *confidence*—and their poſterity *run after their manner.*" " ó. either read מכשל, or underſtood כסל to mean σκανδαλον." Secker. But ſee Houb.

15. Houb. reads ושארם לבלות, " Quaſi oves ad inferos, deponentur, mors depaſcetur eos. Dominantur earum matutini paſtores, *et caro earum eſt conſumenda*; interitus illis poſt caulas." Similitudo ducta ex ovibus. Hare ſuppoſing *debet*, or *oportet*, to be wanting before לבלות, and reading זבול למו, with others, puts this conſtruction upon the words, " Sicut pecora in inferno ponuntur, mors depaſcet eos; et figura eorum veteraſcet,

fovea habitaculum iis." But he omits וירדו, &c. without any authority.

" Feed on them." Hammond and others think it ſhould be, " *acts the ſhepherd* towards them." רעה is ſometimes *to feed upon.* See Iſai. xliv. 20. Secker and Merr.

" *In the morning*" may ſignify when God ariſes to judgment; but ſtill that morning will be after death, *ruling* may mean *judging.*" Secker from de Dieu, who obſerves further, the laſt part is moſt literally tranſlated thus, in part by De Dieu, " *And their Embaſſador*, or, *their Rock*, i. e. Chriſt, *ſhall conſume the grave from being an habitation for himſelf.*" Or by putting לו, " *for them.*" i. e. *Chriſtians.* See Merr. The verſions of Mudge, Edwards and Green are nearly the ſame in ſenſe, " They are laid in the grave like ſheep—Death ſhall feed on them; and the upright—ſhall have dominion over them in the morning.—Their beauty ſhall conſume away —and the grave ſhall be their dwelling." Green. Durell gives this ſenſe of the words. " They are caſt under ground like ſheep, whoſe ſhepherd is death—they go down with them, they go ſtraight to the ſepulchre—and the grave their dwelling ſhall conſume their beauty." Sturges making לבקר to ſignify " *ſhall be no more,*" from the Ar. word בקר, *interiit* propoſes this conſtruction of the whole, " They lie in the grave like ſheep—death ſhall be their ſhepherd, and have dominion over them—Their honor ſhall be no more; their form ſhall moulder away—the ſepulchre ſhall be their habitation." See Merr. Annot. and Append. No. 4. A friend thus, " Ut oves ponuntur in orco;—Mors iis paſcetur, et cum illis—juſti etiam deſcendent ad tumulum,—et forma eorum in conſumptionem; (ſc. erit)—orcus habitaculum eorum." Mr. Bradley renders the laſt line, " the grave is a habitation for it." i. e. their beauty. But reading with Durell לקבר for לבקר, which had occurred to me before I had conſulted him, עם רשים for ישרים בם, with 52 MSS. וצורם, and with Hare, &c. זבול למו for מזבל לו, and dividing the verſe into three lines, I would propoſe this ſenſe of the words, " Like ſheep they are laid in the grave, death ſhall feed on them—and they ſhall go down *with the poor to the ſepulchre*—and their beauty

beauty ſhall conſume in the grave, *their habitation*." In oppoſition to their habitation mentioned in verſe 12.

16. The words in the latter part of this verſe are probably tranpoſed. See Merrick's appendix, No. 4. " Verily God ſhall deliver my ſoul—*when he ſhall take me* from the power of the grave."

19. Mira eſt perſonarum confuſio is the juſt obſervation of Hare on this and the following verſe; and as all the verſions, except Ch. read לו inſtead of לך, ſo perhaps we ſhould read ויודה for ויודך, and היטיב for תיטיב; " Altho' in his life time his ſoul was bleſſed,—*and he was praiſed*, whilſt *it was well with him*." Houb. renders thus, " etenim animæ ſuæ in vita ſua indulget, *& laudabit ei, cum benefeceris ei*." A friend reads the laſt words in a parentheſis " (for, when thou art proſperous, men will praiſe thee) *he ſhall go*, &c."

20. תבוא. I would read ויבוא, with Houb. &c. and for יראו with ó. and one MS. יראה; " *yet ſhall he come* to *the habitation* of his fathers—*and ſhall never ſee* light." For this ſenſe of דור ſee the Lexicons, and Durell.

21. אדם. 41 MSS. have ואדם.

ולא 5 MSS. read בל, conformably to verſe 13; which ſee.

PSALM L.

" SI totum hujuſce Odæ apparatum & quaſi ſcenam contemplamur, nihil facile poteſt eſſe magnificentius." Lowth. See him alſo on Iſai. notes, p. 4. And it was probably compoſed in the times of Hezekiah, as Patrick conjectures, when the ſuperſtitious obſervance of the *ritual* part of the law was ſuppoſed to atone for the notorious violation of the *moral* part. Compare Mich. vi. 6—12. and Iſai. i. 10—15.

V. 1. אל אלהים. One MS. omits theſe words; and Hare thinks they are not a part of the pſalm; but ſee Joſh. xx. 22.

ארץ does not ſeem here to ſignify the *world*, as Gejerus and others ſuppoſe; but the *land of Judæa*, the inhabitants of which God ſummons to judgment. See Patrick.

מבאו. 33 MSS. read with Houb. מבואו.

3. נשערה. 35 MSS. have נסערה, more uſual. Thunder ſtorms were the uſual attendants of the divine preſence. See Exod. xix. יבוא 4 MSS.

4. A moſt beautiful proſopopœia. "Et Moſes *hos teſtes* adverſus deficientes a lege appellaverat. Deut. iv. 26." Muis. ממעל, with one MS. at firſt, ſeems better, as a friend obſerves, referring to 1 Kings viii. 23.

5. חסידי, "*my Saints.*" ó. Syr. Vulg. & Ar. read לו חסידיו and בריתו, "gather together *unto Him his ſaints*, &c." But 3 MSS. reading חסידיי favors the text; which is a moſt ſtriking irony, ſhewing what they ought to have been." See Deut. vii. 6.

9 MSS. כורתי, and one על.

6. שופט 36 MSS. with all the Verſ.

7. All the nations being aſſembled before God's tribunal, the grand Inqueſt begins. "בך "*unto thee.*" See Pſ. lxxxi. 9." Secker.

8. "I will not reprove thee for thy ſacrifices, *nor for* thy burnt offerings, which were continually before me." The force of the negative and prepoſition being continued, as in other places. In this reſpect they were righteous overmuch. See Iſai. i. 11. "Non ſuper ſacrificia tua arguam te, et Holocauſta tua coram me (ſunt) ſemper." Lowth from Leuſden. See Secker alſo. One MS. reads ועולותך, more regularly.

9. פר. All the Verſ. except Ch. with Hare and others read פרים, "I will take no *bullocks, &c.*"

ממכלאתיך. 35 MSS. more properly וממכלאותיך; which the grammatical conſtruction ſeems to require, the ו being negative. See verſe 8.

10. חיתו.

10. חיתו. Lowth ſuppoſes that this form of the word is peculiar to the *poetical* parts of ſcripture. See Iſai. lvi. 9. Houb. calls it *Barbariſmum*; and from comparing the parallel paſſages, and the verſions I am inclined to think with him that the ו has been tranſpoſed, and that we ſhould read חיות. ó. Syr. Vulg. and Ar. read ואלפים for אלף, "*and the oxen.*" One MS. omits it.

11. הרים. Houb. reads השמים with all the verſions; and one MS. having both words ſeems to juſtify the latter, to which עוף is joined every where elſe, "*the fowls of heaven.*"

וזיז. One MS. at firſt read וזין, "*et ſplendor.*" See our marg. Verſ. ó Vulg. and Æth. render it, Iſai. lxvi. 11. "*plenitudo.*" But ſee Pſ. lxxx. 14. This Hemiſtich appearing defective, may not עמד have been loſt before, or after, עמדי, "And the wild beaſt of the field *ſtandeth* by me"? i. e. at his command.

12. אמר. 27 MSS. read אומר, more regularly. See v. 13.

14. A friend offers this verſ. "The giving of thanks is a *ſacrifice* to God—and thy vows a *peace offering* to the moſt High." But ſee Jon. 2. 9.

15. אהלצך. One ant. MS. ſeems to have read with ó Ar. and Æth. ואחלצך, "*then* will I deliver thee."

16. Muis, Lowth, and others, making this pſalm to conſiſt of two parts, refer the former "to the well meaning, but ignorant and ſuperſtitious worſhipper; and the latter to the wicked pretender to piety." But is not the contraſt equally ſtriking by ſuppoſing the whole addreſſed to the *ſame* perſons, i. e. *the Jewiſh people*, as ſcrupulous obſervers of the *ritual* part of the law, but notorious tranſgreſſors of the *moral*?" See verſe 1. and Dr. Horne, the preſent Biſhop of Norwich.

Two MSS have חוקי, and 2 על.

17. דברי, "*my words.*" i. e. *the ten commandments*, the breach of *three* of which is mentioned in the two next verſes. ותשליך 2 MSS more regular.

18. חלקך. Does not הלכת correſpond better with the preceding verb, "When thou ſaweſt a thief, *thou runnedſt* with him—and *wenteſt* with

the adulterers?" All the verſions render ותרץ "*currebas.*" Perhaps we ſhould read ותרוץ. See Iſai. xl. 31.

20. תשב. Gejerus and others ſuppoſe that this word alludes to the mode of *ſitting* in judgment. See Pſ. cxix. 23. Houb. renders it, *ſemel et iterum*, but may it not be written for שקר?

דפי, or as 37 MSS דופי, is found no where elſe; and Ch. reads הפי, "Thou ſpakeſt *falſhood* againſt thy brother—againſt the ſon of thy mother thou haſt given *the mouth.*" See 2 Sam. i. 16. Since this note was written I find the laſt reading approved by a friend. Mudge ſuppoſes, that ó. rendering דפי σκάνδαλον, derived it from נדק, *to throw down.*"

21. The heathen deities were a ſanction to the moſt flagrant immoralities of their votaries. The latter part of this verſe is elliptical, which may in ſome meaſure be ſupplied by reading, according to Green's verſion, ואערכה for ואערכך, "*and lay thee open.*" But Lorinus obſerves, "in *Ambroſiano*, ſive *Gallicano* pſalterio habemus, "*et ſtatuam contra faciem tuam peccata tua;*" ſic etiam habent Complutenſia, καὶ παραςήσω κατὰ πρόσωπόν σε τὰς ἁμαρτίας σου." So that probably עוניך has been dropped through its ſimilitude to לעיניך, which follows, "and I will ſet in order *thine iniquities* before thine eyes." But a friend reading the verb in Niph. without any addition renders the words thus, "I will reprove thee, *and be compared unto thee.*" i. e. that it may be ſeen how unlike we are.

23. זובח 19 MSS. ó. Vulg. Ar. & Æth. make it a ſubſtantive, "*The Sacrifice* of praiſe, &c."

יכבדנני. 9 MSS. with Houb. read יכבדני. See alſo verſe 15.

ושם דרך "*et ponenti*, ſeu *componenti viam.*" Piſc. &c. ó "*Et illic via.*" Rightly, ſays Lowth. Hare, with others, reads ותם, "*et integrum* via." But from comparing Pſ. xxxvii. 14. I am inclined to think that וישר, which is ſtill nearer to the text, is the true reading, "and *to him that is upright in the way*, will I ſhew the ſalvation of God." Hare and others dividing this verſe into *three* lines, are obliged to add

add two words in the firſt. The Collat. divides it only into *two*, which makes the laſt too long, unleſs we might read וישר at the end of the firſt.

PSALM LI.

THE ſubject matter of this pſalm agrees very well with the title of it; but Mudge concludes from the two laſt verſes, that it was written during the Babyloniſh captivity.

3. כרוב 14 MSS.

4. הרבה "*Valde.*" Houb. Blayney reads with 27 MSS. הרב, giving it the ſame ſenſe. But may not this word from tranſpoſing the letters be written for ברה, "Waſh me *clean*, &c." See v. 9.

6. לבדך. Glaſſius, with Green, renders it emphatically, "*againſt thee thyſelf.*" Taylor, *ſeparately*. Durell, *perſonally*. "Perhaps David meant, that he was truly ſorry, though he had nothing to fear but from God." Secker.

בדברך. As Mudge obſerves from Grotius דבר has here a *juridical* meaning, "ſo that thou art righteous *in thy ſentence—and* clear in thy judgement." All the verſions, except Ch. read with the apoſtle, ותזכה, which the connection requires.

7. בעוון. 46 MSS. read with Houb. בען; and this is one inſtance amongſt many others of the corruption of the text. Edwards would render the words thus, "Behold, *I was brought forth* in iniquity—and in ſin *did* my mother *nurſe me.*" But by rendering חוללתי with Ch. "*I was begotten,*" which ſeems to be the true ſenſe of the word, the difficulty is removed, "Behold, *I was begotten* in wickedneſs—and in ſin did my mother conceive me."

8. ובסתם, "*et in occulto.*" videl. *in corde*. Piſcator, &c. But this word ſeems to be written for במסתר. See Pſ. x. 9. ó. Syr. Vulg. & Ar. probably read ומסתרי, "*et occulta.*" בטוחות 29 MSS.

9. This verſe alludes to the modes of purification appointed by the Levitical Law for the leproſy. See Lev. xiv.

10. דכית, " *which thou haſt broken.*" noting hereby the greatneſs of his grief and affliction. Ainſworth.

11. עונתי. 42 MSS. read with all the verſions עונותי, " *mine iniquities.*"

12. נכון " animam *rectam.*" i. e. non deflectentem, firmam ad ſuperandas omnes tentationes, & difficultates. Genebrard.

14. נדיבה. " Let a *free* ſpirit ſupport me." i. e. Let me not be inſlaved, as I have been, by my ſinful paſſions. ó. renders it ἡγεμονικῷ.

15. A penitent ſinner is the moſt effectual reformer of others.

פושעים, 18 MSS.

16. As the 2d line in this verſe ſeems defective הושיעני may be dropped at the end from its likeneſs to the preceding word, " O God of my ſalvation *preſerve me.*"

תרנן. Syr. & Vulg. read ותרנן. See our Verſ.

17. אדני. 13 MSS. יהוה.

18. There were no particular ſacrifices appointed by the Levitical Law to atone for the crimes of *murder, and adultery*, in order to bring men to a true repentance of their ſins, and to make them look forward to a better covenant. See Grot. de ſacrificiis expiatoriis.

ó. Vulg. Ar. & Æth for כי לא read כי אם, and as one MS. reads ועולה, perhaps ו ſhould be omitted before ואתנה, " *For if* thou deſiredſt ſacrifice, *I would give it—but a burnt offering* thou wilt not accept". But a friend refers for the Bib. Verſ. of ו in ואתנה to 1 Kings i. 21.

תחפוץ 26 MSS.

19. זבחי. Houb. reads with ó. Vulg. Ar. & Æth. זבח. See our old Verſ. As the 2d Hemiſtich ſeems too long, and one valuable MS. omits נשבר with Syr. perhaps we ſhould read with this לב נדכה, " *The ſacrifice* of God is a broken ſpirit—*a contrite heart*, O God, &c." 6 MSS. read נדכא, as elſewhere.

20. היטיבה. ó. Vulg. Ar. & Æth. probably read, as Hare obſerves, היטיב יה, or rather יהוה. See MS. 259. and Pſ. cxxv. 4.

חבנה.

תבנה. ó. Syr. Ar. & Æth. with one MS. read ותבנה, "*Do well*, O *Jehovah*, in thy loving kindneſs to Zion—*and build thou* the walls of Jeruſalem."

Mudge infers from this and the following verſe, that this pſalm was compoſed during the Babyloniſh captivity. Green thinks that they were added by ſome captive to accommodate it to his uſe. But David's fears might eaſily ſuggeſt to him, that *his crimes* might prevent the building of the temple, which God had promiſed ſhould be done, 2 Sam. vii. 13. See Tirinus in Poole's Synopſ.

21. עולה וכליל. Theſe words being a kind of tautology, and the laſt word appearing to be redundant in the metre of the Collat. which ſeems preferable either to Hare's, or Edwards's, perhaps we ſhould read ועולה, "Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, *and a burnt offering*—then ſhall they offer young bullocks on thine altar." Or as Houb. according to Syr. "Then ſhall the young bullocks *aſcend* thine altar."

תחפוץ 20 MSS.

PSALM LII.

V. 2. חאדומי. 42 MSS. read האדמי; which is a ſtrong proof that the title of this pſalm is the proper one agreeable to ó. Ch. Vulg. Ar. & Æth.

Houb. tranſpoſing the words according to Syr. and reading תגבור for הגבור, gives this conſtruction of them, "multa conaris adverſus innocentem? Tota die pravitatem cogitat, &c." But as one ant. MS. reads אל twice, might not the 2d line ſtand thus originally,

חסד אל אלי כל היום

"Why boaſteſt thou thyſelf in miſchief, O mighty man?——The goodneſs of God *to me* is daily." See v. 10. Though as a friend obſerves,

ſerves, ó. Syr. Vulg. Ar. & Æth. omitting חסר אל, might have read for it חטאה, " Why doſt thou boaſt in wickedneſs, O mighty *in evil?* —All the day thy tongue meditates iniquity."

4. " Thou contriveſt miſchiefs with thy tongue, as with a ſharp raſor, O thou dealer in deceit." Chandler in Merr. ó. with 4 MSS. עושה. 7 MSS. תחשוב.

6. בלע. Hare, &c. would read בליעל. See Pſ. xli. 9. But Syr. probably reads here רעה or הרע, " amaſti omnes qui loquuntur *iniquitatem.*" But ſee ó. Vulg. & Jerem. li. 4. Hare and others, for the ſake of the metre in the 2d line, add דברה, or דבר, " Thou haſt loved all thoſe who ſpeak wickedneſs—*and the tongue which uttereth* deceit." See Jerem. ix. 8.

לשון. Edwards reads with Ar. ולשון, " *et* linguam doloſam." See Syr. alſo, & ó.

7. מאהל. Syr. Ar. & Vulg. with Houb. &c. read מאהלך, " ex tabernaculo *tuo.*" which may refer to the *tongue*, or to *Doeg*. Patrick, &c. referring it to *God*, read מאהלו, " out of *his* tabernacle." See Secker and verſe 10.

8. All the verſions with Hare, &c. ſupply ויאמרו after ישחקו, and the laſt line is defective, according to the metre of the Collat. But as a friend obſerves further, Syr. reads וישמחו for וייראו; and that is authoriſed by one MS. and Job xxii. 19. where we have the very ſame expreſſion, " *The righteous ſee it, and are glad.*" See Pſ. lxix. 23, &c.

9. ברוב. 10 MSS.

יעז. All the verſions, except Ch. read ויעז, " *and* ſtrengthened himſelf *in his ſubſtance.*" See our Bib. Marg. and Prov. x. 3. But Lowth prefers the common tranſlation.

10. *Doeg*. in verſe 7, is compared to a tree *plucked up by the roots*, the Pſalmiſt in contradiſtinction here compares himſelf to *a green olive tree* in the houſe of God; alluding, ſays Houb. to Aaron's rod laid up in the ark; but the houſe of God does not ſeem to refer to the green olive tree, but to the pſalmiſt. See Pſ. xcii. 14.

11. The

11. The ſenſe being imperfect, the metre according to the Collat. appearing defective; and one ant. MS. ſupplying חסד ואמת after עשית, it is not improbable this is the true reading. See Gen. xxiv. 49.

חסידיך. 17 MSS. reading חסידך, David might ſpeak of *himſelf*, "I will praiſe thee for ever, becauſe thou haſt dealt *mercifully and truly*—and I will wait on thy name, for it is good before *thy ſaint*." i. e. In my ſight.

PSALM LIII.

THIS pſalm is probably only a corrupt copy of Pſ. xiv. to which I ſhall refer for the various readings; obſerving that in verſe 6, which differs widely from Pſ. xiv. 6. 52 MSS. read הבישות.

PSALM LIV.

V. 1. FOR the title, ſee Pſ. iv.

2. ó. Vulg. Ar. Æth. & Ch. with many MSS. make it probable, that the ſubject refers to 1 Sam. xxiii. 19.

5. זרים. 5 MSS. with Ch. and the parallel paſſage, with Hare, &c. read זדים, "For *the proud* have riſen up againſt me."

6. עזר. 19 MSS. with Syr. read עזור.

בסמכי. Secker obſerves from Erpenius, that ב nominativo pleonaſtice præfigitur, and cites alſo Hoſ. xiii. 9. Houb. makes it to bear a ſuperlative ſenſe, "*firmiſſimum columen*." See Pſ. lv. 19. xcix. 7. But from conſulting ó. Syr. Ar. Æth. & Vulg. it appears probable that הסומך is the true reading, "Behold, God is my *Helper*—*Jehovah* is *the ſupporter* of my ſoul." יהוה 13 MSS.

7. ישוב.

7. ישוב. 24 MSS. read ישיב more regularly. Syr. & Vulg. read in the imperat. השב, which is more conformable to the following verb, "*Return* evil to mine adverſaries, &c." See Houb.

47 MSS. read לשוררי. See Pſ. lix. 11.

9. הצילני. 6. Syr. Vulg. Ar. & Æth. with Hare, &c. read הצלתני. Houb. תצילני. Either of which avoids the change of perſons; but the former ſeems moſt eligible, "For *thou haſt delivered*, &c." Or, as Secker, "*when* thou haſt delivered."

PSALM LV.

MOLLERUS and others refer for the ſubject of this pſalm to 1 Sam. xxiii. 1—12. Patrick and others to 2 Sam. xv. &c.

3. The Ar. according to Walton probably reads כי before אריד, and ſome ſuch word ſeems to be wantlng, as Mudge and others think, "*when* I mourn in my complaint; and am vexed." Or as Green with Ch. "*and cry aloud.*" Who thinks alſo that a word has been dropped after אריד. See Iſai. xv. 3.

4. The firſt line of this verſe is better connected according to Green with the former.

איב 2 MSS.

ובאף. The ſenſe as well as the metre ſeems to require באפם, "*and in their wrath* they hate me."

5. יחיל. 3 MSS. read יחל, which, as Green obſerves, ſhould be rendered, "*is wounded.*" See Pſ. cix. 22.

6. פלצות. Syr. by a ſmall change and tranſpoſition of letters reads צלמות. "*umbræ mortis;*" And Pſ. xliv. 19. countenances this reading. One very valuable printed copy reads with Vulg. Ar. & Ch. יבאו. Rather יבואו. See MSS. 155.

7. Hare's

7. Hare's tranſpoſition here ſeems needleſs. See the Collat. " And I ſaid, O that I had wings!—*As a Dove*, I would fly away, and be at reſt."

ואומר 6 MSS. and 41 ואשכונה.

8. נדד. 41 MSS. נדוד; but ó. Vulg. Ar. & Æth. נודד, " *fugiens*;" and this ſeems to be the proper reading; and as Ch. reads לעולם for סלה, that ſeems to be the right word, as a friend remarks, " I would dwell in the wilderneſs *for ever*."

9. Green's reading למפלט, " I would haſten away *to a ſhelter*," is a very good one; and one MSS. omits לי; unleſs with ó. & Syr. we conſider the word as the partic. pih. " I haſten *to my deliverer*, &c."

מסער. 2 ant. MSS. with ó. Vulg. Ar. & Æth. read ומסער, " from the *ſtormy* wind, *and tempeſt*." סועה 32 MSS.

10 בלע. Hare and others conjecture we ſhould read פלג, " *Divide, O Jehovah*, divide their tongues." making an Epizeuxis. But a friend refers for the text to Job x. 8. The words allude, as Piſcator obſerves, to Gen. xi.

אדני. 50 MSS. read יהוה.

Hare's metre in the laſt line of this verſe and the next ſeems moſt eligible.

11. יסובבה. Ch. Syr. & Ar. with 39 MSS. Hare and others read יסובבוה.

ואון. ó. Vulg. Syr. & Ar. with Houb. read און. " And, I wonder, ſays Secker, Hare had not obſerved that ó. leave out the ו before און, and not the firſt בקרבה, as he doth, but the 2d, and put ו before הוות, whence the tranſlation may be, " *Day and night miſchief goeth about it upon the walls thereof: and ſorrow is in the midſt of it and wickedneſs: deceit*, &c." הומותיה 27 MSS.

12. הוות. 17 MSS. with all the verſions read הות, ſing.

13. לא. ó. Vulg. Ar. & Æth. read in both places, as Secker obſerves, לו, or לוא, (ſee Judges viii. 19.) " For *if* an enemy had reproached me, then I could have borne it—*if*, &c." The defect in the metre of the Collat. in the laſt line of this verſe induces me to think

 that

that פני is dropped after the verb, " then I would have hid *my face* from him." See Iſai. l. 6. איב one MS.

14. כערכי, " *ſecundum diſpoſitionem meam.* Muis. ισοψυχε. ó. " *quem ego tanquam me æſtimavi.*" See Hare. With which the Italian verſion communicated by a friend agrees exactly, " Ch' io apprezavo quanto me ſteſſo," *whom I eſteem equal to myſelf.*" " *Homo mei ordinis.*" Caſt. See Lowth alſo. " *One well acquainted with my ſteps.*" Kennic. The firſt is the moſt literal, and ſeems as eaſy as any.

The laſt line ſeeming defective may not מנערי have been dropped at the end of it, " And mine acquaintance *from my youth?*" It is generally agreed that *Ahitophel* is here meant. ומיודעי 22 MSS.

15. " סוד, ἐδίσματα, ó. Did they read סם and write ἡδύσματα? ſo they tranſlate the laſt word." Secker. Mr. Bradley mentions ſome who read זוד " *Food.*" Perhaps a miſtake for זון.

ברגש, " *cum cœtu.*" i. e. turba populi, Piſcator, &c. Or as our Bib. Verſ. " *in company.* See alſo Mudge and Lowth. " εν ὁμονοίᾳ ó. Syr. & Vulg." Secker. Mr. Bradley obſerves, ſome propoſe ברצון.

16. ישימות 10 MSS. ישי מות; & 2 with Mudge, &c. read ישיא מות. Hare and others ישיב. Durell ישים. But as the metre in this line is defective, ברגע from its ſimilitude to the preceding word may have been omitted, and the words might ſtand thus,

ברגע יש מות עלימו

" *In a moment* death *ſhall be* upon them—They ſhall go down *alive into the grave.*" See Numb. xvi. 21, 31; to which the pſalmiſt probably alludes. See Gej.

חיים שאול one MS. as in Numb. xvi. 31; where we have the local ה.

בקרבם. Hare and others with one MS. omit this word; but then I would read with ó. Vulg. Ch. Ar. & Æth. בגבוריהם for the metre's ſake. Syr. omits it.

17. The metre in the Collat. being too ſhort in the laſt line, may not נא have been omitted through its likeneſs to the affix of the

preceding

preceding verb, " and Jehovah ſhall ſave me *now?*" See Pſ. cxviii. 25. ó. Ar. & Æth. read ישמעני, " ſhall *hear* me."

18. ואהמה. One MS. reads ואהימה. See verſe 5.

19. מקרב. ó. Vulg. Ar. Æth. & Syr. read מקרבים, which is more agreeable to the context. Kennicott ſupplies with Ch. רע after לי, " from *evil* approaching me."

היו. Hare, with others, reads היה, " quoniam contra multos *fuit* mecum." Houb. renders ברבים, " *permulti.*" See Pſ. liv. 6. Durell, " For they are *at variance* with me." See Pſ. lxxxix. 51. Perhaps we ſhould read הרבים, " *Although many* are with me." i. e. *to deſtroy me.* See Neh. ix. 19. Hare's metre ſeems preferable; unleſs with 2 MSS. we omit מקרב לי.

20. וישב קדם. Houb. reads with 30 MSS. ויושב, & קדקדם, " *avertet cervicem eorum,* neque enim illorum eſt mutatio." Durell, בקדם ויש, " *even he that hath exiſted from eternity.*" Hare, &c. יושב, " *He that inhabiteth eternity.*" See a ſimilar expreſſion, Iſai. lvii. 15. and ó. & Ar. But Lowth thinks they read הישב. And as סלה ſeems to have no uſe or ſignification here, perhaps it is written for כלם, " and he that inhabiteth eternity *ſhall conſume them.*"

הליפות. " *Non liquet.*" Lowth; who gives this verſion of the words by Schultens, " quibus nullæ ſunt *ſucceſſiones* melioris vitæ, vel œconomiæ." " למו is tranſlated plurally in all the old verſions. *Therefore* ſhould be, " *and* fear not." Secker.

21. The metre in this verſe ſeems defective, and it is ſufficiently ſupplied by Hare, who reads באנשי שלומה, for בשלמיו, and that is much favoured by Iſai. xxxviii. 22. " Miſit ſuas manus *in homines pacificos.*" Or perhaps בהם may be dropped at the end, " he hath broken his covenant *with them.*" One MS. adds a word, which affords no good ſenſe. בשלומיו 31 MSS. As the affixes in this and the following verſe are in the ſing. the pſalmiſt probably points at *Ahitophel,* as Muis and others have obſerved.

22. יצו. ó. Syr. Vulg. Ar. Æth. with Hare and others read פנין, "leves præ butyro *vultus ejus*." Which avoids a tautology. Houb. reads חלוק for חלקו, "*mollius* butyro os ejus." Lowth follows Symmachus in reading פימו, "*Their mouths* are ſofter than butter." which is not ſo agreeable to the other ſing. affixes. Durell obſerves, that the word in the text may be uſed plurally, "*his ſpeeches*." Secker alſo refers to Pſ. lxii. 5. ó. render חלקו, "*they were ſcattered*," from חלק *dividere*, and probably ſupplied מהמה, *præ ira*, as a friend ſuggeſts.

וקרב לבו. The ſenſe, as well as the metre, according to the Collat. ſeems defective; and Lorinus's addition of הגה ſeems very probable, "But his heart *meditates* war." See Iſai. xxxiii. 18.

23. השליך 4 MSS. and י ſeems to have been dropped from the imperat. Hiph. in moſt verbs.

יהבך. This word occurs no where elſe. Le Clerc borrows its ſignification from יאב, *deſiderare*. St. Peter, follows ó. Vulg. Syr. Ar. & Æth. Durell from Taylor renders it, "*the ſupply of neceſſaries*." Michaelis renders thus, "*projice in Jehovam id quod dedit tibi*." Houb. reads אהבך, "*diligit te*." But Ch. reads שברך, "*ſpem tuam*," which ſeems to be the moſt eligible, "Caſt *thy hope* upon Jehovah." If we may differ from the apoſtle; but ſee Kennicott's Gen. Diſſ. §. 63.

24. ó. Vulg. Ar. & Æth. juſtify Hare in adding יהוה at the end of this verſe, to compleat the metre according to his diviſion; which appears to be the moſt regular.

תורידם 125 MSS.

PSALM LVI.

THE firſt part of the title of this pſalm is very obſcure; for which ſee Bochart and Houb. The ſecond ſets forth the occaſion of it, and it may be ſtiled *Michtam* by way of eminence. See Pſ. xvi. Or, as Harmer thinks, becauſe written in *gold*. See Obſ. Vol. ii. p. 180.

V. 1. ó.

V. 1. ó. as a friend obſerves, with Vulg. Ar. & Æth. for אלם read לאם. " This pſalm ſeems corrupted in ſeveral places, and I cannot reſtore them." Secker.

רחוקים 56 MSS. & 45 אתו.

2. As 9 MSS. read לוחם, and one ולחצני, the true reading is alſo probably ולוחצני, " he is daily *fighting and troubling me*." See our old Verſ. A friend conjectures ילהמני.

3. One ant. MS. with all the Verſ. except Ch. read ישאפוני.

מרום. Hare and others have obſerved that this word is no where elſe uſed as an epithet to Jehovah. Secker underſtands it of God. Houb. reads with ó. Vulg. Ar. Æth. ממרום; ſee alſo Mudge, &c. Durell renders it, " What time I may be afraid *of the haughty*." See Iſai. xxiv. 4. But reading with Houb. ביום in the next verſe, I would read מיום here, " *from day to day*," which may be connected with what precedes or follows. Or as a friend ſuggeſts מיום ליום.

4. MSS. 2. read אקרא for אבטח, " *I will call* upon thee."

5. דברו. Houb. reads לדברו. See Pſ. cxxx. 5. And ſhould we not read האלהים for the 1ſt באלהים?

6. דברי יעצבו. The verſions differ greatly in the ſenſe of theſe words; and that of our own ſeems forced, " *they wreſt my words*." Houb. reads דבר, " they have conſulted *a matter* againſt me." But there being a great ſimilitude in the letters, and from comparing the next verſe, perhaps we ſhould read דרכי יעצרו, " every day *they encompaſſed my ways*."

מחשבתם. 28 MSS. have more regularly. מחשבותם. See ó. Vulg. Ar. & Æth.

7. יצפינו. 32 MSS. have יצפנו. See Pſ. x. 8.

8. " *Non liquet*." Lowth. The firſt line of this verſe affords but little ſenſe as it ſtands at preſent, nor do any of the verſions aſſiſt, except Syr. which reads ואמרו אין פולט לו, " *atque dixerunt non eſt ei ſalvator*." And it is obſervable that ó. Vulg. & Æth. read אין alſo for און; but Hare's reading with a leſs variation ſeems more agreeable to the con-

 text,

text, על אונם פלל למו, " *Judge* them for *their* iniquity." Our Verſ. read באפך " *in thine anger*;" but without authority. One MS. reads הוריד. See Pſ. lv. 23.

9. נדי. 33 MSS. read נודי, more regularly; unleſs with a very ſmall alteration we might read נחי, which ſeems more agreeable to the context, " Thou haſt numbered *my lamentations*." See Mich. ii. 4.

בנאדך. All the verſions, except Ch. with Houb. &c. read לנגדך, " Thou ſetteſt my tears *before thee*." See 2 Sam. xvi. 12. But Mr. Bradley obſerves, that it was the cuſtom to uſe *tear bottles* at funerals, and that there are ſome in the britiſh muſeum, found in ſome antient ſepulchral urns belonging to the kings of Naples; and that Dr. Solander once told him, a ſimilar cuſtom was uſed in the eaſt; which throws great light on this paſſage.

One ant. MS. adds אלהים, at the end of the verſe, " are they not in thy book, *O God?*" which the metre ſeems to call for, unleſs we read with Ch. יהוה at the beginning of the line.

10. Whether the metre of the Collat, or Hare's be obſerved, his addition of אתה at the end of the verſe according to ó. & Æth. ſeems proper, " for *thou* art my God.

איבי 9 MSS. with 27 Marg.

11. One line in this verſe, as Hare and others have obſerved, is probably ſpurious; but reading לרברו, with Houb. for דבר, as in verſe 5, ſhould not the laſt line be retained rather than the firſt, " I will praiſe *Jehovah* becauſe of his word—In God, &c.?"

13. עלי. Hare and others read עליך; and inſtead of נדרי, נדריך, adding אזבח after אשלם; which readings are ſtrongly ſupported by Syr. " *Tibi deus perfolvam vota mea; et cum gratiarum actione ſacrifcabo tibi.*" See Pſ. l. 14.

14. הלא. Houb. renders it, *etiam*; but as all the verſions tranſlate it *et*, from comparing the parallel paſſage, Pſ. cxvi. 5. the true reading, as Durell obſerves, probably is ואת; unleſs it may be written for חלצת, " For thou haſt delivered my ſoul from death,—*thou haſt freed* my feet from

falling." See our Bib. Verſion. And this verb might be omitted from its likeneſs to that preceding. Ar. & Æth. ſupply, " *and mine eyes from tears,*" conformably to Pſ. cxvi. See Hare, &c. 8.

באור. Syr. & Æth. with one MS. read בארצת, " *in the land* of the living." See alſo Pſ. cxvi. 9. and Secker; who had once conjectured that the true word in both places might be באורח, or באורות. Comp. Pſ. xvi. 11. &c. But ſee Job. xxxiii. 30.

PSALM LVII.

תשחת. Perhaps we ſhould read תשעת, to denote an inſtrument of *nine* ſtrings; as we read of *three, ſix*, and *ten* ſtringed inſtruments. This pſalm was compoſed on a ſimilar occaſion with the former. See Poole. And there is no more occaſion to infer from verſe v. with Mudge that Daniel was the author of it, than there is to conclude that Pſ. xxii. was written by him from verſe 22. See Pſ. cviii. 2—6.

V. 2. הוות. 17 MSS. with all the verſions read הות, ſing. which the verb requires; but for יעבר, we ſhould read תעבר, or with Houb. in the infin. העבר; unleſs with Durell we render it, " *until it cauſe calamities to paſs away.*" i. e. *The ſhadow.*

3. גמר, or as 12 MSS. גומר, *perficientem*. Gejerus, Mudge, &c. Hare, Houb. &c. read גמל, *retribuentem*; and as the metre is defective inſtead of reading לאלהים with Hare, perhaps we ſhould add טובה, " upon the God who recompenſeth *good* to me." See 1 Sam. xxiv. 18.

4. סלה. If we read with no great alteration כלם, inſtead of this word, which is improper here, and יחרף for חרף, with שואפי according to 4 MSS. the tranſpoſition propoſed by Hare and others to ſupply the defect in the metre, will be unneceſſary, " He ſhall ſend from Heaven, and ſhall ſave me—*He ſhall put to ſhame all them*, who de-

vour me—God ſhall ſend forth his mercy and truth." It is obſervable that Ch. reads here alſo לעולם for סלה. See Pſ. lv. 8.

5. אשכבה. Green would read שכבה, to agree with נפשי. Houb. ſupplies ואמץ, which has a great affinity to the preceding word, " *et confirmavit* animam meam." Secker following ó. Syr. Ar. & Æth. ſuppoſes that וישע has been dropped before this laſt word, rather with a friend יציל, " *and he ſhall deliver* my ſoul, &c."

להטים. ó. Vulg. Syr. Ar. & Æth. ſeem to have read נלבט, " *conturbatus*." Perhaps we ſhould read בלוהטים, or בלהטים. See Ch. and MSS.

לבאם. 50 MSS. have לבאים, which the grammatical conſtruction calls for; or as Houb. לביאים, or לאבים " in *dry* places." Who reads alſo with one MS. חנות. " The ſons of men are archers; their teeth (are) *ſpears* aud arrows." Ch. as Secker obſerves, either reads להבים, or takes לבאם to ſignify *flames*.

6. על 2. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. read ועל. See Pſ. cviii. 6. and the words may be rendered thus, " Lift up thy glory O God, above the Heavens, and above all the earth."

7. כפף. ó. Syr. Vulg. Ar. & Æth. read either with Houb. כפפו, or with Hare, &c. כפו; and it is not improbable that לעפר followed it, " they have bowed down my ſoul *to the duſt*." See Pſ. xliv. 25. Or the text may be conſidered according to our Bib. Verſion in pyh. " My ſoul *is bowed down* to the duſt." All the verſions have ונפלו, " *and are fallen*." And if the above readings be admitted, the verſe might be divided more regularly into four lines, " they have prepared a net for my feet.—they have bowed down my ſoul *to the duſt*, or, *my ſoul is*, &c.—They have digged a pit before me,—*and are fallen*, &c."

8. See Pſ. cviii. 2. &c. for this and the following verſes.

9. " שחר is not elſewhere uſed adverbially, nor I believe with an ellipſis of ב. " *I will awaken the morning*," is more grammatical, and poetical." Secker.

וכינור 6 MSS.

10 אדני 24 MSS. read יהוה. See alſo Pſ. 108.

בעמים, i. e. *inter Tribus Iſraelis.* Piſcator. And that this word is uſed plurally for the Jewiſh people ſee Deut. xxxiii. 3, 19. &c.

12. על. 2 MSS. read here alſo ועל. See verſe 6.

PSALM LVIII.

FOR the title of this pſalm ſee Pſ. xvi. 57.

2. אלם. Houb. reads אלהים, "*O Dii.*" as in verſe 12. Mudge and others אלים, "*O ye princes.*" Hare prefers אתם; and as Edwards obſerves from the ſilence of the verſions with reſpect to either of the former ſenſes, this ſeems to be right; though Muis and others ſuppoſe that they might read אולם, *certe*, which as they obſerve is unneceſſary; and Secker would omit this, or the preceding word. Perhaps, by a metatheſis we might read לאם; for which ſee Gen. xxv. 23. Iſai. li. 4. "Do ye verily ſpeak righteouſneſs, *O ye people?*" which reading our verſions countenance. But ſee Ainſworth.

3. The conjecture of Hare and others, that the verbs in this verſe have changed their place, is very probable.

בלב. Æth. reads בלבכם, which the ſenſe as well as metre ſeems to require, "Yea, in *your* heart ye *meditate* iniquity.—*You work* violence with your hands in the earth." Or, as one MS. and all the verſions read יפלסון, perhaps יפעלון is better, "your hands *work* violence, &c."

4. דברי. 3 MSS. read דוברי, which is more grammatical. Green renders the whole thus, "The wicked are ſtrangers to pity—they turn aſide from compaſſion, ſpeaking lies."

5. כדמות חמת. ó. Vulg. Syr. Ar. & Æth. omit the *laſt* of theſe two words, "Their poiſon is *according to the likeneſs* of a ſerpent." See

our Bib. Marg. But if we conſult Ch. the true reading ſeems to be כחמת, "Their poiſon is *like the poiſon* of a ſerpent."

פתן, or as the word might be originally פתון, is derived from פתה, *deceipt*, as באון from באה; and probably alludes to the ſeduction of Eve by the *ſerpent*, Gen. iii. 13. And that eminent prediction in verſe 15, may have given riſe to the fabulous ſtory of Apollo's ſlaying the ſerpent *Pithon*. For other derivations of which ſee Theſ. Græc. Antiq. Vol. VII. p. 31.

6. מחכם. Hare and Green read מחכמים, and ſupply לקול, "*vocem* incantantis incantationes *ſapientes*." But as 37 MSS. read חבר, which may be conſidered as the infinit. for חובר, by reading alſo מחכמה, the words may be thus rendered, "which will not hear the voice of the charmers—*charming with the greateſt ſkill*." For the interpretation of theſe words ſee Bochart, and Merrick. Ar. renders מחכם thus, "*melius quam ſapiens*." i. e. as excelling him. Shuckford gives this verſion of the whole, "As the deaf adder will ſtop her ear, which will not attend to the voice *of the eloquent putting together the ſayings of the wiſe*." See Connect. Vol. III. p. 302.

7. The firſt part of this verſe alludes, as Hammond obſerves, to the poiſon contained under the teeth of the adder.

8. "N. L. unleſs it be corrected. See Hare and Houb." Lowth.

ימאסו. Buxtorf admits ימססו as more proper. See his Lexic.

למו Hare, with ó. Syr. & Ar. omits this word as redundant at the end of the firſt line, and for כמו reads אלהים in the next. Durell prefers במו. Houb. reads והם. Amidſt this variety, inſtead of כמו ידרך חצו, I would propoſe the following reading, adding וכי inſtead of למו at the beginning of the line, &c. וכי ידרוך חציו במו, "*And when he ſhooteth his arrows againſt them*, they ſhall be cut down." But a friend giving ימאסו the ſenſe of ó. & Syr. omitting למו with them, and for the ſecond כמו reading according to ó. עוד, which one ant. MS. favors, having a word with ע inſerted, gives this ſenſe of this and the foregoing verſe, "God breaketh their teeth in their mouth

" mouth.—Jehovah breaketh the jaw-bones of *theſe* lions.—*They ſhall be* " *deſpiſed*; they ſhall run of like waters. He ſhall ſhoot his arrows " *until* they be cut off."

ידרוך. 8 MSS. 49 with Syr. חציו. and 33 יתמוללו.

9. ישבלול. Bochart, with many others, underſtands by this word, " *the* " *ſnail.*" ó. Syr. Vulg. Ar. and Æth. probably read דונג, as in Pſ. lxviii. 3. which bears no affinity to the word in the text: but as one MS. reads שכלול. and another שכלל, and four have תמם, which agrees better with the *maſc.* noun, inſtead of תמס; reading alſo with Hare and others יהלכו for יהלך, and with one ant. MS. כנפל, or כנפש נפל, ſee MS. 4. the words might bear this ſenſe, " As *an abortion is conſumed, let them paſs away—As the untimely fruit* of a woman let them not ſee the Sun." Such repetitions of the ſame ſentiment frequently occurring in the Sacred Writings. But a friend, ſuggeſting that the ſame ſimilitude is repeated as in verſe 8, offers this reading, כמו שבלת מים יהלכו, " As a flood of waters they ſhall paſs away." See Pſ. lxix. 15.

10. Houb. reads thus, יגיבו סירתיהם אטד, כמו חח כמו חרול ישערון בטרם. " Antequam vepres *eorum* in rhamnum *creverunt*, velut *ſpina*, velut *carduus* turbine abripientur." Lowth renders the words thus, " Antequam ollæ veſtræ ſpinam ſentient, *tam vivam, quam aridam*, tempeſtas eos auferet."——Secker is inclined to follow Green's reading of רוח for חי " Sooner than the bramble can heat your pots—let *(God's)* wrath, " like a ſtormy *wind*, ſweep him away."——Durell, reading with Mudge במו חרון. gives the words this ſenſe, " *The living one in* " *wrath*, will take them as with a whirlwind." Hare would read איש for חי, " Antequam ebullire faciat lebetes rhamnus, ſicut *ignis*, ſic ira tua " abripiat eum." I would propoſe the following reading, which is countenanced by Vulg. and Ar. כמו חיים בחרון יסערמו, " As *alive he ſhall* " *conſume them in wrath.*" alluding to Num. xvi. 30. A friend alſo ſuggeſting חיים, and referring to Num. xvi gives nearly the ſame ſenſe, " Be- " fore yout pots feel the thorns—i. e. the fire—ſo in wrath he [i. e. Je- " hovah] ſhall deſtroy them as yet living."

סירותיכם 26 MSS. and 25 יסערנו, with ם. See Zech. vii. 14.

11. "He ſhall waſh, &c." "Alludit ad morem apud Hebræos lavandi pedes defatigatorum ex itinere, quo hi refocillabantur. Vid. 1 Tim. v. 10." Muis. But it is obſervable that ó. Syr. Vulg. Ar. & Æth. render פעמין, *manus ejus*; ſo that they probably read ידין. See Pſ. lxxiv. 3.

12. אדם *collective* ponitur. Piſcator. But one MS. omits it, "and he ſhall ſay, (i. e. *the righteous man*) verily, &c."

שפטים. or as 5 MSS. שופטים. Hare and Edwards retain this reading, though confeſſedly unuſual for the ſake of the metre. ó. Vulg. & Æth. read שופטם, "Verily there is a reward for the righteous—Verily there is a God *who judgeth thoſe that are* in the earth." But this reading having no proper antecedent, a friend propoſes שפט עם, "Verily there is a God, *who judgeth the people* upon earth."

PSALM LIX.

FOR the firſt part of the title ſee Pſ. lvii. and notwithſtanding it expreſsly aſcribes it to David, Mudge thinks it more applicable to the times of Hezekiah; which verſe 6 and 9, ſeem to countenance. Secker obſerves that neither this pſalm, nor the following, ſuit their title.

V. 3. מפועלי 8 MSS.

4. The metre in the ſecond line of this verſe ſeems defective. May not then עמים have been dropped before, or after עזים, "The mighty *people*."

5. עון. Our verſions, with Houb. read עוני, which the conſtruction ſeems to require, "without *my* fault."

ירוצון 54 MSS.

6. אלהים. Kennicott and others, with one antient MS. read אלהי; and tho' we have the word in the firſt form no leſs than three times in Pſ. lxxx.

Pſ. lxxx. and once in Pſ. lxxxiv. 9. from comparing other paſſages, there can be no doubt but אלהי is the true reading, unleſs we omit it for the ſake of the metre, as we very frequently have יהוה צבאות, (See Calaſ. Conc.) or the two laſt words.

לפקוד 20 MSS. and 5 בוגדי. But ó. Syr. and Ar. probably read פועלי, "to all them *that work* iniquity." See V. 3.

7. ישובו. This word does not ſuit well with the context. Might it not be written for ישוטו. "*They run about* in the evening."?

ככלב. Syr Vulg. and Ar. with Houb. read ככלבים, "*as dogs.*"

8. From comparing the metre of the Collat. with Syr. Ar. and Ch. it is not improbable that we ſhould read אמרו after כי, "for *they ſay* who doth hear?" See alſo the margin of our Bib. Verſ.

10. עזו. 1 MS. with ó. Ch. & Vulg. reads עוזי, "*my* ſtrength." And it is generally agreed that the firſt line of this verſe ſhould be corrected by verſe 18. See Houb.

11. חסדו. 33 MSS. with Ch. read חסדי, which is countenanced by verſe 18. and Pſ. cxliv. 2. See alſo our Bib. Verſ. Hare and others. But Green prefers בחסדו, "*God in his mercy, &c.*" As a friend obſerves, 2 MSS. read יראיני. And י is often put for the radical ה. See Pſ. lx. 5, &c.

12. The ſecond line according to the metre of the Collat. which appears to be moſt eligible, being too ſhort, we ſhould probably read אלהים after בחילך, "ſcatter them by thy power, *O God*—and put them down, *O Jehovah*, our ſhield." A Friend thus, "*ſlay them not.*" i. e. "in war with a ſword, or any other warlike weapon, leſt the people ſhould aſcribe the deſtruction of their enemies to themſelves and not to God." Houb. has a different reading in this and the next verſe.

אדני. 17 MSS. יהוה.

13. The conſtruction in the firſt part of this verſe is obſcure. Gejerus and others ſuppoſing a metatheſis give the words this ſenſe "The word of their lips is the ſin of their mouths." Hare and others ſupply זכר, "*remember* the ſin of their mouth, and the word, &c." Houb. and

others according to Ch. & Ar. prefix the prepoſition ב to both the nouns. See our Bib. Verſ. But as one good MS. reads פמו, might not the true reading be במו, " The word of their lips is ſin *unto them?*" See Lev. xxiii. 23.

14. כלה בחמה כלה. As all the verſions have the pronoun, & Syr. reads בחמך, the true reading probably is according to Houb. כלם בחמך כלם, " *conſume them in thy wrath, conſume them.*" See Exod. xxxii. 10.

Syr. Vulg. & Ar. ולאפסי, " *and to the ends.*"

15. See v. 7.

16. וילינו, " If they be not ſatisfied, *then they will grudge.*" which takes off the neceſſity of the tranſpoſition propoſed by Hare. See our Bib. Marg.

17. The ſenſe, if not the metre, ſeems to require אל, or יהוה, at the end of the firſt line, " But I will ſing of thy power, *O God,* or *Jehovah.*" עוזך 6 MSS.

18. אלהי חסדי. 2 valuable MSS. omit theſe words, as in the parallel paſſage verſe 10; but there does not ſeem to be any occaſion for rejecting the whole verſe with Hare and others, as it may be conſidered as a Chorus. עוזי 4 MSS.

PSALM LX.

על שושן. Junius ſuppoſes it to denote inſtruments of *ſix* ſtrings. See Pſ. 45. The title ſets forth that various events gave occaſion to this pſalm. Delany aſcribes it to David's victory over the houſe of Saul. Secker obſerves that Hare's change of verſes here, and in Pſ. lxxxv. is very ingenious, and would make each pſalm more conſiſtent.

3. תשובב. Houb. and Secker, " *averſus es.*" which affords a beautiful aſyndeton, if the following prepoſition will admit of it. One ant. MS.

MS. reads with ó Vulg. Ar. and Æth. ותשובב, " *but* thou wilt reſtore us." See Lowth's notes on Iſai. p. 236.

4. רפה. 3 MSS. with Houb. read רפא, which is more regular. As 20 MSS. read הרעשת, the true reading is, as a friend obſerves, הרעשת הארץ. " *Earth.*" Rather *land.* Secker.

5. השקיתנו. The affix here ſeems to be the third perſ. ſing. agreeing with עם, " thou haſt given *it* a deadly wine to drink." Or rather, " the wine *of trembling.*" From the verb רעל perhaps comes the word to *reel.*

6. קשט. Reading with ó. Syr. Vulg. Ar. & Æth. with Houb. &c. קשת, and deriving להתנוסס from נוס, *fugere,* the words might bear the ſenſe put upon them by Lorinus, " Thou haſt given to them that fear thee a ſignal—*to fly from the bow.*" which affords an elegant paronomaſia.

7. ועננו. 43. MSS. All the verſions, Houb. &c. read וענני, " and hear thou *me.*"

8. בקדשו. Should not this word be rendered, " *in his ſanctuary*" ? whence the divine oracles were iſſued forth. See Pſ. cviii. 8. " The following words muſt be David's." Secker. " I will divide, &c." " This meaneth a full poſſeſſion after conqueſt." Ainſw. See Green alſo on Hab. iii. 6. סוכות 2 MS. See Pſ. cviii.

9. ראשי, &c. Hare makes, *The ſtrength of my head,* to ſignify *a helmet,* and renders מחקקי, " *haſta mea.*" Seckers objects to this, and makes ראשי to ſignify a *perſon,* " and Ephraim is *the preſerver of my perſon.*" See Pſ. xxvii. 1. and Pſ. cxl. 8. Might not the words bear this ſenſe, " But Ephraim is *my principal* ſtrength." ? See Gen. xlviii. 19. Deut. xxxiii. 17.

מחקקי, or as 31 MSS. מחוקקי. As ó. Ar. Æth. Syr. & Vulg. read מלכי, and the metre in this line ſeems deficient, perhaps the laſt word has been omitted, and we ſhould read both, " Judah is my lawgiver, *and my king.*" See Gen. xlix. 10.

התרועעי. The true reading according to Syr. the parallel paſſage, Pſ. cviii. and Houb. is אתרועע, and one MS. has אתרועעי. The ſeveral expreſſions in this verſe borrowed from the eaſtern cuſtoms denote the greateſt degree of ſubjection. See Pſ. cviii. and Merr.

11. יובלני. 49 MSS. with Houb. more regularly יובילני.

עיר. Hare reads בעיר, but one MS. has לעיר, equally proper. Hare corrects the following word in Pſ. cviii. by this, but כבצר ſeems to be the better reading; one MS. at firſt having מבצור; unleſs we might read בצרה. See Pſ. cviii. 11.

נחני. One MS. has ונחני. But ינחני ſeems to be the true reading. See ó. &c.

12. MSS. 2. one of which is very antient, authorize Hare and others in omitting the ſecond אלהים, "And wilt not thou go forth with our armies?" But Gejer. Lowth, &c. following ó. ſupply אשר before the firſt verb, "Nonne tu Deus, *qui* repuliſti nos, &c.?" See Pſ. cviii. 12.

PSALM LXI.

IT is generally agreed that this pſalm refers to 2 Sam. xvii. 22, 24.

V. 2. One MS. reads with Syr. והקשיבה, "*and attend*, &c."

3. ירום. Ch. reads רם, which ſeems right. See alſo Mudge and Secker. ó. Syr. Ar. & Æth. read רוממתני, "Exaltaſti me." See Houb. Verſ.

4. One good MS. איב.

5. כנפיך. One MS. reads פניך, as in Pſ. xxxi. 21. which ſee.

6. ירשת יראי. All the verſions read with Hare, &c. יִרְשָׁה ליראי. "Thou giveſt *an inheritance to thoſe who fear* thy name."

7. שנותיו כמו דר. One MS. reads with Meibomius and Hare שנותיך, both of them referring it to God. But one MS. at firſt with ó. Ar. Æth.

Æth. and Houb. read כימי for כמו, " *as the days* of, &c."

דור 59 MSS.

8. עולם. One ant. MS. reads לעולם.

מן. There can be little doubt, but that this word was originally מי, for which ſee Houb. Gen. Differt. Sect. 25. Lowth, &c. " Mercy and Truth *from Jehovah* ſhall preſerve him." But Meibomius and others conſider it as a mere expletive. Our Verſ. with Ainſworth make it the imperat. from מנה, *parare*.

ינצרהו. 7 MSS. read ינצרוהו. See Prov. xx. 28.

PSALM LXII.

FOR the title ſee Pſ. xxxix. The ſubject is ſimilar to the former.

V. 2. The metre of the collat. ſeems preferable to Hare's; and we ſhould read with ó. Syr. Vulg. Ar. Æth. and two ant. MSS. כי ממנו, " *For* from him is my Salvation. See v. 6. Our verſions ſupply באה alſo; but I know not upon what authority.

3. רבה. Houb. reads סלה; but this being probably only a *muſical* mark, the metre would be defective. One ant. MS. omits it; and another reads אחר, " I ſhall not *hereafter* be moved." which affords a good ſenſe. But perhaps it is written for לעד, which might be omitted both here and verſe 7. from its ſimilitude to the following words, " I ſhall *never* be moved." See Pſ. xxx. 6.

4. Ch. ſupplies חסיד after איש, " virum *miſericordem*." Perhaps רש has been rather omitted through the ſimilitude of the words, " againſt *the poor* man."

The next line in the Collat. ſeems defective, and the pronoun being wanted, אתו may have been dropped, " All of you would kill *him*—(*who is*) *as a tottering wall, and a broken hedge*." See ó. Vulg. &

Ar. Houb. according to Syr. would read לרצחו the gerund, for תרצחו. Though Muis and others give this word a paſſive ſenſe. See alſo our verſions, and Lowth's notes on Iſai. p. 158. Secker propoſes this tranſlation, "*How long will ye commit murder all of you, as a bowing wall, a tottering fence.*" For theſe are always ready to do miſchief."

5. מישאתו. Perhaps משחתו, "Verily they conſult *his deſtruction*—to put him down they delight in lying, &c." Hare would read the affix pronoun in the firſt perſon, acording to ó. Vulg. & Æth.—Syr. reads להדיחו.

בפיו. ó. 2. ant. MSS. with Houb. &c. read בפיהם, which the grammatical conſtruction requires; for Hare's reading (כוזב *mendacem*) will not reſtore it. As Secker obſerves, ó read ψεύδει for ψευδεῖ. Probably the Collat. of ó. MSS. will correct this error.

6. דומי. 4 MSS. read דומיה, and one ant. MS. has אל אלהים, as in verſe 1. And it ſeems proper to read uniformly in both places.

7. For the reading at the end of this verſe ſee verſe 3.

8. אלהים. Hare conjectures very probably that we ſhould read יהוה, "In *Jehovah*," &c.

מחסי. 8 MSS. with Houb. read ומחסי, according to ó. & Syr.

עוזי 2 MSS.

9. בכל עת עם. Houb. reads according to ó. & Vulg. כל עדת העם. "Truſt in him *all ye congregation of the people.*" But one ant. MS. omitting עת, it might be הכל העם, "*all ye people.*"

10. לעלות המה מהבל, "Si ponantur in bilance, ipſi leviores ſunt vanitate ſimul." Muis, &c. לעלותם הם, "*Putting them* in balances, they are altogether vanity." Houb. "Si homines ponerentur in una lance, vanitas vero in altera, tum homines aſcenderent, vanitas vero deſcenderet." Piſc. &c. "Taking לעלות to ſtand for the fut. it may be tranſlated, "They will aſcend together in the balance more than vanity." Secker. But perhaps for יחד we ſhould read יקלו, "Surely men of *low* degree are *vanity*—Men of *high* degree are a *lie*; when they

are

are put in the balances, *they are lighter* than vanity." See Ch. Dan. v. 27. and our Bib. Verſ. But ſee Pſ. xlix. 3.

11. MSS. 4. by a metatheſis read תבהלו, which may give this conſtruction, " and by robbery *haſten not* to wealth." See Prov. xxviii. 22. Syr. & Ar. read לבכם, " *your* heart."

12. אחת. Perhaps the *firſt* time may refer to David's victory over Goliath, and the *ſecond* to his being placed on the throne of Iſrael; but it may denote frequency. See Job xl. 5.

שמעתי. 10 MSS. read with Ar. שמענו, " *we have heard.*" See alſo gen. Diſſ. Cod. 255.

לאלהים. Hare and others read לך אלהים, or אדני, for the ſake of the metre, and conſtruction. But Syr. Ar. & Æth ſeem to have read היה, " Quia poteſtas Dei *eſt.*" See our Verſ. עוז 6 MSS.

13. אדני. 28 MSS. read יהוה. Hare's diviſion of the metre ſeeems better than that of the Collat. or Edwards.

PSALM LXIII.

MUDGE ſuppoſes that the author of this pſalm is at *Jeruſalem*; and therefore infers that the title is wrong; and Secker has the following queries on verſe 12. " Was David called King, in Saul's time? If not, is not the title of this pſalm wrong? But ſee Muis, &c. in Poole.

V. 2. Hare divides this verſe into *five* lines. The Collat. and others into *four* in different methods. Perhaps it might be only *three*, " O God, thou art my God; I will ſeek thee early—my ſoul thirſteth for thee; my fleſh longeth after thee—*as* a barren and dry land without water."

בארץ. Hare, &c. read with Syr. and 2 MSS. כארץ, " *as a barren, &c.*" See Pſ. cxliii. 6.

3. חזיתך. 76 MSS. with ó. Vulg. Ar. & Æth. read חזיתיך; and the words may perhaps be rendered thus, " So as *I have ſeen thee* in

the ſanctuary—to behold thy power, and thy glory." Houb. reads חכיתיך, giving them this ſenſe, " Thus *have I waited for thee in Cades.*" See Secker alſo. Lowth renders כן with Fenwick, " *ſteadily.*"

עוך 4 MSS.

4. ישבחונך. The נ ſeems to have been inſerted here improperly through its ſimilitude to ו as in other places; for though 3 MSS. omit the laſt, all the Verſ. have the plur. verb.

5. כן. " Senſu uſitato hic intelligi nequit." Hare. See above. Perhaps the right reading is הן, " *Behold*, I will bleſs thee, while I live." Syr. & Vulg. with 2 MSS. ובשמך, " *and in thy name.*"

6. Houb. reads ובשפתי רננות יחללך " and with joyful lips it ſhall praiſe thee." But Syr. Ch. & Vulg. favor the text. ó. Ar. & Æth. read שמך, and the lips of rejoicing ſhall praiſe *thy name.*"

7. אם. " *Quandocunque*, Caſtell. *Quoties*, Houb." Lowth. But Muis renders it, *quum*, referring to Numb. xxxvi. 4.

באשמורות 19 MSS. See Pſ. xc. 4.

9. Syr. reads ובי, " *and* thy right hand, &c." which the metre ſeems to call for. Unleſs we read כי בי. See MSS.

10. לשואה. Syr. makes this the infinitive mood, *perdere.* Mudge and others render it, " *into a pit.*" ó. Vulg. & Æth. read here with one MS. לשוא, " *in vanum.*" Ch. לשאול, " But thoſe who ſeek my life *to the grave*—ſhall go into the lower parts of the earth." An alluſion perhaps to the *Lex Talionis.*

יבואו 12 MSS.

11. יגירהו. Hare reads יגירו. Houb. יגרו. Both rendering it according to ć. Vulg. Syr. Ar. & Æth. " *Tradentur.*" See Jerem. xviii. 21. Mr. Bradley propoſes יגירוה, " *ſhall cauſe it* (life) *to be poured out*;" and refers to Blayney on Ezek. xxxv. 5. in his Jerem. and 13 MSS. read יגירוהו. Durell prefers יגורו, " *They ſhall abide* in the power of the ſword." But יגרו, which ſeems to be the true reading, may be the fut. niph. from נגר, " *they ſhall be ſpilt* by the power of the ſword." See 2 Sam. xiv. 14.

שעלים.

שעלים. 67 MSS. more regularly שועלים. i. e. *Jackalls.* See Merrick from Shaw, &c.

12. " *Shall ſwear by him.*" If theſe words relate to *God*, they muſt be underſtood in a limited ſenſe. See Jerem. iv. 2. But Patrick, &c. refer them to *David.* See Poole.

PSALM LXIV.

IT is generally ſuppoſed that this pſalm was compoſed by David, when under the perſecution of Saul. See Patrick, &c. But it is equally applicable to Abſalom's conſpiracy. See 2 Sam. xv. 1—13.

V. 2. איב one MS.

3. פועלי. 14 MSS.

4. Abſalom inſinuated 2 Sam. xv. 4. that David did not adminiſter juſtice.

5. All the Verſ. read with 17 MSS. יורוהו, or with 3 ירוהו, " Suddenly do they hit *him.*" But ſee Pſ. ii. 12. פתאום 27 MSS. See verſe 8. There is a beautiful paronomaſia between ירהו and יראו. Syr. reads with 12 MSS. יראו, " *and they are not ſeen.*" which Lowth and a friend approve.

6. למו. 2d. Houb. &c. read according to Syr. לנו, " Who ſhall ſee *us?*"

7. " Non liquet." Lowth. For various emendations ſee Poole. Houb. reads חפשו עולם תממו חפשם חפשו קרב, " *Perſcrutantur improbitatem ſuam, perſcrutationem ſuam conſummant, ſcrutantur interiora* hominis, et cor profundum." " ó. & Syr. read תמו." Secker. Harc by a metatheſis reads קרבו, " Sibi ſcrutantur iniquitates, perficiunt ſcrutinium exploratiſſimum, *intimo ſuo quiſque*, corde et profundo." Mudge reading טמנו renders thus, " They diſguiſe their iniquities, *they hide them* in great diſguiſe; and the inſide and heart of each one is deep." See alſo Edwards

and Green. But reading with Mudge, &c. and 46 MSS. טמנו for תמנו, by a ſlight change יחפצו for יחפשו, and omitting חפש, which ſeems redundant, might not the words bear this ſenſe, "*They delight* in wickedneſs, *they conceal themſelves* from diſcovery—"*although any one approacheth*, yet the heart is deep?" i. e. Their actions are ſo ſecret as not to be found out by human penetration, but God ſearcheth them out, as the next verſe intimates. See Jerem. xvii. 9, 10.

עמוק 40 MSS.

8. וירם. 17 MSS. ויורם, more uſual. "Hîc *talionis* pœna." Gejerus.

מכותם. The true reading here ſeems to be מוכתים. Part. in Hoph. "They ſhall be ſuddenly *wounded*."

פתאום 64 MSS. See verſe 8.

9. ויכשילהו. Hare, &c. read with 2 MSS. ויכשילו, which the conſtruction requires.

ראה, or as 4 MSS. רואה: 10 MSS. read ראי, and one רואי, which the grammatical conſtruction requires, unleſs we read with one MS. Munſter, &c. יתנודד.

10. ó. Vulg. Ar. & Æth. with 5 MSS. ומעשיהו, "and ſhall underſtand *his doings*."

11. צדיק. This may be underſtood of *David* in oppoſition to *Saul*, or *Abſalom*. According to the diviſion in the Collat. there is no occaſion for Hare's addition.

PSALM LXV.

IF this pſalm was compoſed by David, as the title ſets forth, it refers probably, according to Edwards, to 2 Sam. xxi. 1. That the deliverance from a famine was probably the occaſion of it ſee Patrick, &c.

V. 2.

V. 2. דומיה 46 MSS. which ſtrongly ſupports the preſent text; otherwiſe I ſhould have expected ſome other verb. ó. Syr. Vulg. Ar. & Æth. read נאוה, "Praiſe *becometh* thee, &c." Which ſeems the moſt pertinent ſenſe. See Pſ. xciii. 5.

The metre of the Collat. is completed by adding according to Vulg. & Ar. בירושלם at the end of the ſecond line; which Meibomius alſo and Green ſupply for the ſake of *their* metre. See Houb. and our old Verſ.

3. שמע. 24 MSS. read more regularly שומע.

4. דברי עונת, or as 72 MSS. with Ch. & Houb. עונות, may by a proſopopœia ſignify, "*the accuſations of iniquities.*" But all the verſions ſeem to have read עונים, making it to ſignify *perſons*, "the words *of the wicked.*" Durell renders the text, "*The portions of iniquities* prevail." See Neh. xii. 47. Perhaps we ſhould read דוברי, "*Thoſe who ſpeak* iniquity prevail *over us.*"

מני. Houb. in conformity to the following affix reads בנו, but 5 MSS. have מנו, and that מ ſometimes bears the ſenſe of *againſt*, or *over*, ſee Taylor's Concord. Durell renders the word in the text, "*The number* of our tranſgreſſions;" refering to Iſai. lxv. 11.

תכפרם. As none of the Verſ. except Ch. have the affix pronoun, which is here redundant, perhaps we ſhould read with ה final תכפרה.

5. It ſeems neceſſary to ſupply אשר after אשרי, with all the verſions. See Pſ. xli. 2. ישכן, or as 12 MSS. ישכון. It is better to read with Meibomius and Hare לשכן, or as one MSS. לשכון. "*to dwell* in thy Courts." The change of perſons being forced, we might read with Syr. ישבע, "*he ſhall be ſatisfied*, &c."

קדוש 43 MSS. See Gen. xvi. 23. Theſe words ſeem to be in appoſition. See our Verſ.

6. נוראות בצדק. One valuable MS. reads with ó. Vulg. Ar. & Æth. נורא, "*Terrible* in righteouſneſs." See Pſ. lxvi. 3, 6. Durell, dividing the word נוראות, reads נורא אות, joining the firſt to the preceding verſe, and rendering the laſt, "Thou in righteouſneſs, or, in kindneſs

anſwereſt us *with a ſign.*" But Houb. reads בנוראות צדקך, " *prodigiis beneficentiæ tuæ.*"

ויֵם רחקים. Hare omits the laſt word. Durell, reading ויֵם רחק ים, gives this ſenſe, " and of the ſea, *the moſt diſtant ſea.*" Syr. reads ועמים, " and of the remote *nations.*" Houb. reads ימים; but the exact reading ſeems according to Ar. to be וימים, " *and* of the remoteſt *ſeas.*" רחוקים 55 MSS.

7. בכחו. ó. Syr. Vulg. & Æth. with Houb. read בכחך, " in *thy* power." which ſeems more agreeable to the context; or בכוחך. See MS. 76.

8. Hare to ſupply the metre in the firſt line of this verſe borrows רחקים from verſe 6. Perhaps רבים may have been dropped.

9. קצות. A friend ſupplies הארץ, and the word of the text is never found alone. יושבי 10 MSS.

מאותתיך. 24 MSS. more regularly מאותותיך.

10. רבת . רבה, which one MS. has, ſeems to be better, " *thou haſt watered it plentifully.*" And for ותשקקה we ſhould probably read ותשקה. See Pſ. civ. 13. & Gejerus.

פלג אלהים מלא מים. Perhaps we ſhould read פלגים מלאים מים, Thou haſt enriched it *with rivulets full of waters.*" See Syr. and Secker; who obſerves that Houb. renders thus, " *Divide,* O God, *the multitude of waters.*" i. e. pour down rain from the reſervoir of the clouds. See Ch. Green alſo ſuppoſes it to be ſpoken of the *clouds.* But are not theſe mentioned in the following verſes? Muis underſtands it of a rivulet, which waſhed Jeruſalem; but this is too particular.

דגנם. Houb. &c. read דגנה, " *Her corn.*" For the different metre ſee Meibomius, Hare, Edwards and the Collat.

11. רוה. We ſhould rather read with Syr. and a friend רוית, and נחתת " *Thou watereſt* her furrows; *thou lowereſt* her ridges." See our Verſ.

גדודה. 81 MSS. read גדודיה, with Houb. See Harmer's Obſ. vol. II. 237.

12. ומעגליך.

12. ימעגליך, " *and thy clouds.*" So called becauſe God maketh them *his chariot.* See Pſ. civ. 3.

13. תחגרנה, " *are girded* with joy." See our Bib. Marg. A metaphorical expreſſion probably borrowed from the Eaſtern cuſtom of tying up their garments in *dancing.*

14. כרים. The verſions, as Durell obſerves, ſeem to have read כרי, in regim. " *The lambs of the flocks* are cloathed." But Meibomius and others read הרים, " The flocks cloath *the mountains.*" Which conjecture is greatly ſtrengthened by the following ſentence, where we ſhould probably read בבר, " *cum frumento.*" A friend reads with one MS. and ó. ואף *imo etiam* in the laſt line, which affords a very bold but beautiful proſopopœia.

PSALM LXVI.

PATRICK makes *David* the author of this pſalm; which opinion the latter part favors much. Muis ſuppoſes it to be written upon the return from the *Babyloniſh* captivity.

2. שימו. From comparing Pſ. lxviii. 5. I am led to think that שירו is the true reading, " *Sing* the glory of his praiſe." 2 MSS. omit it.

3. יכחשו. Rather with Houb. יכבשו, " Through the greatneſs of thy ſtrength thine enemies *ſhall be ſubdued* unto thee." See Pſ. xviii. 45. Others adhere to the text. ברוב 9 MSS.

4. Hare and others probably right in omitting לך יזמרו, as one ant. MS. omits the verb. But for the ſake of the metre I would add with Ch. and Syr. לעולם, " and ſing. of thy name *for ever.*" Or read וישירו for יזמרו. See verſe 2. Syr. did not repeat the ſame verb.

5. עלילה. Houb. reads עלילהו; which is favored by Syr. " wonderful in *his* doing." Or rather, " *in his doings.*" All the verſions reading the noun in the plur. Hare's addition ſeems needleſs.

6. The firſt part of this verſe refers to Exod. xiv. 22. and the other to Joſh. iv. A friend reads העברנו, "*he made us to paſs through*, &c." which is better.

7. עולם. This word affords a very good ſenſe; but from conſidering the context, it ſeems probable that עמו is the right reading, "He ruleth *his people* in his might—his eyes behold the nations." i. e. the *Canaanites*, whom Jehovah looked upon with contempt.

ירימו למו. 46 MSS. read ירומו, in Niph. with ó. Vulg. Ch. Ar. & Æth. "The rebellious *ſhall not be exalted* in themſelves." Or as Houb. in Kal, "*ſhall not exalt* themſelves." But Syr. reads לעולם for למו, "*in æternum.*"

8. עמים. By this word we are probably to underſtand *the people of Iſrael.* See Pſ. lvii. 8. and Poole's Synopſ.

9. נפשנו. 44 MSS. read in the plur. נפשינו; and 54 likewiſe רגלינו. And this verſe ſeems to refer to the paſſage through the *Red* Sea, and *Jordan.*

10. This and the two following verſes ſeem to allude to the Egyptian bondage. כצרוף 3 MSS. See alſo Pſ. xii. 6.

11. הבאתנו. 4 MSS. הביאתנו, more regularly.

12. אנוש. Lowth reads with Houb. from Ch. ענוש. Perhaps rather נוגש, "Thou haſt made *the oppreſſor* to ride over our *heads.*" i. e. *Pharaoh.* See Zech. ix. 8.

לראשנו. 41 MSS. with ó. Vulg. Ar. & Æth. read לראשינו.

לרויה, "*In terram irriguam.*" i. e. "*Iſraeliticam* melle & lacte fluentem." Muis, &c. Houb. &c. read according to ó. Vulg. Syr. Ch. & Æth. לרוחה, "*in locum reſpirationis.*" Ar. reads לנוח, "and thou broughteſt us *into reſt.*" See Deut. xii. 9.

13. ó. Ch. & Syr. לביתך.

14. פצו. The uſual ſenſe of this word does not ſuit the context. Hare reads פצחו, as Ar. ſeems to have read, "which my lips *have pronounced.*" I had once conjectured, that it might be פצרו, "which my lips *urged.*"

15. עלות.

15. עלות. 32 MSS. have עולות, more uſual. מיחים 32 MSS. which ſeems better. Or מוחים. See Buxt. and MSS. in Job xxi. 24.

אילים. Hare, &c. read with ó. Ar. & Æth. more properly ואילים, "with incenſe *and Rams*." "קיטור is not always uſed for incenſe; ſee Gen. xix. 28. Pſ. cxlviii. 8." Secker. All the verſions rendering in the plur. בקר muſt be taken in a collective ſenſe; or we muſt read בקרים.

17. Hare and others are probably right in reading בפי.

ורומם תחת לשוני. Hare and Edwards read as in Pſ. cxlix. 11. ורוממות. Houb. &c. agreeable to Syr. ורוממתיו בלשוני. See ó. & Vulg. alſo. Ar. probably reads ורוממתי מאד, "*and I have greatly exalted* my tongue." Perhaps תחת may be written for את, "and he ſhall be exalted *with* my tongue." Or ורוממה אתו, "and my tongue ſhall exalt *him*."

18. Ar. reads אם און, which ſeems to be right. יהוה 14 MSS.

19. ó. Ar. & Æth. read שמע לי, "heareth *me*." Which the ſenſe, as well as metre, ſeems to require.

20. From comparing the metre of Hare, and that of the Collat. it ſtrikes me that we ſhould omit וחסדו, "Bleſſed be God who—hath not turned my prayer from me." Or perhaps מאתו, "*from him*." See Pſ. cii. 18.

PSALM LXVII.

בנגינת. 55 MSS. בנגינות. "Non dubito quin hic pſalmus ſit propheticus de *Chriſti incarnatione* & *Gentium vocatione*." Muis.

2. Hare and others for the ſake of the metre repeat יחננו; in order to divide the verſe into three lines; but as that of the Collat. conſiſting of *two* ſeems deficient, and the word יהוה does not appear through the whole pſalm, it may have been dropped from the beginning of the laſt line, there being ſome affinity between that and the next word, "May *Jehovah* make his face to ſhine upon us!"

יאר. One MS. reads יאיר, more regularly.

3. A friend reads more properly with one MS. & Syr. דרכו, and with Syr. ישועתו "*his* way," and, "*his* ſalvation."

4. One MS. omits this verſe, and another the 6th, and the repetition in ſo ſhort a ſpace ſeems unneceſſary.

5. בארץ. From comparing Pſ. ix. 9. I conjecture that the true reading is בצדק, "for thou ſhalt judge the people uprightly—and govern the nations *righteouſly*." תשפוט 9 MSS. Several MSS. in both places read לאומים, but it appears in this form only in Hab. ii. 13.

6. See verſe 4.

7. Should we not read ויברכנו, "The land hath yielded her increaſe; *and God*, or, *for God hath bleſſed us?*" And perhaps, as one ant. MS. omits יברכנו in verſe 8, the laſt line of this verſe, and the firſt of the next, according to the Collat. ſhould be reduced into one thus.

ויברכנו יהוה אלהינו

"For *Jehovah, our God*, ſhall bleſs us." But ſee Hare. "Quod bis hic *Deus* repetatur, et ſemel verſ. ſeq. myſterium *Trinitatis* indicat." Muis.

8. אותו. 57 MSS. with Houb. read more regularly אתו.

PSALM LXVIII.

THE beſt critics and commentators agree that this pſalm was compoſed on David's bringing back the ark to Zion. See Pſ. xxiv. 3. cxxxii. 8. But when we conſider it in its myſtical ſenſe, its ſublimity is much encreaſed. Mudge divides it into *eight* parts, but the Collat. into *nine*; and the 12th verſe ſeems to begin a new ſubject.

2. אלהים. It would add to the grandeur of this ſacred poem, if with Hare, inſtead of this word, we read יהוה, eſpecially at the beginning

ginning of each ſection. See alſo Kennic. 1ſt and 2d Diſſ. But it muſt be obſerved that the MSS. do not often favor this change.

6. Syr. Vulg. Ar. & Æth. with 10 MSS. read ויפוצו, "*and* let his enemies be ſcattered." איביו 35 MSS. Theſe words are borrowed from Num. x. 36.

3. תנדף. All the verſions with Houb. read ינדפו, "*they ſhall be driven.*" By which the change of perſons is avoided, and the defect of the affix removed. But 7 MSS. read תנדוף.

4. A moſt beautiful climax, and antitheſis to the foregoing verſe.

ויעלצו 32 MSS. with Syr. Vulg. & Ar. "*and* let them, &c.

5. לרכב. 30 MSS. more regularly לרוכב.

בערבות. Secker's conjecture that we ſhould read בעבות ingenious and probable.. See Iſ. xix. 1.

ביה שמו. All the verſions, as Lowth and others have obſerved, read יה, or rather יהוה, "*Jehovah* is his name." Houb. reads כי יה, "*for* his name is *Jah.*" Hare, &c. read שמחו, "*be joyful* in Jah." Or rather, be "joyful *in Jehovah.*" And this laſt ſenſe ſeems the moſt eligible. See Pſ. lxxxix. 9. and Secker.

7. יחידים. "*Deus dat habitare unanimes domum.*" "Intelligit Pſaltes *eam domum*, in quam conveniebant Iſraelitæ ſua quiſque cum familia, ut Paſcha manducarent, & profectionem pararent. Enimvero totus Pſalmus eſt in canenda ex Ægypto profectione, & itione per deſerta. בכושרות, *in rectitudinem*, i. e. *viam rectam.* Theod. & Sym." Houb. See Lowth alſo. But a friend, referring this verſe to God's bringing back the children of Iſrael to the land of Canaan, where they had dwelt, offers this ſenſe, "*God maketh to return his beloved to their home.*" Hare following Le Clerc, renders thus, "*qui habitare facit orbos in familia.*" referring to Pſ. cxiii. 9. See Rivetus and Green alſo. But perhaps we might read יחיד or יחידה with ה final, one MS, having יחידם, "It is God, who maketh *the ſolitary one* to dwell at home." In alluſion to the extraordinary hiſtory of Moſes, Exod. ii. 1—10. Which event ſeems to accord better with the order of the narration.

בכושרות. "Ἐν ἀνδρείᾳ, ó. and ſo כשרון is tranſlated thrice in Eccl. *fortitudine*, Vulg. I ſee no authority for *chains*, but R. David Kimchi's." Secker. But the ſignification of this word, which appears no where elſe, being doubtful, and the ſentence manifeſtly referring to the deliverance of the Iſraelites from *Egyptian* bondage, (of which the preſervation of Moſes before mentioned was typical) it may be written by miſtake, for בקשורים, as Gejerus conjectures, referring to Job. xxxvi. 8. Or rather as a friend בקשרות; though perhaps for במוסרות. See Jerem. v. 5. xxx. 8. Pſ. cvii. 14.

צחיחה. It is not eaſy to gueſs what word ó. Vulg. Ar. Æth. & Syr. read here, which they render *in Sepulchris*; perhaps it might be צלמות, "Verily the rebellious ſhall dwell *in the ſhadow of death*." May not צולה have been the original word, "ſhall dwell *in the deep?*" alluding to the deſtruction of the *Egyptians* in the *Red Sea*. Or if the text be preſerved, it may refer to the *Iſraelites* periſhing in the *wilderneſs*.

8. For adjuſting the metre in this, and the following verſe, ſee Hare and others; and compare that of the Collat. in Jud. v. 4. and this place together with the different readings propoſed by Kennicott, Diſſ. 1ſt. p. 502, &c. and authorized by MSS.

9. Houb. tranſpoſes the words thus, "Terra tremuit, ille mons Sina a conſpectu Dei; etiam cœli ſtillarunt a conſpectu Dei, &c."

10. אלהים. By reading with Lowth and others עליהם, the grammatical difficulties are removed, "Thou ſenteſt a plentiful rain *upon them*;—thine inheritance, when it was weary, *thou didſt ſupport*." "*Pluvia*, ni fallor, *mannæ*." Mede. A friend reads with one MS. נלאה, and ó. Vulg. Syr. Ar. & Æth. followed by Houb. &c. read ואתה, "Thine inheritance *was weary, and thou* didſt confirm, or ſupport it."

11. חיתך ישבו בה. Suppoſing with Mede theſe words to refer alſo to the preſervation of the Iſraelites in the wilderneſs, I am diſpoſed to read חית תושיב בם, "*thou madeſt the living creature to dwell amongst them*—Thou provideſt in thy goodneſs for the poor." Alluding to the

ſending

ſending of the quails." See Ar. But ó. Vulg. Syr. Ar. & Æth. read חיותך, which the verb in the text requires, and 4 MSS. favor, having חייתך, "*Thine animals.*" By which Grotius underſtands *Angelorum præcipui,* for which he refers to Ezekiel. See Hammond alſo.—Spencer ſuppoſes them to allude to the *Cherubim* on the ark; and Calaſius remarks thus, "h. e. Mirabilia in deſerto populo tuo feciſti, "quia *animalia tua* habitabant." Nimirum, quia inter cæteras figura *hominis, leonis, vitulæ,* & *aquilæ* in quatuor exercitus tui cornibus collucebat. Vid. Num. ii." Theſaur. Græc. Ant. Tom. ix. 902. But Lowth makes *thy congregation* to ſignify the *flock* of the ſhepherd of Iſrael; and for this ſenſe a friend refers to Pſ. lxxiv. 19.

12. Here probably begins the third ſection, and a new ſubject, therefore perhaps inſtead of אלהים אדני we ſhould read יהוה אדני, with one MS.

המבשרות. Some ſuppoſe theſe words to be a prophecy. Mudge refers them to Exod. iii. 22. Durell to Jud. iv. Green to the conqueſt of the Canaanites; this ſeems moſt agreeable to the context.

Green omits the ſecond ידדון, with 4 MSS. Durell reads נדד ידדון. Rather emphatically repeated. See Poole. "Jehovah, the Lord, gave the word—the company of the *women,* who proclaimed the glad tidings, was very great—(i. e. as Lowth and a friend think, proclaiming the following ſong of triumph) the kings of the armies were diſperſed, *were diſperſed*—and ſhe that tarried at home divided the ſpoil." See Merr.

14. Lowth gives up this and the following verſe as inexplicable. Green underſtands the firſt part of this of the contemptible ſtate of the *Iſraelites* in *Egypt*; (See Gen. xlvi. 34.) and the pſalmiſt in the following ſimilitude beautifully ſets forth their oppoſite ſituation by alluding to the ſplendor of the *wings of the* dove, ſo different to the filthineſs of their former ſituation. See Exod. v. 7—14. A friend ſuppoſes בין שפתים may be a proverbial expreſſion, "licet afflicti fueritis, et quaſi fuligine obtecti, candidi fietis ut columba, &c." Houb. reads שפים חייתם, "ſi quando intra *Colles* ſubſiſtebatis, *ſic apparebatis* ut, &c."

But ſee Patrick, &c. Durell thus, " Did not ye lie among *the ſheep-folds*, O ye wings of a Dove, covered with ſilver, and with burniſhed gold in her feathers?" " An allegory referring to *Reuben, Manaſſeh, Dan,* and *Aſher*. See Judg. v. 15—17." But this ſeems to break the connection. See verſe 12.

15. בה תשלגו בצלמון. The various interpretations of theſe words not being very ſatisfactory, and Ch. reading בצלמות, might we venture to read alſo בכם הלכו, " When the Almighty ſcattered Kings—*for your ſakes, ye walked in the ſhadow of death?*" See Joſhua xii. and Pſ. xxiii. 4. Houb. reads והתשלג כצלמון, " *and it became white as ſnow in Salmon.*" Durell reads תשלג, on her account, i. e. *Deborah's*, " *thou becameſt white*, &c." i. e. *greweſt pale* with indignation. The pſalmiſt, as a friend obſerves, probably alludes to the *white* garments which the women might wear at the time they ſung this ſong of triumph. See verſe 12.

16. This verſe begins the 5th ſection, which is generally agreed to refer to the aſcenſion of the *Ark* into Mount Zion, an eminent type of *Chriſt's* aſcenſion into Heaven; inſtead then of בשן in the firſt line might we read ציון, and for the third הר, כהר, " The hill of Jehovah is the hill *of Zion*,—an high hill *as the hill* of Baſhan?" Houb. reads according to ó. &c. דשן in both places for בשן, " mons *pinguis*." Many MSS. here and in verſe 17. גבנונים. But ſee Lowth and Merr.

17. ישכן, or as 11 MSS. ישכון. ó. Vulg. Syr. Ar. & Æth. probably read ישכנו, " ſhall inhabit *it* for ever."

תרצדון, which occurs no where elſe, is probably written as Secker obſerves for תרקדון. See Pſ. cxiv. 4. Or, as one MS. תרעדון, which a friend follows.

18. The metre of the Collat. being deficient in the ſecond line it appears probable that אלף has been dropped before אלפי, as they are found together Dan. vii. 10. Reading therefore for רכב, רכבי as the conſtruction requires, and with 18 MSS. יהוה for אדני, together likewiſe with כסיני, inſtead of סיני, the whole may be thus rendered, " The chariots

of

of God are twenty thouſand—*Thouſands* of thouſands of angels—Jehovah is among them in the ſanctuary, *as he was in Sinai.*" See Ainſ. and our Bib. Verſ.

שנאן. Syr. reads צבאות. Houb. from the Æth. reads שנאים, "*concordes.*" A friend renders the text, with Buxtorf, &c. "*iterationis.*" i. e. "Millia iterata & repetita." Perhaps then we ſhould ſupply מלאכים after אלפי, there being no ſubſtantive to the numeral adjectives. Mr. Bradley conjectures it might be שנין or שנים, *twofold.* Lowth gives it up. Secker obſerves that ó. render this word, and שאנן Pſ. cxxiii. 4. the ſame; and refers to Numb. x. 36. for a compariſon of this and the two preceding words, which ſerves to ſtrengthen Lowth's opinion, that this verſe deſcribes the proceſſion of the ark attended by *all the tribes of Iſrael.*

19. Theſe words in their *firſt* ſenſe ſeem to be an apoſtrophe to Jehovah on the ark's being placed on Mount Zion, after being brought from Kirjathjearim, and may therefore be rendered thus, "*Thou haſt made the captived captive to aſcend up* on high." Tho' they are ſtill more ſtrictly verified by the aſcenſion of Chriſt into heaven. "But שבית שבי muſt ſignify, *Thou haſt made a great number of captives.*" Lowth, &c.

יה אלהים. One MS. omits theſe words, and they ſeem to be redundant, or the firſt is perhaps written for בם, "Thou haſt received, or given, gifts to men, yea even the enemies, to dwell *amongſt them.*" See our Verſ. Unleſs we read with Houb. לא שכנו עם אלהים, "but the rebellious *dwell not with God.*" Or render the words with Durell, "that the Lord might have the habitation of the rebellious." For the double ſenſe of the verb ſee Pocock. Grotius and others read הלקת, which ſeems to be right. See Epheſ. iv. 8.

לשכון 11 MSS.

20. Here begins the ſixth ſect. and 41 MSS. read יהוה for אדני.

יעמס, or as 9 MSS. יעמום. Houb. renders it, "*who beareth our burdens*" Durell, "*who burdeneth himſelf with us.* Lowth obſerves that

ó. render it κατευοδώσει, in the ſenſe of *carrying* and *conducting*. Might not the word be יעמוד, "Bleſſed be Jehovah daily—the God of our ſalvation *ſhall eſtabliſh* us? See Verſ. 10.

21. האל לנו, Perhaps אלהינו, "*Our God* is the God of ſalvation." "God is *ours*, the God." Secker. But 13 MSS. omit אל, and one reads למושעת, which reading will give this ſenſe, "*God* is to us *for Salvation*."

"*And unto Jehovah the Lord belong the iſſues of death.*" "The ways by which death goes out upon men to deſtroy them." Hammond. Which ſenſe the following verſe ſtrengthens. See Lowth alſo.

22. שער. Perhaps שבר, "*He breaketh* the pate of him, &c." See Pſ. xvii. 7. Houb. making קדקד a verb renders it with Ch. "*evellet* comas."

"The hairy crown, &c." "The commander of the enemies forces ſeems to be meant here, who cut his hair into ſuch form, as would make him look the moſt terrible to the Iſraelites. See the learned Dr. Grey's note on Deut. xxxii. 42." Green.

23. אדני. 19 MSS. read יהוה.

מבשן. As it is no where ſaid that Jehovah would bring his people from *Baſhan*, may not this word be written for מגשן? and as the ſenſe is imperfect, if not the metre, in the laſt line, may not אשיב 2d, which is omitted by 6 MSS. have been written for עמי, or may not עמי have been dropped after ים, "Jehovah ſaid, I will bring again *my people* from Goſhen, *and* from the depths of the ſea." (reading ומצולות, ſee MSS.) Or "Jehovah ſaid, I will bring again *from Goſhen*, I will bring again *my people* from the depths of the ſea?." In conſequence of which they had nothing to fear from any enemies, as the next verſe intimates. But ſee Poole.

"ó. אשוב, which is better." Lowth.

24. תמחץ. One MS. probably reads with Hare, &c. תרחץ, "*thou ſhalt waſh* thy foot in the blood *of thine enemies*." איביך being dropped

at

at the end of the line. See Houb. Our old Verſ. and Pſ. lviii. 11. Mr. Bradley reads תחמין.

מאיבים. Durell reads מאדם, or מאדמים. See Exod. xxv. 5. Lowth מאדם. Secker ſo, or תאדם. Though, all to the ſame ſenſe, the laſt ſeems preferable, " The tongue of thy dogs *ſhall be red* with the ſame." Houb. reads תלקק, " *lambat* ex eo."

25. Here begins the 7th ſection.

" *They have ſeen.*" i. e. " *Men have ſeen*, or as ó, *have been ſeen.* Compare Job xxxiii. 21." Secker. Syr. with one MS. ומלכי, " *and my King.*"

26. נוגנים 35 MSS.

27. אדני. 11 MSS. read יהוה.

ממקור. " The common acceptation of it, *Iſraelitæ*, is fully juſtified by Pſ. cxlviii. 1. and this is the ſong, which the Chorus, deſcribed in the preceding verſe, ſings." Lowth. 3 MSS. read with Hare and Durell מקור, " *the fountain* of Iſrael." See Pſ. xxxvi. 10. Houb. reads במקוה, " *in congregatione* Iſraelis." But Secker מקוה, which Jerem. xiv. 8. greatly ſtrengthens, " Bleſs God in the congregations—Jehovah, *the hope* of Iſrael."

28. Theſe *four* tribes, as Piſcator and others obſerve, are put by a Synecdoche for *all* of them, the two firſt as *neareſt* to *Jeruſalem*, and the two laſt as *remoteſt* from it; and Benjamin is mentioned firſt, as, though the youngeſt, the *firſt* king came from that tribe.

בנימן. 31 MSS. read בנימין, which is evidently right; and 31 רודם. See our Verſ. But ó. Syr. Vul. Ar. & Æth. ſeem to have read בחרדמה, or ſome ſuch word.

רגמתם. Houb. reads לעמתם, " *next to them.*" which might reſpect either *their ſituation*, or *rank* in the order of proceſſion. A friend conjectures from Syr. ורדיהם " *et principes eorum.*" Durell reads רומתם " *their excellency.*" Perhaps ראשם, " *their head.*" See Gen. xlix. 8.

שרי. 3d. 4 MSS. read ושרי. " *and the princes.*" and 11 MSS. זבולון, which ſeems right.

29. The ſenſe, as well as the metre, being here deficient, Green would ſupply *Iſrael*; but from comparing Pſ. cxlvii. 13. I am inclined to think that ציון, from its ſimilitude to צוה, has been omitted at the beginning of the verſe, "O *Zion*, thy God hath ordained thy ſtrength.—Confirm, O God, that which thou haſt wrought for us." But Lowth, &c. make the firſt verb alſo an imperat. and read with all the verſions and 10 MSS. אלהים, *command, O God*, thy ſtrength." עוך 7 MSS.

30. מהיכלך, may be rendered, "*Into thy temple* at Jeruſalem ſhall kings bring preſents unto thee." Acknowledging hereby thy ſuperiority according to the Eaſtern cuſtom. See Matt. ii. 11. Houb. "*propter templum tuum.*" "The tabernacle is called היכל, 1 Sam. iii. 3." Lowth.

31. חית קנה, By this we are to underſtand probably the *Crocodile*, or *Hippopotamus*; and as the firſt line ſeems too ſhort, might we not read יהוה before, "deſtroy, *O Jehovah, the wild beaſt of the reeds?*" See Jubb, &c.

בעגלי עמים. Hare, with others, reads בעלי, "*the Lords* of the people." If we underſtand the foregoing words, "*the congregation of the mighty ones*," to be ſpoken of *Oſiris* and *Iſis*, or *Apis* and *Serapis*, for which ſee Jubb and others, this reading gives a good ſenſe. See 1 Cor. viii. 5. Durell reads עם ים, "with the calves;—*the people of the ſea, who humble themſelves before fragments of ſilver.*" Alluding to thoſe idols abovementioned of the *Egyptians*, which were overlaid, or plated with that metal. But the text without any alteration may be rendered, "the congregation *of the mighty ones*, with the calves *of the people*." i. e. The *Cabiri* or greater gods of the heathen, to wit, *Apis* and *Serapis*, &c. with the *ido calves* of the Egyptians made to repreſent them. See Jubb, in Merrick's Annot. who renders the whole thus, "Diſperde feram arundinis, cœtum eorum qui ſunt fortes in vitulis gentium, *qui ſe excitant cum fragmentis argenti.*" Underſtanding by theſe laſt words the little looſe pieces of metal in the *Siſtra*, which make the noiſe. But a friend, who approves of this ſenſe, would tranſlate אבירים, "*taurorum.*"

מתרפס ברצי כסף. Hare reads מתרפסים, "*faſtuoſe incedentium, cum fragmentis argenti.*" "*Fruſta argenti* per contemptum nominat ornamenta, quæ nobiles et aulici ſolent veſtibus affigere. Sic Muis." See Green alſo. Edwards reads מרפס צרפי, "*that they may not foul the fine ſilver ſtreams.*" Houb. מתרפים, "*agitantes ſeſe.*" Might we preſume to read בנצרי for ברצי and with the reading of Houb. give the words this ſenſe, "*with the teraphim in ſhrines* of ſilver?" As theſe were *another* ſpecies of *Idol* worſhip. See Gen. xxxi. 19. Ezek. xxii. 26. Acts xix. 24.

By "*the people that delight in war,*" we are to underſtand the *Egyptians*, as the former part of the verſe ſeems to relate wholly to them, and the next ſpeaks expreſsly of them.

32. חשמנים. Some deriving this word, which occurs no where elſe, from the Coptic, render it, *præfecti.* Hare, deriving it from the Ar. חשם, tranſlates it, *the rich*, or, *noble.* Others read השמנים, *pingues.* i. e. figuratively, *the rich.* But might not the word be השרים, *the princes?*

כוש. Ethiopia ſeems here to denote that country, which lay to the South of Egypt. See Rivetus in Poole; and Univ. Hiſt.

תריץ. Durell reads תפרש, "*ſhall extend.*" See alſo Piſc. "Sed *currere faciet* eſt Hebraiſmus pro *promptu offeret munera.*" Vatab. &c. The conſtruction being irregular, we ſhould probably read with ó. ידיה for ידין, "*her* hands."

33. Hare's diviſion of this verſe not ſeeming ſo proper as that of the Collat. but the laſt line of the latter being defective, we ſhould perhaps ſupply לעולם with Ch. and with 8 MSS. read ליהוה for אדני, Sing unto God, O ye kingdoms of the earth—ſing *unto Jehovah for ever.*" One ant. MS. with Houb. לאדני.

34. בשמי שמי קדם. Hare omits the ſecond word as redundant. Perhaps the true reading is בשמים מקדם, "to him who rideth upon the heavens *from everlaſting.*" See Hab. i. 12. לרוכב 18 MSS. Would not the laſt ſentence be better rendered thus with Caſt. &c. "Lo, he doth ſend out a mighty *ſound* with his voice?" i. e. The *thunder.* See Job xxxvii. 5.

35. על ישראל. May not עם be the right reading "*O people* of Iſrael,—his excellency and ſtrength, &c.?" עוז 17 MSS. and 10 ועוז.

36. From comparing the metre of Hare and the Collat. ó. Ar. & Æth. verſions, together with the additional readings of MSS. Houb. and others, I conjecture that the text ſtood thus,

נורא——ממקדשו
&c. יהוה
הוא——עוז והעצמת לעמו
ברוך——לעולם

"God is terrible *in his ſanctuary—Jehovah*, the God of Iſrael—he giveth ſtrength and power *unto his people*—bleſſed be God *for ever*."

PSALM LXIX.

FOR the title ſee Pſ. xlv. and lx. 7 MSS. read ששנים, as in Pſ. xlv. Green divides it into 7 Sections; the Collat. into 5. Cocceius and others ſuppoſe it to be written by David according to the title. Mudge attributes to Hezekiah.

2. נפש. ó. Ar. & Æth. with Houb. read נפשי, "*my* Soul."

3. Green and Edwards follow Hare's metre in this verſe. That of the Collat. ſeems too long.

3. שוגאי 5 MSS. The metre of the Collat. ſeems moſt regular in this verſe; but Hare's reading, approved by Lowth, &c. of מצמתי for מצמיתי is confirmed by 15 MSS. "mine enemies without reaſon are more numerous *than my hairs*."

5. "אז futuro junctum illud mutat in præt. imperfectum." Muis. "*In ipſo articulo.* Schultens in Prov. viii. 22." Q. Lowth. Perhaps it is rather written for אני, "*I* will reſtore that which I have never taken." Alluding to ſome falſe charge of his enemies of being guilty of *theft*; from which he exculpates himſelf by the following ſolemn appeal.

6. Edwards

6. Edwards and Green divide the metre in this verſe according to the Collat. This may refer to 2 Sam. xii.

7. This verſe conſiſts of two long lines according to the metre of the Collat. of four ſhort ones according to Hare and Edwards, and of three according to Green. אדני is omitted by ó. & Ar. and ſeems redundant, "Let not them that wait for thee, O Jehovah of hoſts, be aſhamed for my ſake."

יבושו 19 MSS.

8. "Sunt in hoc pſalmo quæ proprie & hiſtorice *Chriſto* conveniunt." Muis.

9. נכרי. This word in its formation reſembles אשרי. See Pſ. i. 1. "This was fulfilled in Chriſt. Joh. vii. 5." Ainſw.

10. "See Joh. ii. 17." Patrick.

11. ואבכה. Hare and others read ואדכה. Houb. and Lowth ואמכה. Either of which may be rendered, "*I humbled* my ſoul with faſting." See ó. Syr. Ar. & Æth. Our verſions retain the word in the text with one of the others. Secker renders the text thus, "*I bewailed myſelf with faſting.*" Comp. Deut. xxi. 13. Durell, "with the faſting *of my appetite.*" Ch. Syr. Vulg. & Æth. with 5 MSS. לחרפת, "*in opprobrium* mihi."

13. יושבי 15 MSS. more regular.

ונגינות. Houb. reads with ó. ונגנוני, "*et pſallebant de me.*" Secker ובי נגינות, "and the ſongs of the drunkards were *upon me.*" But 12 MSS. read ונגינת, "and *I was the ſong* of the drunkards." See Lam. iii. 63. and Harmer. Vol. II. p. 524, &c.

14. ואני תפלתי. Houb. and Durell read with Syr. התפללתי. Perhaps the true reading is ואתפלל. See Pſ. v. 2. and cix. 4.

ברוב 9 MSS.

15. One MS. reads משונאי.

17. Mudge and Secker כטוב to anſwer כרב, or as 11 MSS. כרוב.

18. אל 8 MSS. And ו ſeems here redundant.

19. גאלה.

19. גאלה. Houb. and Green read according to ó. Vulg. Ar. & Æth. וגאלה, "*and redeem it.*" But one very antient MS. reading ולמען for למען, that on account of the metre ſeems preferable, "Draw near unto my Soul, deliver it,—*and* redeem me *becauſe* of mine enemies."

20. Syr. reads נגד, "*in the ſight of all mine enemies.*" And the כ might be borrowed from the beginning of the following word.

21. ואין. The metre ſeems to require that we ſhould read with Hare, ואינו, or ſupply איש. See Iſai. lix. 16.

22. ראש. "Proprie eſt herbæ amaræ genus in ſegetibus naſcens. Vid. Hoſ. x. 4. Mirabilis igitur eſt hæc Prophetia, in qua & aceti fit mentio, & herbæ amaræ illi adjunctæ, quæ in Chriſto perfecte ad impleta eſt." Bochart.

חמץ. "*Vinegar*, in the Eaſt, was the refreſhment of *a ſlave*, of a *wretched priſoner*, inſtead of that of a *prince*." Harmer. Vol. I. 396.

23. ולשלומים. Perhaps more properly ולשלמיהם. 22 MSS. having ולשלמים. ó. ſeem to have read ולשלום, which, Secker obſerves, makes ſenſe. With reſpect to ו before the 2d of three nouns ſee Pſ. xlv. 5. The grammarians aſſert that ל is often prefixed to nominat. caſes; but it rather ſeems to have been written through miſtake for ה, emphatically; "*and their very feaſts* ſhall be a trap." Hare, Houb. &c. read ושלומיהם. with Ch. "*and their ſacrifices, or, peace-offerings.*" See Randolph alſo. But a friend obſerves that the Apoſtle, Rom. xi. 9. ſeems to have read לפח, ולמקוש, ולפוקה, ולשלימם. See 1 Sam. xxv. 31. The verbs in this and the following verſes are in the fut. for the moſt part, and might be ſo rendered.

24. המעד. One MS. and probably another תמעד more conformably to the other verbs, "*thou ſhalt bow down.*" Houb. reads המעיד.

25. שפוך 25 MSS.

26. טירתם ſignifies the houſes of the principal perſons.

ישב. 49 MSS more regularly יושב. See ó. and our Bib. Marg.

27. אתה אשר. One very ant. MS. reads את אשר. Houb. tranſpoſing the words reads אשר אתה.

חלליך יספרו. Muis and many others agree in reading according to ó. Vulg. Ar. & Æth. יספו, or, יוסיפו. Should we not alſo read in the ſing. הללך, " and *they have added* to the grief *of him whom thou haſt wounded?*" See this fulfilled eminently in Chriſt. Matth. xxvi. and xxvii. Since this remark was made I find it countenanced by a ſociety of authors. Houb. " *of thy wounds.*" ó. Vulg. Ar. & Æth. הללי, " *of my wounds.*" But ſee Secker.

28. תנה עון. Perhaps תן העון. But ſee Gen. xxx. 26. As the imperat. is uſed for the fut. in other places, ſo it may be here, " Thou ſhalt give iniquity for their iniquity, neither, &c." " Solet Deus peccata punire novis peccatis." Muis, &c.

יבואו 4 MSS.

29. See Pſ. lxxxvii. 6. and Lowth's Notes on Iſai. p, 40.

30. ואני, " *Althôugh* I am poor and ſorrowful—thy ſalvation, O God, ſhall exalt me."

31. For אהללה שם ſhould we not read אהלל השם?

32. משור פר. As there is a ſeeming tautology in theſe words, and a nominative caſe is wanting to the verb, might we read שירי מפר, " And *my ſong* ſhall pleaſe Jehovah better *than a bullock that hath horns and hoofs?*"

מקרן. 36 MSS. read more regularly מקרין; and 24 ומפרים. See Houb. alſo. ותיטיב ſeems better. See Gen. iv. 7.

33. ישמחו. Houb. reads with Syr. ושמחו, " *and rejoice.*" וישמחו 35 MSS. with ó. Ar. & Æth.; and eight have דורשי. But ó. Vulg. Ar. & Æth. read דרשו, " *ſeek ye.*"

34. אסיריו. This was literally true of Chriſt. See Joh. xviii. 24.

35. רומש 35 MSS. See ó.

36. *The cities of Judah* might have ſuffered much in *David's* wars, and in the *Babyloniſh* captivity; but were entirely deſtroyed under *Titus Veſpaſian* together with Zion; and this and the following verſe ſeem to look forward to that glorious ſtate of the Jewiſh people predicted by Iſai. lxv. 17.

 37. ינחלה

37, ינחלה ſeems to be the true reading; the verb plur. not being uſed with זרע. ואוהבי 4 MSS.

PSALM LXX.

THIS pſalm is probably only an imitation of part of the 40th by ſome other hand; which may account for the variations. See Hare, &c.

V. 2. Houb. &c. read רצה at the beginning, as in Pſ. xl. 14. And there is a vacant ſpace at the beginning of the Collat.

3. יבושו 8 MSS. יסוגו 9.

4. See Pſ. xl. 16. The metre in this and the two preceding verſes is long in Pſ. xl. conformably to the two following.

האומרים ſeveral MSS. both here, and Pſ. xl. 16.

האח 1ſt. 11 MSS. read לי האח, as in Pſ. xl.

5. אוהבי 5 MSS.

6. Ar. reads אני, which ſeems better, "*I am,* &c." Otherwiſe perhaps we ſhould render it, "*Although I,* &c." See Pſ. lxix. 30.

PSALM LXXI.

PATRICK and others ſuppoſe this pſalm written by David when he fled from Abſalom; and that he was the author of it may perhaps be inferred from v. 5, 6, and 17.

V. 3. מעון. 15 MSS. read מעוז, and Houb. &c. agree, that we ſhould read the text here, as in Pſ. xxxi. 3.

4. וחומץ. Houb. &c. וחומם. See alſo Buxtorf's Lexic.

6. גוזי. Mudge follows Gejerus's interpretation, "Obſtetricis inſtar vinculis me maternis exſolviſti." Ch. reads גחי, as in Pſ. xxii. 10.

which

which Hare, &c. approve. ó. Vulg. Ar. & Æth. probably read גונני, *Protector meus*, " Thou art *my Protector* from my mother's womb." But ſee Pſ. xxvii. 10. Unleſs Σκεπαστὴς is written as Secker conjectures, for ἐκπαστής.

8. It ſeems neceſſary to read with Syr. וכל in the laſt Hemiſtich " *and* with thy honor, &c." See our Bib. Verſ. Or with ó. Vulg. Ar. & Æth. ואשיר, " *and I will ſing* of thy honor, &c." They indeed ſupply more. See our old Verſ.

9. One MS. reads בבלות; and another בוחי.

10. אויבי. 45 MSS. have איבי. And as Ch. ſupplies רע after it, and we have the ſame expreſſion Pſ. xli. 6. I think this method of ſupplying the defect both of ſenſe and metre, preferable to that of Hare and others who read יתאמרו, " For mine enemies ſpeak *evil* of me."

ושומרי 7 MSS. But one very valuable MS. reads ושנאי " *and they that hate* my ſoul, &c." Which agrees better with the former Hemiſtich. See Pſ. xxxviii. 19. lxix. 4.

12. חישה. 67 MSS. read with Houb. חושה. See Pſ. xxxviii. 23. lxx. 6.

13. יכלו. 6 MSS. with all the verſions read ויכלו, " *and* they ſhall be conſumed." But 3 MSS. with Hare and others read ויכלמו as in Pſ. xxxv. 4. " *and they ſhall be aſhamed.*" And then there will be ſtill greater reaſon for omitting וכלמה, which ſeems redundant in the next Hemiſtich, with Syr. יבושו 9 MSS.

14. Hare for the ſake of the metre adds אדני after איחל. Green לך, which ſeems beſt, " But I will always wait *for thee.*"

15. ספרות. Houb. &c. read according to Ch. ספרם, " for I know not *their number.*" Perhaps the word might be סופהן, " for I know *no end of them.*" See our old verſion.

16. MSS. 7 read with ó. Syr. Ch. Ar. & Æth. בגבורת. And one very valuable MS. reads יהוה אדני, " I will go *in the ſtrength of Jehovah my Lord.*" " May it not mean *into the ſanctuary?*" Secker. See Gejer.

& Houb. alſo. Durell reads אבא from נבא, and renders it, "*I will celebrate, &c.*"

17. This verſe ſeems peculiarly applicable to *David*. See Pſ. lxxviii. 21.

18. לדור. Secker obſerves that ó. & Vulg. ſeem to have read לכל דור. Hare adds זאת; but then I think we ſhould alſo read ולכל, "to *this generation—and* thy power, &c." See our verſions. But one MS. reads לדור ודור, "Until I have ſhewed thine arm *to generation and generation*—Thy power to every one that is to come." Such repetitions being frequent. But according to the diviſion of ó. Ar. & Æth. the ſenſe may ſtand thus, "Thy power and thy righteouſneſs, O God, are very high. O God, who haſt done great things, who is like unto thee?" Which Mudge follows, but Lowth does not approve.

19. "Perhaps the firſt word of this verſe ſhould be added to the laſt." Secker. גדולות 36 MSS.

20. הראיתנו. Many MSS. with ó. Vulg. Syr. Ar. & Æth. Hare, &c. for נו read ני at the end of this and the two following verbs, which the context requires.

Hare rejects the 2d תשוב as redundant, and adds it to the next verſe; but it may imply iteration, as the former does.

21. גדלתי. ó. Vulg. Ar. & Æth. with Houb. &c. גדלתך, "Thou ſhalt increaſe *thy Greatneſs*." Which ſeems more proper.

ותסב, or as 13 MSS. ותסוב. It is probable that ותשוב is the true reading, "*when* thou ſhalt comfort me *again*." See Houb. and verſe 20.

22. The metre of Hare, Edwards, Green and the Collat. differing, I would follow that of the latter, and reading with Houb. אודה for אורך, the words may be thus rendered, "I will alſo praiſe thy faithfulneſs, O God, upon the pſaltery; I will ſing unto thee upon the harp, O thou holy one of Iſrael." Hare, &c. omit לך. בכינור 10 MSS.

23. Preferring likewiſe the metre of the Collat. in this verſe, but obſerving that it is defective in the laſt line, and comparing 2 Sam. iv. 9.

it

it is not improbable that two words having been dropped, it might originally have ſtood thus,

ונפשי אשר פדית מכל צרה

" and my ſoul, which thou haſt redeemed *out of all it's trouble.*"

24. כי חפרו. ó. Syr. Vulg. Ar. & Æth. read וחפרו, " *and are brought to ſhame.*" And 2 MSS. omit כי 2d.

PSALM LXXII.

THE title may as well be rendered, *for Solomon*, as *of Solomon*, and being defective perhaps תפלה, *A prayer*, may have been dropped. See Piſcator and others. This pſalm was probably compoſed by David, according to Muis and others, on his having appointed Solomon to be his ſucceſſor; but though ſome things in it may be applicable to *this Son of David*, it is in general more ſtrictly verified in the Meſſiah, who is ſo called κατ' ἐξοχήν Matt. ix. 27, &c. See the title to Syr. Verſ.

V. 1. למלך. David not having finiſhed his reign, this line may refer to *himſelf*, as the next does to *Solomon*.

2. ידין. Probably for וידין, " *That he may judge* thy people." See Syr. and Gen. xxxi. 37. The kingdom of Iſrael being ſtrictly ſpeaking a *Theocracy*, the people were the ſubjects of *Jehovah*; and their governors only *his viceroys*. The *poor* alſo were the more immediate care of heaven. See Pſ. ix. 9, 12.

3. As by the *mountains*, and *hills* are probably meant in a figurative ſenſe, in alluſion to the natural ſituation of the country, the *ſuperior* rulers at Jeruſalem, and the *inferior* ones in the other cities of Judah, (See Mich. vi.) and the laſt line is defective both in ſenſe and metre, Meibomius's reading ישפטו, or rather תשפוטנה, ſeems very probable, " and the little hills *ſhall judge* in righteouſneſs." Which might eaſily

dropped from its likeneſs to the following word; unleſs for בצדקה, we read with one MS. if not two לצדקה, ſupplying היו, "and the little hills *ſhall be for righteouſneſs*." Houb. &c. read with Vulg. צדקה, "and the hills righteouſneſs." But then ſhould we not for the ſake of the metre bring לעם to the end of the verſe, "The mountains ſhall bring peace—and the hills righteouſneſs *unto the people?*" Secker thinks that צדקה might end this verſe, and בצדקה begin the next. Syr. reads צדקך, "*æquitatem tuam.*"

4. Is not דל wanting after עושק, "and ſhall cruſh him that oppreſſeth *the poor?*" See the Collat. and Prov. xxii. 16. ישפוט 5 MSS.

5. יראוך. Houb. &c. read according to ó. Vulg. Ar. & Æth. ויאריך, "Et *perennem habeat*, cum ſole et in aſpectu Lunæ, *generationem* generationum." But Secker objects to this conſtruction, and obſerves, the ſenſe of the text is good. One MS. reads with Hare לדור. See Iſai. li. 8.

6. Some nominative caſe being wanting to ירד, משפט from it's ſimilitude to כמטר may have been dropped, "*Judgment* ſhall come down like rain, &c." See Amos v. 24. where is nearly the ſame expreſſion. Houb. refers to Gideon's fleece, with Ainſworth; but Piſcator, &c. make גז to ſignify *mown graſs*. See Amos vii. 1.

זרזיף. This word is found no where elſe, and we ſhould read with ó. Vulg. Syr. Ch. & Æth. זרזיפים, or as Durell זרפים. זרף, as he obſerves, in Syr. ſignifying *to water*. But as Caſtel, under this radix, refers to זרק, perhaps the word might be זורקים, "As the drops *ſprinkling* the earth." Or רועפים. See Iſai. xlv. 8. where is a ſimilar paſſage. Meibomius reads על רזי, "As the drops *upon the lean* earth." See Num. xiii. 20. ó. Syr. Vulg. Ar. & Æth. with 11 MSS. וכרביבים.

7. צדיק. All the verſions with 3 MSS. Lowth, &c. more properly צדק, "In his days ſhall *righteouſneſs* flouriſh." This verſe is only literally true of Chriſt.

ורב, "*and* peace *ſhall abound.*" Secker. But 6 MSS. read ורוב.

8. This

8. This fulfilled in Solomon, 1 Kings iv. 21., but more eminently ſo in Chriſt. See Poole and Zech. ix. 10.

9. ציים. The ſenſe of this word is doubtful. Grotius, &c. underſtand it of the *wild Arabs*, bordering upon the *Red Sea*, who by living upon fiſh were called *Icthyophagi*. See Pſ. lxxiv. 14. Meibomius reads עריצים, "*the violent*." צרים is nearer to the text, if an alteration is requiſite, and anſwers better to the next ſentence, "*The adverſaries* ſhall bow before him—his enemies ſhall lick the duſt." "Sumpta figura ab orientalibus, qui hodieque ſolent terram coram rege oſculari." Muis. Perhaps alſo here may be an alluſion to the curſe of the *ſerpent*, Gen. iii. 14. whom Chriſt has totally overcome.

10. ישיבו. "ó. Vulg. Syr. Chald. perhaps יביאו." Secker. Ar. ſeems to have read יבואו, which may ſtrengthen the former conjecture. See this fulfilled 1 Kings x. 1, and 22. and for the different countries here mentioned ſee Bochart, Gen. x.

11. This verſe may reſpect the time mentioned, Revel. xi. 15.

12. Muis, &c. render משוע, *clamantem*. See alſo our verſions. What the ant. verſions read is not certain; perhaps מעצום, *a potente*.

עזר. 27 MSS. read more regularly עוזר; "and the poor *when he has no helper*." See Verſ.

13. יחוס 21 MSS.

15. ויחי. Hare and others reading יהי, join it to the end of the former verſe, where it connects very well. One MS. reads ויהי, and two omit the word in the Text. Houb. renders ויחי, "*et vivent*; deinde *et dabunt*." i. e. *the poor*. Which Secker obſerves, avoids the impropriety of praying for Chriſt. But if we read בעמו for בעדו, the text will be ſtrongly confirmed by Heb. vii. 25. "*And he ſhall live*, and to him ſhall be given of the gold of Sheba—*He ſhall intercede for his people* continually—every day ſhall they bleſs him."

יברכנהו. More regularly יברכוהו. See ó. Vulg. & Ar.

16. בארץ

16. פסת בר בארץ. "Στήριγμα, ó. Vulg. הסתפח is tranſlated by them ςηριχθῆναι, 1 Sam. xvi. 9." Secker. So that they might read מספח. Mudge deriving the word in the text from פסס, *imminutum fuit*, renders the words, "The earth ſhall be *chequered* with corn." See Gen. xxxvii. 3. Meibomius, Houb. &c. read פשת, "There ſhall be *abundance* of corn in the earth." And as Secker obſerves פוש ſignifies to abound. But as 4 MSS. read ירעשו, which accords better with the following verb, a friend obſerving, that here is a metaphorical alluſion to the increaſe of the Goſpel, renders the whole thus, "There ſhall be a grain of corn in the earth; its fruits *ſhall be ſhaken* on the top of the mountains, as Lebanon, and ſhall flouriſh out of the city (i. e. Jeruſalem) as the graſs of the earth."

17. ינין, or as 56 MSS. ינון. Some derive this verb from נוה, *habitare*. Others from נון, *ſoboleſcere*. Durell reads with ó. Vulg. Ar. & Æth. ילין, "*ſhall remain*." Capellus יכון. Perhaps the word might be רננו. "*they ſhall ſing of* his name before the Sun."

Houb. &c. ſupply properly according to ó. Vulg. Ar. & Æth. כל שבטי ארץ, "*all the tribes of the earth*," at the end of the third line; the metre as well as ſenſe requiring it. Meibomius reads, "*all the tribes of Iſrael.*

יאשרהו. 121 MSS. have יאשרוהו; which the grammatical conſtruction requires.

18. Following Hare's metre in this verſe, I would read with 11 MSS. עושה, and omit אלהים with Meibomius, agreeably to all the verſions, except Ch.

19. Meibomius's diviſion of this verſe ſeems the moſt natural,

וברוך &c.

וימלא &c.

אמן ואמן ;

"And bleſſed be the name of his Majeſty for ever—and his Majeſty ſhall fill the whole earth—Amen and Amen."

20. Nothing

20. Nothing further can be inferred from this verſe than that this pſalm was the *laſt* compoſition of David, which may well be ſuppoſed, as it was made in conſequence of his appointing Solomon King. See Muis, Hare, &c.

PSALM LXXIII.

" SPIRITUS Aſaphi hoc habet peculiare, ut de rebus eccleſiæ triſtibus meditaretur, unde hic *tertius* Liber continet fere perpetuas querimonias." Genebrard. " I paſs over ſeveral things in this pſalm, as in others, not becauſe they are eaſy, but becauſe they are too difficult for me." Secker.

V. 1. If we follow the metre of the Collat. the 2d line being defective, perhaps the two words, which begin the former, are dropped from this, " Truly God is good to Iſrael.—*Truly he is good* to the pure of heart." That ſome word has been omitted may be inferred perhaps from one ant. MS. repeating לברי, for which Syr. reads ולברי. See our verſ.

2. נטוי. 32 MSS. with all the verſions, except Ch. read נטין. See Pſ. cii. 12. Or the text might be rendered, " But I had well nigh *ſlipped with my feet*." See Ch.

שפכה. All the verſions with 8 MSS. read שפכו. אשורי 34 MSS. more regular, and 6 MSS. reading אשוריי, and one אשריי may ſerve to prove that the affix pronoun of the 1ſt perſon ſing. is ſunk when joined with the plur. maſc. noun in regim. For this and many other inſtances ſeem to controvert that rule of Buxtorf, " præter morem eſt, ut *una* litera *duo* officia occupet." See Pſ. ii. 12.

3. בהוללים. Perhaps בחוללים, " For I was envious *at the profane*." There is a defect in the laſt line of the verſe, perhaps כי or ו is wanting.

4. למותם,

4. למותם, &c. The laſt line of this verſe being defective in the metre, Hare adds according to ó. Vulg. Ar. & Æth. במכתם. Edwards prefers בהם. Ch. reads לבם, "*their heart* is fat and ſtrong." But the reading of Houb. &c. from Meurlius of למו תם is ſupported by one ant. MS. in which למו ends the firſt line, and conſequently תם begins the next, "For there are no bands *to them*;—*perfect* and firm is their ſtrength." And the firſt part may allude to their having no *wounds to be bound up*; or may ſignify, as a friend, referring to Iſai. lviii. 6. ſuggeſts, "that they are quite free, and at eaſe."

אולם. Houb. אילם, more uſual

5. אינימו. 58 MSS. more properly אינמו. Ch. probably ſupplies צדיק after אדם, and ſome word ſeems to be wanting. But ſee Merrick's Append. No 5.

6. "Compaſſeth them about *as a chain*." *Chains* in the Eaſt were worn about the neck by way of ornament. See Cant. iv. 9. Prov. i. 9.

ישית. Piſcator and others כשית, better. 2 MSS. יעטוף.

7. עינמו. 64 MSS. read עינימו. But then we ſhould read יצאו. See our Bib. Verſ. ó. Syr. Vulg. Ar. Æth. Houb. and Green read עונמו, "*Their wickedneſs* proceedeth from fatneſs." And the laſt obſerves, there is the ſame miſtake Zech. v. 6. Houb. would alſo read מלבם for מחלב. But the text ſeems juſtified by Pſ. xvii. 10.

עברו משכיות. Syr. reads עבדו ממשכיות, "*operati ſunt pro cogitatione cordis*." Houb. follows it with reſpect to the Verb, "*they wrought* the deſires of the heart." I prefer the reading of the noun, "they tranſgreſſed *through the thoughts* of the heart." A friend reads with one ant. MS. עצמו.

8. ימיקו. Houb. reads זממו; which ó. Syr. Vulg. Ar. & Æth. favor. Perhaps by a tranſpoſition we ſhould read יקמו, and whether we render מרום with Vatablus according to Syr. "*againſt the moſt high*;" with Mudge and others, "*from on high*;" meaning the courts of juſtice; or "*before the moſt high*;" for עשק would it not be better to read שקר.

"*They*

" *They riſe up* (i. e. in judgment) and ſpeak for the wicked—they ſpeak *falſly before the moſt high?*" If ממרום will bear this ſenſe. See Pſ. lvi. 3. " Certe quadrat cum ſequentibus, ſi legatur במרום." A friend.

9. " Neque *ſuperis* neque *inferis* maledicendo parcunt." Muis.

10. ישיב עמו הלם. " Locus difficillimus." Hare. Mudge and others read להם. See our old Verſ. Lowth, &c. read with Houb. ישביעמו לחם, " Therefore *they are filled with bread*—and they drink waters out of a full *cup*." כוס being underſtood. See Buxt. p. 345. But 35 MSS. read ישוב. Some one ſuppoſes the word הלם, or rather הלום, as 35 MSS. read, to be the partic. paſſ. from הלם *contudit*, " Therefore his people return *ſtricken*, or, *ſmitten*." i. e. inſulted by the wicked above mentioned; which agrees with the following clauſe, " and waters of a full cup are wrung out unto them." But ſee Edwards's & Green's Verſ. ó. Vulg. Ar. & Æth. read in the laſt line, וימי—ימצאו, " *et dies pleni invenientur in eis*." 2 MSS. with Syr. read ימצאו.

11. This verſe ſeems to contain the triumph of the wicked, as an impious ſarcaſm on the God of heaven.

12. ושלוי עולם perhaps may be rendered, " *and who proſpering in their wickedneſs* obtain riches." השיגו 6 MSS.

13. ó. Vulg. Ar. & Æth. read ואומר before אך, " *Then I ſaid*, verily in vain have I cleanſed my heart,—and waſhed my hands in innocency." See Pſ. xxvi. 6.

ותוכחתי. Is not this word written for והוכחתי, in Hoph. " *and chaſtened?*" See our Verſ.

לבקרים, " *with ſtripes*." Durell. For which he refers to Lev. xix. 20. But the uſual ſenſe of the word ſeems to anſwer better to the former Hemiſtich.

15. Lowth gives up this verſe as inexplicable. Houbigant reads אעברה כמוהם, הן בדור, " Si tamen dixero, *faciam ut illi*, ecce a generatione filiorum tuorum transfuga ero." And the two firſt words are ac-

cording to Syr. But reading with him and others כמוהם, אז alſo for אם, and בגדתי for בגדת, together with בדור, the words might bear this conſtruction, "Then I ſaid, I will be reckoned *as they are*, or, *I will do as they do*—Behold, *thou haſt dealt treacherouſly with* the generation of thy children." i. e. In puniſhing the righteous and rewarding the wicked. Mudge, &c. "If I ſay, I will ſpeak as thus, &c." i. e. as in the verſes preceding.

16. "When I thought deeply in order to underſtand this." A friend. The laſt line of this verſe appearing defective, and one very ant. MS. repeating היא, perhaps one of them was written for היה, which ó Ar. & Æth. favor.

17. מקדשי. ó. Vulg. Syr. Ar. & Æth. read מקדש.

אבינה. Syr. Vulg. & Ar. read ואבינה, which might be rendered, "*then underſtood I* their end." See our Verſ. "*and attended to*, &c." Green.

18. אך. Would it not be better to read איך, as in the next verſe, "*How*, &c.?"

בחלקות. Houb. reads החלקות, in the accuſ. One MS. reads according to Pſ. xxxv. 6.

19. One MS. reads ברגע, "*in a moment*." And neither ó. Vulg. Syr. Ar. or Æth. read the comparative conjunction, and perhaps for בלהות, we ſhould read להבות, "they are utterly conſumed *in the flames*." alluding to Numb. xvi. 32, & 35. See Pſ. cvi. 18. Houb. by a different Metatheſis reads הבלות, "*citius ipſa vanitate*." But, as a friend obſerves, הבל is maſc. who thinks alſo that מן may be redundant according to one MS.

20. בעיר. Montanus and others, making it the Gerund, render it, "*when thou ariſeſt*." Durell renders it, "their *fooliſh* image." ó. Vulg. Ar. & Æth. reading בעירך, render it, "*in thy city*." But with this reading Montanus's verſion ſeems preferable. See our Bib. Verſ.

צלמם.

צלמם, " Thou ſhalt deſpiſe *their image.*" i. e. " Thou ſhalt treat them with contempt, who ſeem great to themſelves and others." Gejer. But a friend reading with one MS. בעור, and תבזר for תבזה, (ſee Pſ. lxviii. 30.) gives this ſenſe of the words, " As the dream of one who awaketh, O Lord, when thou awakeſt, *thou ſhalt ſcatter* their image." Secker offers this verſion of the text, " *make their vain ſhew contemptible.*" referring to Pſ. xxxix. 7. for this ſenſe of צלם. יהוה 7 MSS.

21. אשתונן. Houb. reads השתנון; but perhaps the truer reading is השחוננו, " and my reins *were pierced.*"

22. ואני, " *Then* was I, &c." Gejer. &c.

בהמות. One MS. reads with ó. Vulg. Ch. Ar. & Æth. כבהמה. " *as a beaſt* before thee." i. e. " *ratione deſtitutus.*" Gejerus.

23. One MS. & Syr. omit this verſe, One ant. MS. read at firſt ימינך. Perhaps then we ſhould alſo read אחזתני, " *Thou haſt holden me* by *thy* right hand." See Pſ. xviii. 35.

24. ואחר כבוב. Hare and others read בכבוד. Edwards לכבוד, " *to glory.*" Houb. כבודך, " *in thy glory.*" But ó. Vulg. Ar. & Æth. probably read ואת הכבוד, or ואת כבוד, " *and* receive me *with glory.*" For the prepoſition את before a noun, having ה prefixed, ſee Gen. i. 4.

25. From conſulting the ſeveral verſions, and conſidering the ſenſe and metre, the firſt line might ſtand thus,

כי מי לי בשמים ממך

" *For* whom have I in heaven *before thee.*" And the laſt word might eaſily be dropped from its likeneſs to the next. Houb. reads וישמני, " quis aderit mihi, *et collocabit me* in cœlo & tecum." But a friend ſuggeſts יתן after מי, which will ſupply, as he obſerves, all defects, and give an additional ſpirit to the paſſage. The pſalmiſt in the preceding verſe had ſaid, " Then, &c." Full of this idea he burſts forth, " *O that ſome one would place me* in heaven, and with thee! I have no pleaſure on earth." See Mal. i. 10.

26. "*If* my fleſh, &c." Gejerus. Ellipſis אם. Syr. reads וכלה, "*et conſumptum ſit.*" But the true reading probably is כי כלה, "*Although* my fleſh, &c." Hare's diviſion of the metre is preferable, unleſs we omit לעולם.

27. *Spiritual* adulterers, and fornicators, i. e. *Idolaters*, were puniſhed with death under the Moſaical law, as guilty of high treaſon againſt *Jehovah their King*. See Muis.

28. באדני. 4 MSS. read ביהוה, and 7 omit יהוה, with ó. & Æth. ſo that *in Jehovah* ſeems to be right.

The addition of Hare and others at the end of this verſe according to ó. Vulg. Ar. & Æth. ſeems proper, "*in the courts of the daughter of Zion.*"

PSALM LXXIV.

THIS pſalm was probably compoſed during the Babyloniſh captivity. See Mede, &c. If Aſaph therefore was the author of it, as the title ſets forth, it muſt be a different perſon from the contemporary of David. Muis thinks it might be prophetical. Or, as Secker obſerves, it may relate, as *others* think, to the preſent ſtate of the Jews. See verſe 9.

V. 1. זנחת. Syr. & Ar. read זנחתנו, as in Pſ. xliv. 24. Our old verſion ſeems to have placed לנצח right. See Pſ. lxxix. 5. and Secker. A friend obſerves that למה influences the 2d line.

2. זכר. 25 MSS. read more properly זכור.

גאלת שבט. A friend reads with Ch. & Syr. וגאלת, "Remember thy congregation; thou haſt purchaſed of old, *and redeemed* the tribe of thine inheritance." See Iſai. lxiii. 17. Jerem. x. 16.

3. פעמיך. ó. Vulg. Ar. & Æth. read ידיך, "Lift up *thy hands* againſt, &c." Perhaps there is the ſame error in the text, Pſ. lviii. 11.

The

The *hands* ſeem to be more proper here. Syr. reads עבדיך, " Lift up *thy ſervants*." Hare reads כלה for the two laſt words of the firſt line, " Leva veſtigia tua, *perde* omnem inimicum, &c." Houb. reads לכל, " *in omne* malum inimice." " *Lift up thy ſteps*." i. e. ſays Mudge *come up and ſee*; as it was ſituated on the top of a hill. See alſo Edwards and Green. Durell renders thus, " Lift up thy feet unto the *total* deſolations—*ſuppreſs* the evil of the enemy in the ſanctuary." making כל the imperat. of כול. See Jerem. vi. 11. Out of theſe various readings this ſenſe is offered to conſideration, " Lift up *thy hands againſt the continual deſolations—againſt all the evil* of the enemy in the ſanctuary." A friend prefers עיניך, omits נצחwith one MS. & reads with ó. Syr. Ar. בקדשך, " Lift up *thine eyes* to the deſolations, to all the miſchief of the enemy *in thy ſanctuary*." איב one MS. Secker thinks Hare may be right in omitting למשאות נצח.

4. אותתם. All the verſions with 19 MS. read אותותם.

אתות, or as 30 MSS. אותות, may be written by miſtake for אותותך. " They have made their ſtandards *thy ſtandards*." i. e. They had erected their ſtandards, by way of victory, in the moſt holy place; where Jehovah uſed to manifeſt himſelf by a viſible appearance. See Poole, and Matt xxiv. 15.

5. יודע, &c. Lowth and others follow Hare, who reads יגדעו, and ועתה for ועת, and by tranſpoſing theſe two words give this ſenſe of this, and the following verſe, " *And now*, as one that lifteth up the axes in the thick woods, *they have cut off* all the carved work thereof together; they have caſt it down with axes and hammers." Houb. reads ידעו, " *they appeared, &c.*" which Green approves; and likewiſe ואת פתוחיך for ועת פתוחיה in the following verſe. Durell reads יודעך מביא, " *A man has been ſeen by thee, lifting up* axes, &c." A friend, conſidering יודע as an impersonal, and reading ואת פתחיך, renders thus, " The appearance was, as one who lifts on high axes againſt thick trees; and they broke down thy gates, &c." But perhaps we ſhould read וירעו, " *and they have*

broken down, as he who lifteth up, &c." from רעע *frangere*. See Jerem. xi. 16.

6. ועת. 42 MSS. ועתה. See above. וכלפות 71 MSS. and 2 ובכלפות.

7. One MS. for באש reads בארץ, which agrees better with the preſent verb; but all the verſions read הדליקו, "*They have burnt*, &c." Perhaps we ſhould read אש במקדשך.

8. שרפו. Secker thinks we ſhould read נשרוף, "*Let us burn up*, &c." in conformity to the preceding verb, which ó. at preſent render Καταπαύσωμεν, as Secker and a learned friend obſerve, for Κατακαύσωμεν. Which the collation of ó. MSS. will probably rectify. By the *houſes of God* Prideaux underſtands the *Proſeuchæ*. See Merr.

9. אתותינו. 23 MSS. אותותינו more uſual. "*Our Signs*." i. e. The manifeſtations of the Divine preſence in the temple, as tokens of God's favor. See v. 4.

If the metre of the Collat. ſhould be preferred, the 2d line being defective, we ſhould probably read בנו at the end, "There is no more a prophet *among ſt us*."

עד מה. "This cannot ſurely relate to the times when Jeremiah and Ezekiel were prophets, or when Daniel was preſerved; for Jeremiah and Daniel particularly knew *how long*." Secker. ó. Vul. Ar. and Æth. read עוד, "Neither is there with us one who knoweth *any more*." But perhaps theſe two words are written for ערמה, "Neither is there with us one who knoweth *prudence*." See Prov. i. 4.

11. Hare and Green inſert לא, "Why draweſt thou *not* thy hand out?" And the former omits כלה. Houb. reads כלת, and following this reading, and adding יהוה after ידך, which the metre of the Collat. calls for, the words will afford this ſenſe, "Why withdraweſt thou thy hand, *O Jehovah*—and *hideſt* thy right hand in the midſt of thy Boſom?" But then Secker thinks we ſhould read בקרב; though מ ſometimes ſignifies *in*. See Taylor's Concord. For this ſenſe of תשיב ſee Gen. xxxviii. 29.

חוקך.

חוקך. 27 MSS. read with Houb. חיקך, its uſual form.

12. פעל ישועות. 41 MSS. read more regularly פועל, and 7 MSS. with all the verſions ישועת in the ſing. "*Working ſalvation* in the midſt of the *land*." i. e. in the midſt of the land *of Iſrael*. Patrick and others. But I rather think, in the midſt of the land of *Egypt*. See Deut. xi. 3. and the following verſe.

13. פוררת. Ch. & Syr. read פרדת, which ſeems to be the right word, and one MS. פורדת. בעוז 7 MSS.

תנינים, "*The dragons*." Probably *Pharaoh's captains*. See Exod. xv. 4. who might be ſo called from having *dragons* in their ſtandards, as Gejerus conjectures. But Merrick from Bochart ſuppoſes them to be *whales*, called θύννοι, from this word.

14. ראשי. Ar. ראש, "*the head* of Leviathan." i. e. *Pharaoh*. See Ezek. xxix. 3.

לציים. See Pſ. lxxii. 9.

15. By a metalepſis the *Fountain* and *River* are put for the *rock* out of which they flowed. See Exod. xvii. and Grot.

נהרות איתן. As Jordan is here probably meant, we might read with one MS. נהרת, "*the* mighty *river*." Or נהר האיתן. See Mich. vi. 2.

16. See Gen. i. 3, 16. ó. Ar. & Ch. probably read סחרה, "Lunam." Patrick, &c. make מאור to bear the ſame ſignification; but ſome one ſeems properly to have obſerved, "*lucem* præmittit *ſoli*; quia *lux* prior *ſole* exſtitit."

18. "Remember this, O Jehovah, *that* the enemy hath reproached, and the fooliſh people have deſpiſed thy name." Deficit hîc כי. Piſc. See our verſion.

זכר. 13 MSS. more regularly זכור. איב 2 MSS.

19. Houb. for תורך reads תודך, according to ó. Syr. Ar. & Æth. "confitentem tibi." Rather, as a friend, "*of him who giveth thanks unto thee*." Secker in juſtication of the text refers to Cant. ii. 14. See Merr. alſo.

By the *wild beaſt* Nebuchadnezzar may be underſtood. See Pſ. lxxx. 13. But if we read with Secker and others according to ó. Vulg. Ar. & Æth. לחיות, " *to the wild beaſts*," it may mean the *Chaldeans*.

חית. Hare would omit this word, as not according with the context. Mr. Bradley, from its occuring twice, and being rendered *multitude*, queries whether it might not be חיל? If any alteration was neceſſary I ſhould prefer ואת, " *and forget not thy poor*, &c." But as ó. Syr. Ar. & Æth. read with one MS. חיות, " *the lives* of thy poor;" this as Muis, &c. have obſerved, anſwers τω *animam turturis*; and Job xxxiii. 20. ſtrongly ſupports the text. 7 MSS. alſo read וחית.

20. לבריח. Houb. reads according to ó. Syr. Vulg. Ar. & Æth. לבריתך, " Look *unto thy covenant*." which is probably right.

If we retain the text in the latter part of this verſe, the Ar. Verſ. ſeems as good as any, " for *the mean ones* of the earth have filled the habitations with violence." But Houb. &c. with Syr. tranſpoſing the words, and reading מחשך וחמס, give this ſenſe, " For *the habitations of the earth* are full *of darkneſs and violence*. Mr. Bradley propoſes, בחמס ונאותה, " The land is filled with darkneſs, *and its habitations with violence*."

21. Hare thinking the metre, as well as the ſenſe, imperfect in the firſt line of this verſe reads ממך at the end of it, " Let not the oppreſſed return *from thee* aſhamed." ישוב 35 MSS.

22. זכר. 24 MSS. read זכור. For מני נבל I would read מנבל.

23. צורריך 38 MSS. See v. 4. &c.

עולה. 53 MSS. עלה, " *aſcendeth* continually." i. e. never ceaſeth.

PSALM LXXV.

תשחת. Perhaps for תשעת, denoting a *nine* ſtringed inſtrument. See Pſ. lvii. This pſalm was probably compoſed, as Patrick conjectures,

tures, on the deſtruction of *Sennacherib's* army. Compare v. 5, 6, with 2 Chron. xxxii.

V. 2. וקרוב שמך ספרו. Houb. &c. following ó. Vulg. Syr. Ar. & Æth. read ונקרא בשמך ספרנו, " *and we will call upon thy name, we will declare,* &c." But by reading וכבוד, which is a ſtill leſs alteration, we have this ſenſe, " *and* thy wonderous works declare *the glory* of thy name." See Pſ. lxxix. 9. A friend propoſes כי קרוב.

3. Theſe may be the words of *Hezekiah*. Or of *David*, as Daubuz, &c." Or of *Jehovah*, as Grotius, &c. As the firſt line is defective, Hare reads מועדים לי, " When I receive *the congregations unto me*." Edwards adds אני, or אנכי, from the beginning of the next line. But from the ſimilitude of the words, לפני may have been dropped, " *When* I receive the congregation *before me*—I &c." See Jerem. xxx. 20.

" *Taking the congregation* is akin to *taking the* kingdom, Dan. v. 21." Secker. אשפוט 16 MSS.

4. נמגים. Houb. reads נכונים, " The earth and all the inhabitants thereof *are eſtabliſhed*." ó. Vulg. Syr. Ar. & Æth. read נמגה, " The land *is diſſolved*, &c." which ſeems to be right; though 40 MSS. have נמוגים, which muſt agree with ישביה, or as 17 MSS. יושביה. Theſe words, as Muis and others obſerve, may deſcribe the ruinous ſtate of the Jewiſh polity. See Iſai. xxiv. where הארץ might be rendered, " *the land*. i. e. of *Judæa*. See Poole.

5. This and the following verſes might be a part of the anſwer ſent by Hezekiah to Sennacherib. See 2 Chron. xxxii. 20.

תהולו 15 MSS. and one at firſt תהללו, perhaps better תהוללו. Our old Verſ. reads קרנכם, " *your horn*." which ſeems right, though there is no authority for it.

6. We muſt either repeat אל, with ó. Vulg. & Æth. or read ותדברו, with Syr. & Ar.; the force of the negative being carried on.

7. כי לא ממוצא וממערב. If this reading is retained, there is no mention of the *north*, as Hare obſerves; nor is this difficulty ſufficiently

cleared up by him, or Edwards. Houb. reads מוצאים ממערב, "*non ſunt egreſſiones*, ſive, *effugia ab occidente*, nec a deſerto montium." Secker thinks this reading from Syr. unnatural, but obſerves that all the Verſ. join הרים with ממדבר, and tranſlate it *mountains*. But might we read הרימנו for הרים, and הלא מוציאנו ממערב, as an anſwer to the preceding inſult, "*Did he not bring us out of the deſert*—and *did he not lift us up* out of the wilderneſs?" See Deut. xxxii. 10, 11.

8. שפט. 51 MSS. read שופט; and as the metre of the Collat. which ſeems preferable, is defective, הוא ſhould probably follow, as in Pſ. l. 6, "For God is *judge himſelf*."

9. Reading with Durell ימין for ימצו, and with him and one MS. וישתו for וישתו, I would divide the metre thus,

&c. כי

&c. ויין

&c. ויגר

&c. וישתו

"For there is a cup in the hand of Jehovah—and the wine *is turbid*, a full mixture—and he will pour out of it; ſurely the dregs thereof *he will preſs out—and* all the wicked of the earth ſhall drink." For the pſalmiſt ſeems to allude to the cuſtom of the Jews, who gave *wine* mingled with *Myrrh* to thoſe who were *condemned* to die; for which ſee Mede on Matt. xxvii. 34. &c. "*Mixtum*, ſay others, vel aliis vinorum generibus, qualia fortius inebriant: vel herbis veneniferis." See Grot. &c. on Rev. xiv. 10, which probably alludes to this paſſage. But a friend conjectures that ó. might read בלא מסך, ἀκράτε; though, as Secker obſerves, the ſame phraſe occurs Iſai. lxv. 11. where we ſhould read מסך, not ממסך. If we read with Lowth according to ó. Syr. Vulg. Ar. & Æth. מזה אל זה, "*he poureth it out of one veſſel into another*;" the preſent order is preferable. See his notes on Iſai. p. 14. A friend alſo refers for this reading to Hom. Ili. Ω. 527.

10. אגיד. Hare, Houb. &c. following ó. Ar. & Æth. read אגיל, and the former for the ſake of ſenſe and metre ſupplies ביה (rather ביהוה) after it, " But *I will rejoice in Jehovah* for ever." But may not שמו have been accidentally dropt, " But I will declare *his name* for ever?"

לעולם 52 MSS.

11. אגדע. Mudge ſuppoſes this to be ſpoken by the prince, or ſome one in his perſon; and by צדיק Hezekiah may be underſtood. See verſe 1. The antitheſis requires that we ſhould read according to ó. Vulg. Syr. Ar. & Æth. with Hare, &c. ותרוממנה.

PSALM LXXVI.

FOR the title ſee Pſ. iv. 1. The ſubject is generally ſuppoſed to be the ſame with that of the former; or perhaps may be only a continuation of it. See Lowth's notes on Iſai. p. 110. בנגינות 67 MSS.

V. 3. סוכו 45. MSS.

4. רשפי. The common acceptation of this word not being very ſuitable to the context, it is perhaps written by miſtake for אשפה. See Pſ. cxxvii. 5. But Piſc. &c. by an hypallage render it, " *arcus ſcintillarum.*" i. e. *ſcintillantes.*

ומלחמה. Syr. reads במלחמה, which is certainly preferable; and the miſtake might ariſe from the former word's ending in ב, " There breakeſt thou *the quiver*, the bow,—the ſhield, and the ſword, *in the battle.*" 3 MS. omit the ו, and then the words may be in conſtruction, " *the ſword of battle.*" Or " *the battle ſword.*" As we ſay the *battle ax.* See Jerem. li. 20.

5. Hare and others making the contraſt to lye between *Mount Zion* and the mountains, in order to ſupply the defect in metre and ſenſe, read הר ציון after אתה, " Thou, *O Mount Zion*, art more glorious and

magnificent than the mountains of prey." ó. Vulg. Ar. & Æth. for טרף read either קדם, or as Houb. טרד, " from the *everlaſting* mountains." But Secker obſerves that ó. do not tranſlate the laſt word ſo in the other two places, but ἀλώσεως Job xxiv. 5. and thinks that ſome tranſcriber may have changed it into ἀιωνίων. Mudge renders the text, " Thou ſhoneſt forth glorious from the mountains of prey." Durell, " Thou art become glorious, yea mighty at the mountains of prey." But making אתה a verb, the words may be rendered thus, " *The mighty one cometh* glorious from the mountains of prey." i. e. God returneth in triumph to Jeruſalem from the ſlaughter of the enemy, who were encamped about it, and ready to devour it like ſo many ravenous beaſts. See 2 Kings xviii. 17. A friend reads נורא for נאור, as in verſe 8.

6. Hare's metre in this verſe is preferable to that of the Collat.

אשתוללו. Houb. השתללו. Rather השתוללו. Hare, &c. read with ó. Syr. Vulg. Ar. & Æth. כל before אבירי, " *All* the ſtout hearted are ſpoiled, &c." ó. Vulg. Ch. & Ar. read בידיהם, " in manibus ſuis." But ſee our Bib. Verſ. Muis, &c. and 2 Kings xix. 35.

7. נרדם ורכב וסוס. Hare, &c. read the verb in the plur. רכב נרדמו, with all the verſions; and 8 MSS. have רכב. Houb. reads with ó. Syr. Vulg. Ar. & Æth. רכבי סוסים. But the text may be rendered, " *both* the rider, *and* the horſe." See Taylor's Concord. for this ſenſe of ו. Or perhaps we ſhould read רוכב. Mr. Bradley would read the verb and the nouns in the plur. " *The riders and the horſes have fallen, &c.*"

8. Some word ſeems to be wanting in the firſt line of this verſe according to the Collat. Ch. ſupplies הוא אלהים, " tu *ipſe Deus*." Houb. reads נאור, " Thou art terrible, thou art *glorious*." But perhaps לבדך has been omitted, " Thou art to be feared, thou *only*." See 2 Kings xix. 15. and Green's Verſ.

מאז אפך. Probably מאפך, " and who may ſtand before thee *in thine anger*." Houb. reads מעז, " *præ fortitudine* iræ tuæ." יעמוד 5 MSS.

9. " In-

9. " Introducitur Deus ἀνθρωποπαθῶς, tanquam rex in alto ſolio ſedens & ſententiam promulgans." Gej. Perhaps this may refer to 2 Kings xix. 35.

10. One MS. reads ענוי, " all the *afflicted* of the land."

11. תזדך. Lowth reads after Houb. תדון, " For *thou ſhalt break*, or *ſubdue*, the wrath of man." And 2 MSS. have תדך.

שארית. As this word does not accord well with the context, perhaps we ſhould read שרים, " the wrath *of princes* ſhalt thou reſtrain." See verſe 13. and 2 Kings xix. 28. 47 MSS. read תחגור. Mudge ſuppoſes that ó. read תחנך, which he follows, " What remaineth of furies *ſhall attend thy feſtivals*." i. e. pay homage. Rather תחגג, ἑορτάσει.

12. למורא is ſcarcely conſiſtent with any grammatical rules, we ſhould therefore probably read לנורא. See verſe 13.

13. יבצר. " The ſenſe of *reſtraining* ſeems beſt." Secker. See our old verſion.

PSALM LXXVII.

FOR the title ſee Pſ. xxxix. " Eſt Ode medii characteris; & in vario & inæquali genere ab humili & ſubmiſſo exordio per juſtiſſimam rerum ſeriem aſcendens ad ſummum gradum ſublimitatis." Lowth Præl. Perhaps this pſalm was compoſed by Hezekiah during his ſickneſs.

V. 2. ואצעקה. All the verſions, except Ch. with one MS. omit the ו. See Pſ. cxlii. 1.

3. אדני. 18 MSS. read יהוה.

ידי. Green reads with Ch. עיני, " *Mine eye* trickled down." Which reading is ſtrengthened by one MS. having עיני ידי דרשתי. See alſo Lam. iii. 49. and Secker. Houb. reads ידו נגפי, " *His hand ſmote me.*" Durell this, or נגעי to the ſame purport; either of which Syr. favors.

Or he would render נגרה, with Taylor, " his hand *exhauſteth* me." Ar. probably reads גהרתי, *I extended* my hands in the night." Unleſs the preſent verb will bear this ſenſe; for which ſee Lowth from Symm. &c.

הנחם. One MS. of note reads with ó. Vulg. & Æth. להנחם, *conſolari.* See Jerem. xxxi. 15. Ch. reads להתנחם. See Gen. xxxvii. 35. One of which ſeems proper.

4. ואהמיה. 3 MSS. read ואהימה, which is more regular. See Pſ. lv. 3. Perhaps we ſhould read ואהומה, in Niph. See Buxt.

5. " *Thou holdeſt the watches of mine eyes.*" i. e. " keepeſt the eyelids from dropping down." See Muis.

שמורות 19 MSS. This word occurs no where elſe.

6. The metre as well as ſenſe requires that we ſhould join אזכרה, with ó. Ar. Æth. Hare and others, to the end of this verſe, " I have conſidered the days of old—*I have remembered* the years that are paſt." See the Collat.

7. נגינתי. Lowth, &c. read according to ó. Syr. Vulg. Ar. & Æth. והגיתי. See alſo verſe 13. Hare makes it only a muſical mark; but his reaſon for rejecting it does not ſeem ſufficient; though, as Secker obſerves, his gueſs is ingenious.

ויחפש. Houb. &c. read with ó. Vulg. Syr. & Ar. ואחפש. " *And* in the night *I meditated* with my heart—I communed, *and ſearched* my ſpirit." See our old Verſ.

8. יזנח. Syr, & Ar. probably read יזנחני, " Will Jehovah caſt *me* off for ever?"

אדני. 19 MSS. יהוה.

יסיף. We ſhould either read יסף in Kal, or with 62 MSS. יוסיף.

9. אמר. We ſhould read with Syr. Ar. & Houb. אמרו, " Doth *his Word* fail for ever?" ó. & Vulg. omit this and the preceding word. Many MSS. לדור ודור.

10. One

10. One MS. reads אלי, but on account of the metre perhaps אלהים may be the true reading, and the laſt letters might be dropped from their likeneſs to thoſe which follow.

11. חלותי. Hare and others read בחלותי, "Then I ſaid *in my ſorrow*, this is the change of the right hand of the moſt High." For which ſenſe of שנות ſee alſo ó. Vulg. & Lowth. Prælect. Others for שנות read ונשתי, from נשא, referring to Jerem. x. 19. Mich. vii. 9. "And I ſaid this is my infirmity, or my affliction," (i. e. the affliction appointed for me)—"*and I will bear* the right hand of the moſt high." But a friend renders the text thus, "Then I ſaid this mine infirmity is a change of the right hand of the Almighty." "i. e. is a proof that his protection, expreſſed by his *right hand*, is withdrawn from me." Durell, "for there are changes in the right hand, &c." "Our tranſlation cannot be right, whatever is." Secker. Might we read היכלתי אני, Then I ſaid, "*Can I change* the right hand of the Moſt High?" Or, הללתי אני, "*I will celebrate* the years, &c.?" See V. 6.

ואמר. 6 MSS more regularly ואומר.

12. אזכיר. Several MSS read אזכר; and 20 אזכור, which ſeems moſt proper.

מעללי יה כי. Houb. reads מעלליך יהוה, "I will remember *thy works O Jehovah*—I will remember, &c." more agreeable to the context.

פלאיך all the Verſ. with 15 MSS. See Pſ. lxxviii. 12.

13. פעלך. All the Verſ. with 16 MSS. read פעליך, "of all *thy works*."

14. בקדש. "Perhaps, *in holineſs*. *Holy*. Syr. Ch." Secker. Might it then be הקדש, "Thy way, O God, is holy?"

כאלהים. Hare and others read with ó. Vulg. Syr. Arab. and Æth. כאלהינו, which ſeems better, "What God is great *as our God*?" But ſee Secker.

15. All the Verſ. with 6 MSS. read עושה; and ó. Vulg. Syr. Ar. & Æth. פלאים. עוז 8 MSS.

16. בורע.

16. בזרוע. Houb. reads with all the verſions בזרועך, "with *thine* arm." See our Bib. Verſ.

17. A moſt beautiful Proſopopœia; and an Aſyndeton. Unleſs we read with ó. Syr. Vulg. Ar. Æth. and a friend ויחילו.

תהמות. 44 MSS. more regularly תהומות.

18. This thunder ſtorm probably happened ſoon after the Egyptians were marched into the Red Sea. See Exod. xiv. 24.

19. בגלגל. Houb. reads with one MS. כגלגל, "The voice of thy thunder is *like that of a wheel.*" which compariſon gives us the moſt perfect idea of its rumbling ſound.

20. Hare and others for the ſake of the metre properly read יהוה at the end of the firſt line. "Thy way is in the ſea, *O Jehovah.*"

שביליך. 67 MSS. read ושבילך, "*And thy path.*" Buxtorf himſelf admits this reading.

"And thy footſteps, &c." Rather, "*but* thy footſteps, &c." The ſea being returned to its former courſe. See Muis.

21. God is often deſcribed as a *ſhepherd.*" One MS. reads ואהרון, and as ó. always render it Ἀαρών, perhaps this is the true reading; though it no where appears in this form. "The tenſes in this pſalm ſeem not tranſlated conſiſtently, and it ſeems to end abruptly, as if imperfect." Secker.

PSALM LXXVIII.

V. 1. IF David was not the author of this pſalm, the exordium to it in the two firſt verſes could not well be ſpoken by any other perſon; unleſs we ſuppoſe with Kennic. that they are not to be conſidered as a part of it, but are a portion of the prophecies of Iſaiah. See gen. Diſſ. Sect. 84. 8. But with the greateſt deference to his authority, David is expreſsly ſtiled a *prophet*, Acts ii. 30. and the fate of the *Chriſtian* Church

Church was typified in that of the *Jewiſh* ſo exactly, that the Meſſiah was predicted under the title of *David*. See Jerem. xxx. 9.

One MS. reads האוינו, which is more agreeable to the context. Ch. Syr. & Ar. with 7 MSS. אזניכם, "*your ears*."

2. The ſeveral tranſactions of the *Moſaical* covenant hereafter recited might be well called *parables* and *dark ſpeeches*, or as Ar. *myſteries*, conſidered as *types* or *figures* of the *Chriſtian*; and viewed in this light afford ample matter of contemplation, ſerving not only as a ſchool-maſter to bring us unto Chriſt, but to keep us ſtedfaſt in faith and obedience to *David our King*.

אפתח 4 MSS. But the paragogic ה ſeems here proper for the ſake of the metre, and for the ſame reaſon it might be omitted in אביעה with one MS.

מני. One MS. reads מימי, "*from the antient days*." See Iſai. xxiii. 7. xxxvii. 26.

3. ואבתינו. 42 MSS. more regularly ואבותינו.

4. נכחד. Hare reads with Syr. נכחדם, "*we will not hide them*." See our verſions. Houb. with 6. Vulg. & Æth. נכחדו, "they were not hidden from, &c." But the verſion of a friend removes any neceſſity of a various reading, "What we have heard, &c. we will not conceal from, &c."

ונפלאתיו. 40 MSS. more regularly ונפלאותיו. ועזוז. One MS. ועוז, probably right, See verſe 26.

5. See Deut. iv. 9.

6. 6. Vulg. & Æth. ſeem to have read אשר before יולדו, "the children, *whom* they ſhould beget." And if we ſupply this word, and read ובנים, the metre of the two laſt lines, which ſeems deficient, might be improved thus, "That the generation to come might know them —*and* that the children, *whom* they ſhould beget—ſhould ariſe and declare them to their children." Gejerus would likewiſe repeat למען, but, as a friend obſerves, it influences the ſecond clauſe.

MSS. 37 have יקומו; and ילדו, or יולידו is more proper.

7. The metre of the laſt line being deficient, may not לעד have been dropped, " but keep his commandments *for ever?*"

8. ומורה 55 MSS. Ch. reads מכין, which ſeems neceſſary, unleſs with the other Verſ. we ſupply אשר.

9. נושקי. Perhaps redundant. See Hare, &c. " The children of Ephraim, *who threw with the bow*, turned back in the day of battle." And this may refer to their not driving out the Canaanites contrary to the expreſs command of God. See Joſh. xvi. 10. and Grot. on Jud. i. 29. Houb. reads the two participles as verbs with Ar. One MS. reads ורומי, with ó. Syr. & Vulg. See Secker, and Jerem. iv. 29. But if we retain both the participles, it may be proper for the ſake of the metre to make קשת the beginning of the laſt line.

11. Their fear probably was the firſt cauſe of their not driving out the Canaanites, founded on their forgetfulneſs of God's former exertions in their favor; and the *Ephraimites* might behave the moſt daſtardly in it. " ונפלאותיו 52 MSS."

12. פלא. All the verſions read פלאים, or פלאות.

13. It ſeems neceſſary to read ויציב.

שדה. ó. Vulg. & Ar. בשדה.

15. צרים, or as 43 MSS. צורים. ó. Syr. Vulg. Ar. & Æth. read הצור, " *the Rock*." And it is always ſpoken of as *one*. See verſe 2.

וישק. Houb. &c. read with all the Verſ. וישקם, " and he gave *them* to drink."

כתהמות. The conſtruction requires that we ſhould read with Hare according to ó. Vulg. Syr. Ar. & Æth. כתהום, " as out of the great *deep*." Or as one Ant. MS. כתהומת. Though all the verſions have likewiſe the prepoſition מ, or ב.

16. ויוצא. 26 MSS. more regularly ויוציא; and we ſhould read alſo ויוריד.

17. לחטוא 17 MSS.

18. לשאול

18. לשאול 12 MSS.

19. אמרו. ó. Syr. Ar. & Æth. read ואמרו, "*and ſaid,*" לערוך 22 MSS.

20. Hare's metre ſeems more ſuitable to the reſt of the pſalm.

21. One ant. MS. reads ואף for וגם אף.

23. ויצו. See Pſ. xci. 11.

24. וימטר. More regularly וימטיר. See elſewhere. לאכול 11 MSS.

25. אבירים. All the verſions render it, "the bread *of angels.*" But as Gejerus and Durell obſerve, the word never bears this ſenſe, he therefore tranſlates it, "the food *of oxen.*" But ſuppoſing that they did eat *oxen at ſome time* in the Wilderneſs, theſe words refer to the miraculous tranſaction recorded Exod. xvi. 11—16. and from comparing John vi. 33. I am inclined to think that this word is written by miſtake for אלהים, "Every one did eat the bread *of God.*" Or for אביר יהוה, "*of the mighty Jehovah.*

26. We ſhould render יסע with ó. "He *took away*, or *removed*, the eaſt wind in the Heavens—and brought in &c." One MS. reads יצא, as a friend obſerves. 7 MSS. have בעוז. See verſe 4.

27. That theſe were *quails* ſee Bochart, Harmer, &c. See verſe 24.

28. מחנהו. 3 MSS. having מחניהו we ſhould read with Syr. Vulg. Ar. & Æth. מחניהם, "of *their camps.*" Or with ó. in the ſing. "of *their camp.*" ó. Vulg. Ar. & Æth. read alſo ויפלו. Ch. ויפיל. Perhaps ויפילם. See our Verſ.

למשכנותיו. The conſtruction requires that we ſhould read with ó. Vulg. Syr. Ar. & Æth. in the plur. למשכנותיהם.

29. יבא. 32 MSS. with Houb. read יביא, more grammatically.

30. זרו, "*They did not depart* from their luſt." Vatablus. See Lowth alſo. Mudge, &c. follow Aben Ezra, deriving it from זרא, "*They did not nauſeate* their wiſhed-for food." But as one valuable MS. reads לו inſtead of לא, perhaps we might alſo read זדו, "*They dealt proudly with him* through their luſt—while, &c."

31. " *Therefore* the wrath, &c." See Num. xi. 33.

" Slew them *amidſt their fatneſſes*, or, *indulgences*." Mudge, which Lowth approves. ויהרוג 2 MSS. But the true reading ſeems to be ויהרוגם, " *et interfecit eos*." See Æth. Verſ. Syr. & Vulg. read ſome other word.

32. בנפלאתיו. 44 MSS. בנפלאותיו, " non crediderunt *in mirabilibus ejus*." Poole, and Secker.

34. ó. Ar. & Æth. read אל אל, " and ſought early *unto* God." See Job viii. 5. Hare and others read with Syr. & Vulg. אליו, " and ſought *him* early.

35. גואלם 12 MSS.

38. עון. We ſhould read with Hare according to ó. Vulg. Ar. Æth. & Ch. עונם; and for ישחית, probably with Lowth according to Ch. Vulg. Ar. & Æth. ישחית אותם, or ישחיתם; with which readings the metre of the Collat. ſeems preferable to that of Hare, or Edwards.

39. ויזכור. 6 MSS.

40. יעצבוהו 2 MSS. which ſeems better; but Syr. reads the copulative ו. See our Verſ.

41. התוו. ó. Syr. Vulg. Ar. & Æth. read המרו, " and *provoked* the Holy one of Iſrael." See verſe 56. A friend propoſes יתעו, and מקדש, " *et errarunt ab ſancto Iſraelis*." Perhaps the true reading might be התלו, " and *mocked* the Holy, &c." See 1 Kings xviii. 27.

42. מני. ó. Syr. Vulg. Ar. & Æth. read מיד, " *from the hand* of the enemy." i. e. *Pharaoh*, as the next verſe ſhews. See Pſ. cvii. 2.

43. אותותיו 19 MSS.

44. " *Their rivers*." " *Nilus* in multas foſſas & rivos diductus eſt." Muis. ויהפוך 3 MSS.

45. ערב, " *The Dog Fly*." Boch. &c. ערוב 36 MSS. See MSS. in Exod.

46. See Exod. x. 13.

47. יהרג.

47. יהרג. Houb. reads יהגר. But 2 MSS. read יהרוג, and we uſe the word *to kill* of *trees*, as well as of *animals*. All the Verſ. read גפניהם. See Cant. ii. 13.

בחנמל being found no where elſe, it's ſignification is uncertain. o. Vulg. & Ch. "*with froſt.*" Syr. & Ar. "*with ice.*" Others, "*with great hailſtones.*" But might not this word be written for באבן הגדל? See Joſh. x. 11. That *Sycamore* trees were of great uſe among the Egyptians ſee Harmer's Obſ. vol. 2. 387.

49. Durell making משלחת to be in appoſition renders thus, "*the miſſions of evil miniſters:*" viz. the fierce anger, &c. But one MS. at firſt reading מלאכים, perhaps the right reading might be המלאכים משלח, "*he ſent evil miniſters.*" Referring either to what preceded, or ſignifying hereby *peſtilences*, as a friend ſuggeſts. See Jerem. xxix. 17.

50. יפלס. ó. Vulg. Ar. & Æth. probably read פעל, "*he made.*" See our verſions. But Walton renders Syr. "*aperuit.*" Vatablus, &c. render the text, *viam complanavit*, "*he levelled the way to his anger.*" All the verſions read וחיותם.

51. אונים. ó. Vulg. Ar. & Æth. with Houb. &c. read אונם, "the firſt fruits *of their ſtrength.*" Ar. reads בניהם, "the firſt fruits *of their children.*" See Exod. xii. 29.

52. The firſt line of this verſe being defective, perhaps we ſhould read יהוה at the end, "But *Jehovah* made, &c."

53. איביהם 49 MSS.

54. "*This mountain.*" i. e. *Zion*; which the pſalmiſt might point to with his finger. See Gejer.

"גבול in Arabibus ſign. *montem.*" Hammond. See Secker alſo.

55. ויפילם. "Et *cadere* fecit eas." i. e. *gentes*. Hare. And this ſenſe of the word ſeeming equally pertinent, perhaps for נחלה we ſhould read נחלם, "*and he made them fall* in the lot *of their inheritance.*" For it has been by ſome learned men conjectured, that the land of Canaan was originally the allotment of *Heber* and his deſcendants, and

that the Canaanites had obtained it by *force and violence*; for which reaſon amongſt others they were expelled from it, and the Hebrews reinſtated. See Gen. xi. 15. xiii. 15. 1 Chron. i. 24—27. and Bryant's Obſ. But ſee Pſ. cv. 11, 12, 44. and Pſ. cxi. 7.

57. כקשת רמיה, "*like a deceitful bow.*" This compariſon does not ſeem to convey a ſuitable idea either here, or Hoſ. vii. 16. Might we then venture to read in both places כאשת, "*like* a deceitful *woman?*" Backſliding Iſrael being *often* repreſented under the character of an *adultreſs*. See Ezek. xvi. 32. And the laſt line of the next verſe ſtrongly countenances this reading, "*and they made him jealous* with their images." See Exod. xx. 5.

60. שלו. 6 MSS. read שלה, in which form it is moſt frequently found; 17 שילה, & 9 שילו.

באדם. "Inſignis φιλανθρωπίας divinæ commendatio." Gej.

61. עזו. 6 MSS. עוז ó. Vulg. Ar. & Æth. read עזם, "*their ſtrength.*" But as the ark was the ſymbol of God's preſence, the text is juſtified by Pſ. cxxxii. 7.

63. הוללו, "*were not praiſed.*" i. e. in *marriage*. See Piſcator and others. ó. Vulg. Ar. & Æth. with one MS. at firſt read חוללו, which they rendered, "*were not lamented;*" from חול *dolere*. Syr. omits the negative, "*exagitatæ ſunt.*" Lowth adheres to our old Verſ. of this and the following verſe. Might we read חמלו, "*were not ſpared?*" See Deut. xxxii. 33.

ובתולתיו. 26 MSS. ובתולותיו, more regular.

64. ואלמנתיו. 28 MSS. ואלמנותיו. This verſe is ſuppoſed to refer to 1 Sam. iv. 11.

65. "Ni fallor ex iis imaginibus, quæ ad Deum transferuntur, illæ potiſſimum, quæ in ſenſu proprio acceptæ ab ejus natura alieniſſimæ ejuſque Majeſtate indigniſſimæ videntur, tamen in metaphora aut comparatione longe maximam habent ſublimitatem. vid. Jerem. xxv. 30." Lowth.

ויקץ 2 MSS.; but the ו here may not be converſive, and may be rendered "*So*," or, "*Then*." See our Verſ. כישן, "*tanquam dormiens*." ó. Vulg. Syr. Ar. & Æth. perhaps כיושן. But ſee Buxtorf, &c. יהוה 13 MSS.

66. See 1 Sam. v. 6. The metre ſeems to require צוררין. ó. Vulg. Ch. Ar. & Æth. read באחור. Syr. מאחור.

69. כמו רמים, ſicut excelſa, "*as the high places*." i. e. After the manner of the heathen temples. See Spencer de Leg. Heb. Hare and others read with Syr. & Æth. במרום, "*on high*." Durell כמו רמים, to the ſame ſenſe. "Sicut cælos excelſos." Gej. ó. Vulg. Ch. & Æth. probably read ראמים, "Sicut unicornium." But from the next ſentence it is not improbable that we ſhould read הרים, "and he built his ſanctuary like *the mountains*." Or if we read with Durell according to ó. Vulg. Syr. Ar. Æth. and 6 MSS. בארץ, inſtead of כארץ, perhaps במוריה might be better, "and he built his ſanctuary *on Moriah*—and eſtabliſhed it *in the land* for ever." "The mention of the *temple* before *David*, a remarkable anticipation." Secker.

70. ממכלאת. ó. Vulg. Ch. Ar. & Æth. with 68 MSS. read ממכלאות.

71. "עלות probably ſignifies cattle, which have brought forth their young. See 1 Sam. vi. 7, 10." Secker. עמו. Lowth reads with ó. Vulg. Ar. & Æth. עבדו, "Jacob *his ſervant*."

72. כתם. Houb. and others with 19 MSS. read with all the verſions בתם, "*in the integrity* of his heart." Or rather with 8 בתום. See Prov. x. 9.

ובחבונות. ó. Syr. Ar. & Æth. read ובתבונת, in the ſing.

PSALM LXXIX.

IT is generally ſuppoſed that this pſalm was compoſed by *Jeremiah* on the taking of Jeruſalem by *Nebuchadnezzar*. See Muis, &c.

V. 2. נבלת. ó. Vulg. Syr. Ar. & Æth. read נבלות, in the plur. One MS. perhaps reads למאכל. See Ezek. xlvii. 12.

לחיתו. Houb. reads להית הארץ with Syr. but all the other verſions have the plur. לחיות. See Pſ. l. 10.

3. קבר 48 MSS. "and there was no *grave*." But all the Verſ. favor the text.

5. Our old Verſ. ſeems preferable; and for עד מה perhaps we ſhould read למה, as in Pſ. lxxiv. 1.

6. שפוך 40 MSS.

7. אכל. All the verſions with 12 MSS. Houb. &c. read אכלו. See Jerem. x. 25. which, by omitting with one MS. the two following verbs, will be exactly parallel to this. See Secker.

8. עונת. All the verſions with 67 MSS. read עונות, "*the iniquities* of our forefathers." תזכור 15 MSS.

9. כבוד שמך. By reading כבודך a tautology is avoided, "Help us, O God of our ſalvation, for the ſake *of thy glory*—and deliver, &c."

חטאתינו. 2 MSS. more regularly חטאותינו.

10. הגוים. "ó. and Vulg. בגוים." Secker. Add alſo Ar. & Æth.

בגיים. 66 MSS. read בגוים, in which form it appears in more than 400 places; and this is one inconteſtible proof of the corruption of the text. As this line in the Collat. ſeems defective, may not יהוה have been dropped at the beginning of it from its likeneſs to יודע, "*O Jehovah*, let the vengeance, &c." Or, as a friend reads, הודע, "notam fac ultionem, &c." which avoids the grammatical irregularity; on which account Secker conſiders נקמת, as the preterperf. uſed imperatively, "*revenge* the blood."

11. אסיר. ó. Vulg. Ch. Ar. & Æth. read אסירים, "let the groaning *of the priſoners* come before thee."

כגדל. 35 MSS. read כגודל; and though it appears no where in this form, ſeveral MSS. read ſo in Deut. xxxii. 3.

תמותה.

תמותה. We ſhould probably read here, and Pſ. cii. 21. המותה, as in Pſ. cxvi. 15. " According to the greatneſs of thine arm, preſerve thou *the ſons of death*." i. e. Thoſe appointed to die.

12. אדני. 49 MSS. read יהוה.

13. Two MSS. omitting לעולם, this verſe might be divided into two lines conformably to ſeveral verſes going before, (See Collat.) " So we thy people, and ſheep of thy paſture, will give thee thanks—We will declare thy praiſe to all generations."

PSALM LXXX.

אל. 14 MSS. read על, as in Pſ. xlv.

עדות. " Puto hanc eſſe vocem muſicam hodie ignotam." Muis. Perhaps we ſhould read עלות, *aſcendere*, to denote that the pſalm was to be ſung in an *high* key. See Pſ. vi. 1.

Patrick refers the ſubject of this pſalm to *Hezekiah's* reign. Merrick ſuppoſes from verſe the 3d, " that it might have been written at a time, when ſome enemy was advancing towards *Ephraim*, *Benjamin*, and *Manaſſes*, or was directing his march to *Jeruſalem* thro' their territories." Others bring it down to the Babyloniſh captivity, and Jeremiah might perhaps be the author of it. See Pſ. lxxix.

V. 2. רעה. 14 MSS. רועה more regular.

The 2d line of this verſe being defective I would ſupply שמע with Hare and others, but place it at the end; " O thou ſhepherd of Iſrael hearken—thou, that *leddeſt* Joſeph like a flock, *hear*—thou, that *didſt dwell* between the Cherubim, ſhine forth." נהג. Syr. reads, as a friend obſerves, ונהג, " *et rege*." 11 MSS. have נוהג, and no leſs than 45. יושב.

הכרבים. 65 MSS. read הכרובים and as ó. have χερουβιμ here and elſewhere, this is probably the true reading, though ſo often found without the ו. Patrick's difficulty with reſpect to the appearance of the

Shechinah at the time of the Babyloniſh captivity is removed by this tranſlation; for which ſee Piſcator. One MS. reads הופיע.

3. The objection to this verſe referring to the captivity is likewiſe obviated by Tirinus's reaſon, to which Patrick himſelf accedes, "*Tres illæ Tribus* caſtrametabantur in deſerto ad Arcæ plagam Orientalem, *i. e.* ad Sanctum Sanctorum, Numb. ii. 18, 24. Cui inſiſtens hic Propheta rogat, ſicut olim, O Deus, ſingulari favore in deſerto ſemper preſens fuiſti *tribus illis tribubus*, ita nunc quoque te iiſdem (& cum illis toti Iſraeli) ſingulari ope præſentem oſtende."

לפני. 9 MSS. read לבני, "*For the children* of Ephraim, &c." See V. 1. ובנימן. The true reading is ובנימין, or according to Syr. & Vulg. with one very ant. MS. בנימין. See Pſ. lxviii. 28.

עוררה. This word ſeems to convey the idea of God's having been *aſleep* during the Babyloniſh captivity. See Iſai. li. 9. Our marginal tranſlation of the laſt line of this verſe is more literal, and more emphatical.

לישועתה 70 MSS. See Pſ. iii. 3.

4. השיבנו. Mudge and others, following Ch. Syr. and Ar. render it, "*Reſtore us.*" As Muis obſerves, this being an *intercalary* verſe, we ſhould read this and V. 8. conformably to V. 20. "Reſtore us, O Jehovah, God of hoſts." Two MSS. read here אלהים צבעות. Rather אלהי in this and the other places. See Pſ. lix. 6.

5. "How long *wilt thou ſmoke* againſt, &c.?" See our margin. Verſ.

עמך. Lowth reads with ó. Syr. Vulg. & Æth. עבדך. "*of thy ſervant.*" But the following verſe favors the text; unleſs we read עבדיך with Ar. and one MS. "*of thy ſervants.*"

6. ותשקימו 14 MS. See Pſ. lix. 11. בדמעות שליש, "*In lachrymarum terna menſura.*" "Significat *tres* clades bello acceptas." Houb. But as ó. Vulg. Ar. & Æth. read בשליש, perhaps we ſhould read הדמעות, "and thou giveſt them tears to drink *in a great meaſure.*" i. e.

A *tierce.*

A tierce. See Muis. Ch. renders the text, as a friend obſerves, adverbially, as among the Latins, *terque quaterque.*

7. למו. We ſhould read with ó. Vulg. Syr. Ar. & Æth. Houb. and one ant. MS. at firſt לנו, " and our enemies laugh *us* to ſcorn." Secker thinks it may be pleonaſtic. But the metre ſeems to require ſome word.

8. One valuable MS. with ó. reſtores יהוה before אלהים, " Reſtore us, *O Jehovah,* God of hoſts." See verſe 4.

9. ותטעה. 18 MSS. read ותטעיה. Otherwiſe ה may by a coalition ſerve for the radical and the affix. See Pſ. ii. 12. lix. 11. Jerem. ii. 21.

10. פנית, &c. God is here repreſented under the character of a *huſbandman* preparing the land for the reception of his favorite vine. See Iſai. v. 1. and if we read with one MS. שרשה for שרשיה, the whole might be rendered. " Thou preparedſt for it, (or as Houb. " *thou didſt cleanſe* a place for it") *that it might take root—it took root,* and filled the land." Durell would render it, " thou didſt remove every obſtacle before it." הארץ 5 MSS. emphatically, " *the land.*"

11. Houb. and Lowth following ó. Vulg. Ar. & Æth. read כסה for כסו, " Her ſhadow *covered* the mountains; and her boughs (covered) the cedars of God." Secker renders the latter part, " *and the goodly cedars with the boughs thereof.*" Hare and others for צלה read מצלה with Syr. See our Verſ.

12. Compare Deut. xi. 24. with this verſe, which refers to the reigns of *David* and *Solomon.*

13. עברי. 13 MSS. more regularly עוברי.

14. יכרסמנה. This word appears no where elſe; and for the different ſenſes put upon it ſee Boch. Aben Ezra reads ירמסנה, *conculcavit eam.* which is ſtrongly countenanced by Iſai. xxviii. 3. Perhaps we ſhould render ירענה, " *breaketh it down.*"

מיער. Bochart ſuppoſes that the ſuſpenſion of the ע in this word denotes the 70 years of the *Babyloniſh* captivity; but 50 MSS. have the word regularly מיער; and as the *boar out of the wood* might ſignify

Sennacherib, the *beaſt* of the field might mean *Nebuchadnezzar*. See Pſ. lxxiv. 19.

15. ופקוד 22 MSS.

16. MSS. 57 read וכנה, which Secker following Bochart, renders, "*and the plant.*" But as this word occurs no where elſe, and the critics are greatly divided about the ſenſe of it, Houbigant's conſtruction agreeable to ó. Vulg. & Ar. adopted by a friend, ſeems moſt eligible, "*et ſuffulci eam;*" and for בן he alſo reads כן with 3 MSS. "*propterea enim.*" Unleſs we omit this laſt line with Hare and others. See Secker alſo on verſe 18. Durell propoſes this ſenſe, "*And the foundation*, which thy right hand hath ſettled—*and the building* that, &c." giving בן the ſenſe of בת. Mr. Bradley offers נב for בן, "*the branch.*" But for ועל בן, might we read עליון, "and protect that, which thy right hand hath planted—*O moſt high*, (which) thou haſt made, &c.?" Or ואל בז, *and deſpiſe not* that which thou haſt made, &c.?"

אמצת 60 MSS. as in verſe 18.

17. שרופה 50 MSS.

בסוחה. ó. Vulg. Ch. Ar. & Æth. with 3 MSS. Hare, &c. read וכסוחה, "*and* cut down."

יאבדו. This verb wanting a nominative caſe, Secker refers back for it to verſe 13. But may not איביך through it's ſimilitude to the former word, have been dropped from the end of the verſe, "Let *thine enemies* periſh, &c.?"

18. "*The man of thy right hand*," and, "*the Son of Man.*" Gejerus, &c. ſuppoſe theſe titles to belong to the *Meſſiah*, referring to Pſ. cx. 1. Patrick refers them to *Hezekiah*. Mudge and others to *Joſiah*. Muis, &c. to the *people of Iſrael*. But from comparing 2 Chron. xxxvi. 22, 23. Iſai. xliv. 26—28. xlv. 1—11, and Jerem. xxv. 12, 13. with this verſe, might not Jeremiah, or whoſoever was the author of this pſalm, mean *Cyrus* by theſe titles, who was propheſied of as the reſtorer of Iſrael by *name* above a hundred years before his birth? For I have little

little doubt but that we ſhould render בני in Iſai. xlv. 11. " *my ſon*," inſtead of *my ſons*, as denoting *Cyrus*, agreeable to the ſubſequent part of the context, and החזקתי in verſe 1. anſwers exactly to אמצת here.

19. The metre of the firſt line of this verſe appearing defective, perhaps we ſhould read לעד, or לעולם at the end, " and let us not be turned away from thee *for ever*."

PSALM LXXXI.

FOR the title ſee Pſ. viii. 1. and Ainſworth. " Perfecta Odæ mixtæ, ſc. ſuavis & ſublimis, ſpecies." Lowth, and the ſame learned author ſuppoſes it to be written for the celebration of the *Jubilee*. Some for the *new moon*. Others for the *full* moon. De Dieu, &c. for any *ſtated* time, deriving כסה from כסס, *numeravit*. See Prov. vii. 20. But if Shuckford's reading הסכת for בכסה in verſe 4. be admitted, it fixes it to the *feaſt of tabernacles*, (as Hammond and others determine) " on the day of our feaſt *of tabernacles*." See Connect. Vol. III. Pref. p. 20. And then ought we not to read והסכות, " Blow the trumpet in the new moon, *and* on the day, &c.?"

3. MSS. 20. read תוף. See Pſ. cxlix. 3. וכינור 2 MSS. with Syr.

4. Syr. reads with 48 MSS. חגינו, in the plur. " This may be meant of all feaſts, or in ſpecial." Ainſw.

5. לישראל. Hare and others read לאל ישראל, " For this is a ſtatute *of the God* of Iſrael."

חוק 12 MSS. All the Verſ. (except Ch.) with 15 MSS. ומשפט.

6. ביהוסף. Certainly ביוסף, although no MSS. notice it.

על. Ainſworth more properly with ó. Vulg. Syr. Ar. & Æth. מעל.

ידעתי אשמע. Hare and others read with ó. Vulg. Syr. Ar. & Æth. ידע שמע; and as one MS. reads א שפת, I apprehend the true reading was אי שפת, " He ordained it for a teſtimony in Joſeph—when he went

out *from* the Land of Egypt—*where he heard* a language *he did not know*." i. e. when he was ſold into Egypt. " Alii hoc intelligunt de *Lingua Domini*." Genebrard, Patrick, &c.

7. מדוד, "*from the brick tray*." Mudge. "*from the labourer's baſket*," which was probably employed in carrying of Bricks. Green. The word ſignifies, ſays a friend, a *great veſſel* in which the earth was mixed for making the bricks. See Buxt. alſo.

8. בסתר רעם. Caſtalio, Lowth, &c. would refer theſe words to the giving the law at Mount Sinai. Muis and others to ſome preceding event. See Exod. ix. 23. xiv. 24, 25. Houb. reads וגם, " I heard thee in ſecret, *and alſo*—I proved, &c." But Secker thinks his objection to the text abſurd.

9. As a friend obſerves one MS. ſupplies ואדברה with Syr. & Ar. " Hear, O my people, *and I will ſpeak*; I will alſo teſtify againſt, &c."

10. " There ſhould not have been in thee, &c." See Durell.

תשתחוה. One valuable MS. reads תשתחה. See Pſ. xlii. 6.

11. הרחב. Preter. in Hoph. " Thy mouth *was opened wide*, and I filled it." This refers, as Durell rightly obſerves, to the *manna*, and *quails* in the Wilderneſs. Though 2 MSS. read הרחיב. Houb. renders it, " *dilatavi*."

13. " It is a judgment of God to ſuffer people to walk in their own ways." Ainſworth.

14. ישראל. Syr. & Ar. וישראל, " *and Iſrael*." See our Bib. Verſ.

15. איביהם 48 MSS.

16. יכחשו. Rather יכבשו. See Pſ. xviii. 45. A friend obſerves that Syr. derives עתם from עות, *ſubvertere*; it therefore may be rendered, " and *their deſtruction* ſhall be for ever." which ſtrengthens the remark at the end of verſe 17.

17. ויאכילהו. Hare and others ואכילהו more properly; but the true reading ſeems to be ואכילם, " *and I would have fed them*." See ó. Vulg. Ar. & Æth.

מצור.

מצור. Houb. &c. מצוף. and inſtead of אשביעך, the conſtruction requires that we ſhould read with ó. Vulg. Ar. Æth. and one MS. אשביעם, " *and with* the honey *comb ſhould I have ſatisfied them.*" Houb. conjectures very probably, as a friend remarks, that verſe 17. ſhould precede verſe 16.

PSALM LXXXII.

THIS pſalm was probably compoſed, as Patrick conjectures, by Aſaph, *the Seer*, in the corrupt times of *Hezekiah*.

V. 1. בעדת אל, " In the congregation *of God.*" " i. e. *ſua*; *ſic* Numb. x. 29. Luc. iii. 19." Grot. &c. But all the verſions read in the plur. אלים, or אלהים; and as Hare with Houb. propoſes reading אל twice, the original poſition of the words might be,

אל נצב בעדת אלהים

&c. אל

" *God* ſtandeth in the congregation *of the judges*—*God* judgeth among the judges." See Iſai. i. 23, 24. and verſe 6. A friend omits אל with one good MS. ישפוט 7 MSS.

2. God by a proſopopœia addreſſes himſelf to the judges of Iſrael. See Piſc.

4. Ch. Ar. Alex. Verſ. and our own read the affix, or אתם, after הצילו, " ſave *them* from the hand of the wicked." Or as one MS. has ויתום ואביון, perhaps ואתם may be dropped before מיד. Secker divides with Houb. " Deliver the poor; *and ſave the needy*, &c."

7. וכאחד השרים, " *Sicut unus e multis.*" i. e. " *Plebeiis, O principes*; de quibus ante dixerat, occidetis." Gataker, &c. Hare, Lowth, &c. read הרשים, " and ye ſhall fall like one *of the poor.*" Others propoſe הסרים, ש being uſed for ס, " and fall like one of the *com-*

mon tranſgreſſors." See Jerem. vi. 28. But perhaps for וכאחד we ſhould read וכאחר, " and ye ſhall fall, *O ye princes, like any other man.*" See Pſ. cix. 8.

8. תנחל, " For *thou poſſeſſeſt all the nations.*" And one MS. omits the ב in בכל, with which the verb does not appear elſewhere.

PSALM LXXXIII.

IT is generally agreed that this pſalm refers to the conſpiracy mentioned 2 Chron. xx.

V. 2. ó. Syr. Vulg. Ar. Æth. read, as a friend obſerves, מי for אל 1ſt, " O God, *who* is like unto thee?" One ant. MS. omits the three following words, " *O God, hold not thy peace*, &c." תשקוט 10 MSS: אל 4th. Hare reads אלי, "and be not ſtill, *O my God.*" A friend thinks it redundant.

3. " Antitheſis eſt inter Dei ſilentium, & hoſtium ſtrepentem tumultum." Gejer.

איביך 37 MSS.

4. צפונך. 4 MSS. read צפונך. All the Verſ. (except Ch.) ſeem to have read חסידיך. See Pſ. lxxix. 2. The Iſraelites are called God's *peculiar treaſure*, Exod. xix. 5. See Patrick, &c.

6. לב יחדו. Syr. reads בלבם, " *corde ſuo ſimul.*" Ch. prefixes בכל, " with the *whole* heart." Ar. reads בלב אחד ועליך, " for they conſulted together with *one* heart, *and* were, &c." See Secker, and our Bib. Marg. Houb. reads בלב יחד ועליך, " conſilium ceperunt *unanimi corde, et adverſum te.*" One MS. reads ועליך.

7. " *The tabernacles*, &c." alluding to their dwelling in *tents*. This and the following verſe are connected by Houb. with what precedes.

8. יושבי 25 MSS. For theſe ſeveral nations ſee Boch. and Poole.

9. זרוע.

9. זרוע. As Secker obſerves, ó. Vulg. Syr. Ch. probably read לעזר, "and were *for an help* to the children of lot." The Moabites calling in the aid of the *Aſſyrians*.

11. דאר. 2 MSS. read דור, as in Joſh. xvii. 11.

12. שיתמו נדיבמו. Houb. &c. read with ó. Vulg. Ar. & Æth. שית, "*Make their princes*, &c." Hare שיתמו ונדיבמו, "*make them and their*, &c." Perhaps rather שיתם, "*make them and their*, &c." See Ch. & Secker.

MSS. 7 more regularly נדיבימו, as 12 נסיכימו, and 37 כעורב. See Judg. vii. 25. where the various reading is remarkable.

13. נאות. Alex. V. & Vulg. read מקדש. ó. Vulg. Ar. and Æth. מזבח. Syr. עיר. Perhaps it ſhould be, as the metre of the Collat. appears defective, נאוה עיר, "let us take into our poſſeſſion *the beautiful city* of God." But ſee Secker

14. כגלגל, "Like chaff." See Piſcator and others with Iſai. xvii. 13. A friend, "*like eddying duſt*."

15. This and the following verſe ſeem moſt properly pointed in our Bib. Verſ. but Hammond connects them both with the preceding.

"*The mountains*." i. e. "Arbores and herbas in montibus; quæ quandoque fulmine tactæ incenduntur." Muis, &c. "Vel montes ſulphureos; quales Ætna, Veſuvius, &c." Genebrard, &c.

18. Hare's metre, and that of the Collat. being deficient, following the latter I would read לעולם at the end of the laſt line, "They ſhall be aſhamed and diſmayed for ever—and they ſhall be confounded and periſh *eternally*. יבוש 8 MSS.

19. The metre of the Collat. ſeems preferable to Edwards's. Houb. reads by a tranſpoſition, which one MS. favors, יהוה שמך ואתה לבדך, "and they ſhall know that *thy name is Jehovah—and that thou* alone art, &c." Hare would omit שמך יהוה, but I would only omit שמך upon the authority of 3 MSS. and they ſhall know *that thou, O Jehovah—art alone the moſt High*, &c."

PSALM LXXXIV.

הגתית. If we might read הגתים, "concerning *the Gittites*," (See Pſ. viii.)—this pſalm might refer to 1 Sam. xxi. 10; for the opinion of Mollerus that David compoſed it on his flight from *Saul*, as he did Pſ. xlii. and lxiii. is not altogether improbable; though ſome aſcribe it to the time of *Abſalom*. Others to that of the *Babyloniſh* captivity. Patrick to *Hezekiah's* reign.

V. 2. Compare Pſ. lxiii. 1.

3. אל 1ſt. 2 MSS. read לאל, and 3 omit אל 2d. So that the true reading may be לאל חי.

4. ó. Vulg. Syr. Ar. & Æth. read אלין after בית, and from comparing it with the words terminating the former line both in Hare and the Collat. the omiſſion may be accounted for, "Even the Sparrow hath found an houſe *for himſelf*." Sparrows and Swallows in *this* climate alſo frequent public buildings. But Bochart according to ó. Syr. Vulg. Ar. Æth. & Ch. underſtands דרור of the *Dove, or Turtle*. See Merrick alſo; and Bochart obviates the difficulty with reſpect to their making their neſts *upon the altars*, by ſuppoſing *theſe* to be put figuratively for the whole edifice. But a friend reads with one MS. אל for את, "*near thy altars*"

צבאות. One MS. omits this word, which according to the Collation may be redundant, "thy altars, *O Jehovah*, my King and my God."

5. I ſhould be inclined to read אשרים here, as it muſt be plur. if there was any authority.

עוד. Houb. reads with ó. Vulg. Syr. Ar. & Æth. לעד, "they will praiſe thee *for ever*."

6. Lowth

6. Lowth gives up this and the two following verſes. Houb. reads כסל לו בלבב לעברו בעמק הבכא, מעין ישתה, וגם, " *Cujus in corde fiducia eſt; ut tranſeat per vallem pyrorum, de fonte bibat, et de eis piſcinis quas implevit pluvia.*" Durell renders this verſe, " Bleſſed is the man whoſe ſtrength is in thee, in whoſe heart are *praiſes*." Mudge and others, the latter part of it, " *that travels the roads to thy temple with full bent of heart.*" But reading עולזי inſtead of עוז לו, and מסלותך with Syr. might not the words bear this interpretation, " Bleſſed are they *who rejoice* in thee, in whoſe heart are *thy praiſes*, or *thy ways?*" See Pſ. lxviii. 5. and xli. 2.

7. Durell reading with others, and 9 MSS. הבכה for הבכא, and deriving מורה from מור, *to change*, gives this conſtruction, " Paſſing through the vale *of weeping*, they will make it *a ſource even of bleſſings*; it will put on a new face, or it will be cloathed *with a change*." A friend ſuggeſting עוז להם, or עוזם for עוז לו, and likewiſe reading מסלותך in verſe 6. gives this ſenſe of the words, " Bleſſed are the men, *whoſe ſtrength* is in thee, in whoſe heart are *thy ways*, paſſing through the vale of miſery they drink from a fountain, the rain fills even the pools." Mr. Bradley, following the Syr. Verſ. which reads מעון, propoſes this conſtruction, " They who go through the valley of weeping ſhall make it *a habitation*—even the pool (of weeping) ſhall drop down rain." Suppoſing that הבכה has by accident been omitted in the laſt line: He would likewiſe read בלבבו in the former verſe. But reading ישתהו with 3 MSS. for ישיתוהו, the following ſenſe is ſubmitted to conſideration, " Paſſing through the valley of Baca, *they ſhall drink* of the fountain—the rain alſo ſhall fill the pools." Alluding perhaps, as Caſtalio obſerves, to the *fountain* in the Wilderneſs; and with reſpect to the *pools* he further remarks, " ut plurimæ in calidis & ſiticuloſis illis regionibus indubie *ciſternæ* erant; ita vero non abſimile eſt, nonnullas in deſertis locis viatoribus reficiendis conſtitutas fuiſſe, quas hic in *valle*, &c. a Deo implendas dicit." עוברי 7 MSS. and one עוברים. The valley of *Baca* is ſuppoſed by ſome to have been a part of the valley of *Rephaim*, 2 Sam. v. 22, 23. See Poole. Mann, as Mr. Bradley obſerves, makes it a village on the edge of *Galilee*.

8. " Robur eundo quaſi creſcit." Gejerus. See Merr. alſo.

יראה. ó. Vulg. Ar. & Æth. " The God of Gods *ſhall be ſeen* in Zion." Perhaps יראו, " *They ſhall ſee,* &c."

9. In this laſt part of the pſalm David particularly requeſts of God that this pleaſure may be vouchſafed to *him.*

אלהים. We ſhould read with Kennicott אלהי. See Pſ. lix. 6.

10. מגננו. Rather מגנני, " *my defender,*" to anſwer to משיחך, which ſeems to fix the pſalm to *David,* who was *the anointed* of the Lord before he fled to Gath. See 1 Sam. xvi. 13.

11. All the Verſ. read יום אחד, which the antitheſis calls for.

רשע. Hare, &c. read with ó. Vulg. Syr. Ar. & Æth. רשעים for the ſake of the ſenſe and metre.

12. Comparing the metre of the Collat. with Hare's, omitting the 2d. יהוה, I would divide the two firſt lines thus,

&c. כי

&c. אלהים

" For *Jehovah* is a ſun and a ſhield—*God* will give grace and glory." But as Hare, &c. have obſerved, the verſions differ widely in the firſt part of this verſe. Ch. reads שור רם *murus excelſus* for שמש; which Hare ſuſpects may be written for למשמשיו, in the Chald. ſenſe of the word, " For Jehovah is a ſhield *to his ſervants.*" Houb. would read שמר (rather שומר) " *a protector* and ſhield." which correſponds better; but is not שמש written for עזר, (ſee Pſ. cxv. 10, 11.) " For Jehovah is *a help* and ſhield?"-Secker remarks thus, " Perhaps ó. firſt wrote ἔλεος καὶ Βοήθεια. And when the former was changed into ἔλεος, the other was eaſily changed into ἀλήθεια, as that often accompanies the other." It is obſervable alſo that ó. Vulg. Ar. & Æth. read אהב, *diligit*; which is not in the text. להולכים 19 MSS.

13. בוטח 25 MSS. with ó. See Pſ. i. 1.

PSALM

PSALM LXXXV.

IT is generally agreed, that the ſubject of this pſalm is the return of the Jews from the Babyloniſh captivity; in celebrating which the pſalmiſt is carried by a prophetic impulſe to foretel a much greater deliverance by the coming of *Chriſt*. See Mollerus, Lowth, &c. See Hare alſo and Secker in Pſ. lx. 1. and compare Pſ. cxxvi. with this.

V. 2. "The former part of this pſalm doth not ſeem to agree well with the latter, unleſs præterperfects be taken for imperatives." Secker.

3. עון. ó. Vulg. Ch. Ar. & Æth. read עוני, "*the iniquities* of thy people." And the metre ſeems to require that we ſhould read כל before it, as in the following line.

חטאתם. All the verſions read חטאותם, "all *their ſins*." which ſeems right.

5. עמנו. 2 MSS. read more properly מעמנו. See 1 Sam. i. 27. Pſ. lxxxix. 34.

6. תמשוך 22 MSS. and a great number לדור ודור.

7. תשוב ó. Vulg. Syr. & Æth. read שוב. Syr. reads ותחינו, "*et* vivifica nos." But Gejer. conſiders the firſt verb as an adverb, "Wilt thou not *again*, &c.?" See our Bib. Verſ. A reſtoration from captivity is a kind of reſurrection from the dead.

8. הראיני 16 MSS. See Pſ. lix. 11. lxxx. 9.

9. ó. Vulg. Ar. & Æth. probably read אלי before האל, "I will hear what the God Jehovah will ſay *unto me*." Or perhaps the laſt word was written by miſtake for the former, "I will hear what *Jehovah* will ſay unto me." A friend reads בי with ó. Vulg. & Ar. for כי, making this the anſwer given by God from the oracle, "*By me* Jehovah ſayeth peace, &c."

לכסלה, " *to folly.*" i. e. *Idolatry*; the cauſe of their captivity, which they were never guilty of afterwards.

10. כבוד. Houb. with Syr. כבודו, " *his glory.*"

11. " Juſta, elegans and ſplendida proſopopœia, ſi de reſtitutione populi Judæi a captivitate Babylonica interpretemur, quod ſi ad diviniorem illum ſenſum referamus qui ſub ea imagine non obſcure adumbratur, ſupra modum grandis atque excelſa, pleniſſima myſterii & ſublimitatis." Lowth's Præl.

12. נשקף. One MS. reads תשקף, and perhaps the whole might be rendered thus, " Truth ſhall flouriſh *in the earth—when* righteouſneſs *ſhall look down* from Heaven."

13. In the myſtical ſenſe of the words they may refer to the plentiful effuſion of the Holy Ghoſt on the day of Pentecoſt, and the bleſſings conſequent thereon. See Ainſw.

14. צדק. Syr. reads וצדיק, " And the righteous." Perhaps the true reading is צדיק, " *The righteous*, i. e. the *Meſſiah*, ſhall walk before him." See Bib. Maxim. Tom. vi. וישם. Our oldeſt verſion reads וישר, " *and he ſhall direct*, &c." which ſeems to be right. See Prov. iii. 6. Or as Lowth, &c. " Righteouſneſs ſhall go before him—and ſhall direct, or ſet, his footſteps in the way." i. e. " His own holineſs ſhall guide him." Secker.

PSALM LXXXVI.

IT is generally agreed that David according to the title wrote this pſalm; and Hezekiah might, as Grotius thinks, apply it to his own caſe. See Pſ. xvii. 1.

V. 1. A beautiful paronomaſia.

2. כי חסיד אני. Syr. reads אתה, " For *thou art* gracious." which ſeems more proper. Ar. probably בחסדך, " *for thy mercy's ſake.* Or perhaps

perhaps we ſhould read חסיר, " for I *am deſtitute*." Such repetitions of the ſame ſenſe being frequent.

אתה ó. Vulg. Ar. & Æth. omit this word, and it ſeems redundant; and as the metre in the firſt line of the 4th verſe ſeems deficient both in Hare and the Collat. theſe three verſes might be divided thus, " Preſerve my ſoul, for I am *deſtitute*—ſave thy ſervant, O my God, who truſteth in thee—Be merciful unto me, *Jehovah*, for I cry unto thee—Rejoice the ſoul of thy ſervant *daily*—for unto, &c." Unleſs we read with 2 MSS. כי אתה, " *for thou* art my God." הושיע 2 MSS. See verſe 16.

3. אדני 57 MSS. read יהוה.

4. If the former diviſion of the metre be not admitted, we ſhould perhaps read אלהים at the end of the firſt line, " Rejoice the ſoul of thy ſervant, *O God*."

5. אדני. 41 MSS. יהוה. קוראיך 9 MSS.

6. בקול. 16 MSS. לקול, and one MS. reads with Hare תחנוני, which are more uſual.

8. The defect in the metre of the Collat. compared with Deut. iii. 24. will probably lead us to the right reading as follows,

ואין עושה כמעשיך

" Among the Gods there is none like unto thee, *O Jehovah*—neither is there any *that can do* according to thy works."

אדני. 22 MSS. יהוה.

9. Edwards's metre ſeems beſt, " All nations whom thou haſt made ſhall come and worſhip before thee—*O Jehovah*, and ſhall glorify thy name."

אדני. 28 MSS. יהוה.

10. אתה אלהים. From conſidering the metre, and comparing 2 Kings xix. 15. Iſai. xxxvii. 16. and Ch. it is probable that הוא האלהים אתה, is the true reading, " Thou *thyſelf* art God alone." One ant. MS. ſupplies האל, " Thou art *the God* of Gods alone." ועושה 20 MSS.

11. The metre may perhaps be better divided thus,

&c. הורני

&c. אהלך

&c. לבבי

יחד. ó. Vulg. Syr. Ar. & Æth. with Muis, &c. deriving this verb from חדה render it, " My heart *ſhall rejoice* in fearing thy name." את שמך 23 MSS. and the two firſt letters might be eaſily dropped from their likeneſs to thoſe preceding.

12. אדני. 35 MSS. יהוה. and one MS. omits אלהים, which, as Hare obſerves, ſeems redundant, " I will praiſe thee, *Jehovah*, with my whole heart." Perhaps rather ואכבד השמך.

13. This and the following verſe may refer to 1 Sam. xix.

15. אדני. 34 MSS. יהוה.

16. עוך 10 MSS.

והושיעה. One valuable MS. reading והושיעני, it ſtrikes me that for לבן we ſhould read על, or למאן, " *and ſave me for thy truth's ſake.*" See Pſ. cxvi. 16. " *The ſon of thy truth.*" i. e. *Chriſt*. Houb.

17. שונאי 6 MSS. יבושו 7 MSS.

PSALM LXXXVII.

THIS pſalm, as Muis obſerves, is full of obſcurity. Patrick and others think that it was compoſed on the birth or coronation of *Hezekiah*. Munſter and others refer it to *Chriſt*. But perhaps it was written on *Solomon*'s birth day, on which in honor to him the *foundation ſtone* of the temple might be laid.

V. 1. יסודתו. Houb. reading יסודות, makes the firſt line a part of the title with Ch. " A ſong *of the foundations* in the holy mountains." See Hammond alſo, &c. Durell reads יסוד הן, *A deſire (a mark* or *ſign) ſhall*

ſhall be ſet up in the holy mountains." Meibomius and others think that the firſt line has been by accident dropped. Might it be בירושלם בית יהוה, "*The houſe of Jehovah is at Jeruſalem*—its foundations, &c.?" See 2 Chron iii. 1. Green reading with Houb. ſupplies *Jeruſalem*. Lowth agrees with Hare that this Pſ. is imperfect both at the beginning and end.

3. נכבדות מדבר. Hare for the ſake of the conſtruction reads מדברות; which 6. Vulg. Syr. Ar. and Æth. favor. Durell would read ותם דבר נכבד, "*A glorious and perfect ſubject* is in thee, &c." But may not the text admit of this interpretation, "The glorious things in thee are *above deſcription*, O city of God?" Or as 17 MSS. have מדובר, "*above the power of a ſpeaker?*" Kennicott thus, as a friend obſerves, "*glorious things doth he ſpeak of thee.*" As the laſt line according to the Collat. ſeems defective, perhaps for סלה we ſhould read ירושלם, "*Jeruſalem* the city of God."

4. זה. "*Hic*; nempe unus aliquis ex jam commemoratis gentibus." Piſc. "*Hic*; ſive horum quiſque." Michaelis. Some refer this to Chriſt, but *he* was not born at *Jeruſalem*, and as this word is not here uſed contemptuouſly, as Hammond and others think, perhaps we ſhould read הזה, interrogatively, "I will make mention of Rahab and Babylon to my acquaintance—behold Philiſtia and Tyre—with Ethiopia, "*was this man born there?*" i. e. Were any of thoſe nations honoured with the birth of this great Prince? which may remove Secker's difficulty with reſpect to *one* birth place being underſtood, on which account he thinks it may be right to tranſlate, "Behold, O Philiſtia, &c." ליודעי 32 MSS. and 10 יולד. "Deus hic loquitur." Grot.

5. יכוננה. 7 MSS. read יכונניה, which inclines me to think that יכוננהו is the right word; and following Durell's ſenſe of the two firſt words, I would render the whole thus, "But of Zion it ſhall be ſaid, *the man, even the man*, ſhall be born in her and the moſt High himſelf *ſhall eſtabliſh him.*" i. e. *Solomon.* See 1 Chron. xxii. 10. "*Vir & Vir.*" i. e. "omnis generis vir, vel diverſiſſimarum Gentium homines."

Gejer. &c. In this and the preceding verſe I have varied in the diviſion of the metre from Hare and the Collat. יולד 8 MSS.

6. That theſe words relate to the cuſtom of regiſtering the people cannot be doubted. See Gejerus and others. " Jehovah will have *this* recorded in regiſtering the people, that he was born there." i. e. the *Meſſiah*. *Zion* being put for *Judea* by a Synecdoche." Durell. And the preſervation of *Chriſt*'s Genealogy ſeems to have been the eſpecial care of Providence; but as it was the immediate concern of every tribe to preſerve its own genealogy, and Solomon was of the tribe of *Judah*, perhaps for יהוה we ſhould read יהודה, " *Judah* ſhall record it in the regiſter of the people, &c." See verſe 4. One ant. MS. omits יהוה.

עמים is here to be underſtood of the *Iſraelites*. See Pſ. lxvi. 8.

יספור 3 MSS. בכתב 39, and 7 יולד; all which ſeem better readings.

7. Hare, ſuppoſing with great probability this verſe to be defective, adds ציון at the end of it, and for מעיני reads מעיניהם, " all *their* fountains (of praiſe) are in thee, *O Zion*." Durell deriving it with Houb. from עון, and reading בחללים, renders thus, " All *that dwell* in thee will ſing *with the dancers*." Which he admits to be *ſpecial*; the verb not being uſed. ó. Vulg. Ar. & Æth. read מעון, *Habitatio*. A friend obſerves, that Kennicott reads כחול ים, " Thus ſhall the princes be *as the ſand of the ſea*." But reading with Durell בחללים, or rather בחוללים, for כחללים, (See MSS.) and מעני, inſtead of מעיני, from ענה, *cecinit*, the words may have this ſenſe, " And the ſingers *with the pipers—ſhall* all *ſing* in thee *O Zion*." i. e. ſhall celebrate the nativity of this eminent perſon. Which is corroborated by the communications of Mr. Bradley, who amongſt other readings propoſes this.

PSALM LXXXVIII.

THIS pſalm was ſet for the *flute*, and was to be ſung interchangeably; and was compoſed by the author, if *Heman*, either in baniſhment, or priſon. See Piſc. Muis, &c. with verſe 10. V. 2.

V. 2. ישועתי. 2 MSS. having the firſt י upon a raſure, it ſtrengthens Hare's and others conjecture, that we ſhould read שועתי, as in Pſ. xxx. 3. See alſo verſe 14. He alſo reads יומם, but the better reading is with one MS. ביום, "O Jehovah, my God, *I cry in the day*,—I call aloud in the night before thee." Syr. with Houb. reads ולילה, tranſpoſing the words. See our verſions.

5. Perhaps, "As a man *of no ſtrength*."

6. במתים חפשי. Hare ſuppoſes the firſt word to be interpolated, rendering the laſt, "*I am ſeparated* among the ſlain." Durell tranſlates it, "*they ſeek me* among the dead;" or rather reads חפיתי, "*I am ſought for* among the dead." Secker once propoſed נפשי, and from the defect of the metre in the Collat. we might ſupply הוה after it, "*my ſoul is* among the dead." A friend ſuggeſts this ſenſe of the text, "*ſeparated as the dead*," (i. e. from ſociety) the perſon here mentioned being ſuppoſed to be in a ſtate of leproſy; referring to 2 Kings xv. 5. See Hammond and Lowth; and 3 MSS. read כמתים. But then ſhould we not for the ſake of the metre ſupply אני at the end of the line? 7 ישוכבי. "And they are cut off *with*, or *by* thy hand." So the Bib. Marg. and Secker.

7. תחתיות. If we might read בתחתיות, as in Pſ. lxiii. 10. it would ſtill add to the beauty of the Aſyndeton.

במצלות. 32 MSS. read במצולות, more uſual. Houb. &c. with ó. Vulg. Ar. & Æth. ובצלמות, "Thou haſt laid me in the pit, *in the loweſt places*—in darkneſs, *and in the ſhadow of death*." As Secker obſerves, ó. Vulg. Ar. & Æth. read שתוני here, and verſe 9. "*They have*, &c."

8. ענית. Secker carrying on the force of עלי, reads with ó. Vulg. Syr. & Æth. עלית, "and *thou haſt brought upon me* all thy waves." But ó. Syr. Vulg. & Æth. ſupplied this alſo. See Pſ. xlii. 8. Houb. reads ענוני, "and all thy waves *have afflicted me*." But the true reading ſeems to be ובכל—עניתי. See our verſions.

9. מידעי. 19 MSS. more regular מיודעי.

תועבות. ó. Vulg. Syr. Ar. & Æth. with 15 MSS תועבת ſing.

כלא. Hare and Green read כלאו, " *they ſhut me up.*" All the Verſ. Houb. and 24 MSS. read כלוא part. *pah.* and perhaps אני ſhould be ſupplied before or after it; (See Jerem. xxxvi. 5.) as the metre of the Collat. ſeems to require another word, " *I am ſhut up.*" Perhaps Jeremiah was the author of this pſalm.

10. A beautiful Paronomaſia between עיני & עני.

11. פלא. All the Verſ. except Ch. in the plur. See verſe 13.

יודוך. ó. Syr. Vulg. Ar. & Æth. with Houb. read ויודוך, and one valuable MS. read ſo at firſt, the ו being probably dropped, as the preceding word ends with it.

" רפאים ſignifies perſons, and is the name of a nation. Joſh. xii. 4. It alſo ſignifies in general the *dead*, and is ſynonymous to מתים. Vitringa derives it from רפה, languidus fuit; and it may be indefinitely uſed of all dead perſons. Ιατροὶ, ó. Vulg. ridiculous." Secker.

12. אמונתך. 9 MSS. with ó. Vulg. Syr. Ar. & Æth. read ואמונתך. See our Verſ.

13. All the Verſ. except Syr. read היודעו, and with them 7 MSS. פלאיך.

15. The conſtruction ſeems to require ותסתיר, " *and hideſt* thy face from me?"

16. ועוע. ó. Vulg. Ar. & Æth. read ובעיים, " I have been afflicted, *and in labors* from my youth." Syr. ויגוע, or as Houb. ונוגע, partic. ben. in Niph. " *and wearied.*" But from comparing Pſ. lxxiii. 14. Iſai. liii. 4. ונגוע ſeems to be the beſt reading, " I have been afflicted, *and ſmitten*, &c."

מנער. Hare reads more properly with ó. Syr. Vulg. Ar. & Æth. מנערי, " from *my* youth."

אפונה, " *I am diſtracted.*" The ſenſe put upon this word, which appears no where elſe, by the Lexicographers ſeems arbitrary, and as one

ant.

ant. MS. probably, and another at firſt, read אמונה, and 41 MSS. אימיך for אמיך, this is perhaps the ſenſe of the words, " *Verily* I have borne thy terrors." See Pſ. xxxvii. 3. Unleſs we might read עד הנה, " I have been afflicted *and ſmitten from my youth*—I have borne thy terrors *until now*." See Numb. xiv. 19. If we conſider it as a verb, we muſt read with a friend, according to ó. Syr. Vulg. Ar. & Æth. ואפונה. One MS. omits it.

17. צמחתוני. 4 MSS. read צמתוני, evidently right.

18. " *They have ſurrounded me*." i. e. " *Iræ et terrores tui*." Muis.

" *Non liquet*." Lowth. Hare for מחשך reading מחשכים, renders the latter part, " my acquaintance are *darkneſs*." i. e. I am converſant only with darkneſs. Houb. &c. read תחשך, adding ממני at the end, " *thou haſt kept back* my relations *from me*." See Syr. Secker conjectures that ó. read משך, or משבר. But making מחשך the part. *Pih.* with Lorinus and others, the words, according to the metre of the Collat. will bear this conſtruction, " Thou haſt put away a lover far from me—*and hindereſt* a friend *from knowing me*." The greateſt calamity to a perſon in diſtreſs. See Pſ. cii. 4.

אוהב 5 MSS.

PSALM LXXXIX.

PATRICK and others ſuppoſe this pſalm to be written in the time of the Babyloniſh captivity, and Dr. Bagot, the preſent learned Biſhop of St. Aſaph, thinks that Jeremiah might be the author of it. Kennicott aſcribes it to Iſaiah. See c. vii, 1.

V. 2. חסדי. Houb. &c. read according to ó. Ar. & Æth. חסדיך, " *thy mercies*, O Jehovah."

עולם׃ 17 MSS. לעולם, better. Many MSS. לדור ודור.

3. אמרתי. All the verſions, except Ch. read אמרת, "*For thou haſt ſaid.*" which is approved by Hare, Lowth, &c. Houb. and Secker tranſpoſe this word to the beginning of the following verſe.

חסד. Hare reads חסדי, "*my mercy.*" But חסדך, "*thy mercy,*" agrees beter with the following noun. See Edwards's Verſ.

תכן. Houb. reads with 49 MSS. תכין in Hiph. "*Thou ſhal, eſtabliſh.*"

בהם. Kennicott reads כחם, "For thou haſt ſaid, Thy mercy ſhall be built up for ever.—*as the Heavens*, thy truth ſhall be eſtabliſhed *like them.*"

4. See 2 Sam. iii. 9. vii. 12.

5. לדר. 38 MSS. read לדור, and notwithſtanding the great variety in the reading of theſe two words, לדור ודור is probably right.

6. The latter part of this verſe not according with the former, Houb. reads קהל, "even *the congregation* of ſaints thy faithfulneſs." Durell tranſpoſes the words, "*the ſaints* alſo thy faithfulneſs in the congregation." Both of them ſupplying the verb from the foregoing ſentence with Gejerus. But perhaps for שמים we ſhould read עמים, "And *the people* ſhall praiſe *thy wonders*, O Jehovah,—thy faithfulneſs alſo in the congregation of the ſaints." See Pſ. xl. 9, 10. As a friend obſerves all the Verſ. except Ch. read יודו with 2 MSS. which ſeems better, as this verſe is not connected with the former. קדושים 37 MSS.

פלאך. One MS. reads with all the verſions פלאיך. See Pſ. lxxxviii. 11, &c.

7. בשחק. All the verſions read בשחקים, in the plur.; and one MS. reads בשמים, "*in the Heavens.*" which Syr. favors. יערוך 12 MSS.

אלים. Rather אלהים, according to 6. Vulg. Ar. & Æth. "among the ſons *of God.*" See Job. xxxviii. 7. The force of מי is carried on. See our Bib. Verſ.

9. רבה. All the verſions read רב, or as Houb. רהב, and the metre, as well as ſenſe, ſeems to require, that it ſhould be joined to the next line, "God is to be feared in the council of the ſaints—*being great* and terrible above all that are round about him."

10. יה

10. חסין יה. The late learned Dr. Wheeler, &c. make יה only a Rabbinical Abbreviation for יהוה. Houb. inſerts אתה between theſe two words, "*thou* art ſtrong. O Jehovah." But from comparing verſe 15 and 25. and as Syr. omits יה, perhaps חסדך is the right reading, "O Jehovah, God of Hoſts, who is like unto thee—*thy loving kindneſs and thy faithfulneſs* are round about thee." See Secker. Unleſs חסנך, "*thy ſtrength*," ſhould be preferred.

11. כחלל, "*As a mighty warrior.*" See Kennicott's 1ſt Diſſ. p. 108. Before I had ſeen this ſenſe of the word, I had conjectured that we ſhould read בחילך, "Thou haſt broken Rahab in pieces *by thy ſtrength.*—with the arm of thy ſtrength, &c." See the Collat. for a verſe not in the text.

12. יסדתם. As ó. Syr. Vulg. Ar. & Æth. do not read the ם affix, which is redundant, perhaps we ſhould read יסדת, or with ה paragogic.

13. *Tabor and Hermon* denote the *Eaſt* and *Weſt*. Piſcator, &c. The metre of the Collat. ſeems moſt regular.

14. The ſenſe ſeems to require עטה, which is very much like עמ, as it was written before the invention of the final letters, or ſome ſuch word, in the firſt Hemiſtich, "Thine arm *is covered* with ſtrength."—Houb. renders the laſt, "*roboras* manum tuam, *exaltas* dexteram tuam." And 33 MSS. read תעז.

15. מכון, "*The foundation* of thy throne." Muis, &c. which ſeems the better ſenſe. See our Bib. Marg. Pſ. xcvii. 2. and Prov. xvi. 12.

16. תרועה. Secker obſerves, "that Syr. might read תרועתך, not תרועך, which Houb. propoſes, but is not extant. Poſſibly for יודעי ſhould be read יריעו with an ellipſis of אשר. Compare Joſh. vi. 7. The perſons, who join and act in the ſolemn proceſſion ſeem deſcribed." But Syr. probably reads תודותך, "*thy praiſes.*" Hare with others ſuppoſe it to be only a *muſical* term crept in from the margin; but as Kennicott has proved that ſome word is neceſſary on account of the metre, perhaps we ſhould read תורתך, "Bleſſed are the people that know *thy law*—

O Jehovah, they ſhall walk, &c." Or perhaps תשועתך " Bleſſed are the people, who have known, (i. e. experienced) *thy ſalvation.*" 44 MSS. יודעי more regular, which favors the text.

17. Six MSS. adding סלה at the end of the laſt line, which ſeems deficient, perhaps יהוה may have been dropped.

18. MSS. 11 עוזמו. A friend propoſes the affix נו, which agrees better with the following.

19. The ſenſe, as well as the metre, being incomplete in the firſt Hemiſtich, perhaps רננו has been omitted through its likeneſs to the preceding word, and to that, which ends the line in the former verſe, " Therefore unto Jehovah our ſhield *we ſing*—and, &c." But Secker, with a friend, ſuppoſes ל to be redundant. Though Mudge and others refer theſe words to *David*, they ſeem, as Lyranus obſerves, to reſpect the time of the judges; and David's appointment, as Jehovah's *viceroy*, follows in the next diviſion of the pſalm.

20. לחסידך, " *to thy holy one.*" i. e. to *Samuel*; to whom David had probably been manifeſted in a viſion. See Piſcator, &c. with 1 Sam. xvi. 1—13. Others refer it to David. But Houb. Kennic, &c. read with all the verſions, and 66 MSS. לחסידיך, " *to thy holy ones.*" i. e. *thy prophets.* See Muis alſo.

ותאמר is not neceſſary to the ſenſe, and according to the metre of the Collat. is redundant.

עזר. Perhaps rather נזר, the preterperfect tenſe is often uſed for the fut. when a thing is certainly to be done, " I have ſet *the crown* upon one that is mighty." i. e. *David.* See verſe 40. Theſe words in their firſt ſenſe may refer to David; but Calovius, &c. underſtand them *ſolely* of Chriſt.

21. קדשי. One MS. reads קדש, with ó. Ar. & Æth. " with *the holy* oil." See 1 Sam. xvi. 13.

22. The conſtruction is here very ſingular. Might we render thus, " *For* my hand ſhall eſtabliſh *his people?*" Or, " *That* my hand may be firm *with him?*" See Tig. Verſ. 23. ישיא.

23. ישיא. ó. Syr. Vulg. Ar. & Æth. as Muis conjectures, read ישיה; which Houb. adopts; (See alſo our Bib. Verſ.) or borrowed the ſenſe, as a friend thinks, from the Ar. נשא, *crevit*. Ch. derives the verb from נשא, *decepit*. But Kennicott more properly from נשא, *tulit*, "The enemy *ſhall not exalt himſelf* againſt him."

MSS. 4 read ישא, and 3 איב. "*The ſon of violence*." i. e. *Saul*.

24. וכתתי 16 MSS. אגף 16 MSS. See Joſh. xxiv. 5.

26. ובנהרות, *in the rivers*." i. e. The *Euphrates* and *Jordan*. Piſcator. The Euphrates and *Tigris*. Green. The Euphrates and *Nile*. Durell. But the true reading ſeems to be with one MS. ובנהר, "and his right hand *in the river*." i. e. The *Euphrates*. See Pſ. lxxx. 12.

28. בכור. *The firſt born* was intitled to the higheſt dignities. Our Verſ. read בכורי, "*My firſt born*." But without authority, though it ſeems proper.

29. This, the preceding, and following verſe were eminently verified in *Chriſt*, the ſon of David. See Ainſworth, &c.

32. חקתי. 10 MSS. with ó. Vulg. Ch. Ar. & Æth. read חקותי. Syr. entirely omits this verſe.

33. ופקדתי, "Then will I, &c." See our Bib. Verſ.

34. Perhaps better with Piſc. &c. "nor will I lye againſt my faithfulneſs."

35. One MS. with ó. Vulg. & Æth. reads ומוצאי. But Deut. xxiii. 23. favors the text.

36. See verſe 4. Syr. reads ואל, "*and I will not lye* unto David." See Heb. vii. 21.

38. עולם. 8 MSS. have לעולם. See verſe 37.

"*The faithful witneſs*." i. e. *The rainbow*, Gejerus, &c. See Gen. ix. 9. "כ ex præced. eſt repetendum, ut Pſ. lviii. 9." Id. "*Luna*." Piſc. &c.

39. התעברת. Syr. & Ar. read והתעברת, "*and art wroth* with thine anointed." But ſee Pſ. xlv. 5. Here is a beautiful climax, beginning the 4th portion of the pſalm.

40. ברית

40. נארתה ברית. Houb. reads נארת הברית; and 31 MSS. have נארת.

41. גדרתיו. 12 MSS. more regularly גדרותיו.

42. שסהו. The grammatical conſtruction requires that we ſhould read with all the verſions, 16 MSS. Kennicott, &c. שסוהו.

עוברי. 13 MSS.

43. איביו 41 MSS.

44. A friend obſerves that ó. Vulg. Syr. & Ar. probably read עזר, "*the help* of his ſword." And that צור חרב is not uſed. The ſimilitude between the two words might eaſily occaſion the miſtake. Ch. reads אחור חרבו, "Thou haſt alſo turned his ſword backward." Which Secker approves. See Lam. ii. 3.

הקמתו. 20 MSS. with Houb. הקימתו.

45. מטהרו. There being no word in the firſt Hemiſtich to anſwer to *his throne* in the 2d. Durell reads מעטרו, "Thou haſt made *his crown* to ceaſe." But as Hare's and the metre of the Collat. is defective, perhaps from the ſimilitude of the words עטרתו has been dropped from the end of the line, "Thou haſt made *his crown* to ceaſe *from its brightneſs*."

46. עלומיו. Kennicott infers from this expreſſion, that this portion of of the pſalm refers to Ahaz, who died at thirty-ſix years of age. But Alex. Verſ. Vulg. Ar. & Æth. underſtood by it the common term of life, in which caſe it may be applicable to Hezekiah. See Iſai. xxxviii. 10. and the following portion of the pſalm ſeems to be adapted to his ſituation, though another learned author thinks it has reſpect to the Meſſiah. Vulg. ó. τᾶ θρονᾶ, wrong, as a friend obſerves.

47. For the metre's ſake the text ſhould ſtand as it does, but the verſion might be beter thus, "O Jehovah, how long wilt thou hide thyſelf? Shall thy jealouſy burn like fire for ever?" See Secker, and Pſ. lxxiv. 1. lxxix. 5.

48. אני.

48. אני. Houb. and Kennicott read אדני, as in verſe 51. But as the MSS. do not afford the different reading of יהוה, I am apt to think that אנה, or as a friend with one MS. נא, is the right word here, and that אני ſhould be added at the end of the line, conformably to one MS. and Pſ. xxxix. 5. "Remember, *I pray thee*, how frail *I am*." See Secker, and Merrick. זכור 12 MSS.

49. יטלט, Syr. Ar. & Æth. read וימלט, "*and ſhall he deliver*, &c.?" See Pſ. xvi. 10.

50. אדני. 44 MSS. יהוה, and 3 MSS. ſupply אשר with ó. Syr. Ar. & Æth. "*which* thou haſt ſworn."

51. זכור. 20 MSS. and 37 יהוה for אדני.

עבדיך. Hare and others read with Syr. and 19 MSS. עבדך, "*Thy ſervant*". which is more ſuitable to the context, and may be underſtood of *Hezekiah*. See V. 46.

כל רבים. Here is probably an omiſſion, or a corruption. Le Clerc ſeems to have read מכל, "*from all the mighty people*." Hare and others read קול, "*the voice* of many people." Houb. reads ריב העמים, "all *the contention of the people*." which Mr. Bradley adopts; tho' he likewiſe offers קבים, "*all the curſes &c.*" Durell reads רבי in regim. "*all the reproaches* of the people." Secker offers דבת for רבים, or כלמת for the two words, "I bear in my boſom all *the reproach* of the people." Or, "I bear in my boſom *the ſhame* of the people." which is countenanced by Ezek. xxxvi. 6. See Iſai. xxxvii.

52. חרפו. Syr. reads חרפוני, "Wherewith thine enemies *have reproached me*, O Jehovah, &c." See 2 Kings xviii. 19—25. If this reading be admitted, Green's omiſſion of the 2d אשר חרפו is unneceſſary.

עקבות, *ſemitas*, five *actiones*. Hamm. &c. איביך 34 MSS.

53. The addition of the collector of the pſalms. Muis, Kennicott, &c.

PSALM XC.

HAMMOND and others ſuppoſe this pſalm to have been compoſed by Moſes according to the title, when the children of Iſrael periſhed in the wilderneſs; but he was probably not the author of it. See Mudge and Kennic. Gen. Diſſ. 80. 3. Perhaps compoſed by *Jeremiah* in the time of the captivity, *a man of God* ſignifying a prophet in general. See verſe 10. Here the 4th book begins.

V. 1. מעון. As Hare, &c. obſerve, ó. Vulg. Ar. & Æth. read מעוז, "*a refuge* to us." and 2 MSS. probably read the ſame.

2. ותהולל, "in the 3d perſon paſſive; as the verſions." Secker.

ומעולם. Ch. Syr. & Vulg. with 20 MSS. Hare, &c. read מעולם, and 58 MSS. with Ch. Syr. Vulg. and Green ועד for עד, and עולם ſeems to be redundant, (See MS. 40.) "*from everlaſting to everlaſting.*"

3. Hare, &c. bring אל the laſt word of the former verſe forward to the beginning of this, giving it the ſenſe of the negative particle according to ó. Vulg. Ar. & Æth. and neither the ſenſe nor metre require it there; and one MS. omits it, "Do *not* bring man to deſtruction—but ſay, &c." Though Hare's verſion, which is this, "convertis hominem uſque ad contritionem, et dicis, revertimini filii hominum," does not correſpond with his notes. If אל be conſidered as belonging to the former verſe, (See Pſ. xciii. 2.) then perhaps we ſhould read ישב, "man *ſhall return* to deſtruction,—when thou ſayeſt, return ye, &c." Here is an alluſion to Gen. iii. 19. Hare, &c. Houb. reads תשוף for תשב, "Do not *grind* man, &c."

4. אתמול. Notwithſtanding all the verſions retain this word, neither the ſenſe, nor the metre of the Collat. require it, and it is omitted by Meibomius, "For a thouſand years in thy ſight are as a day—when it

is

is paſſed, and a watch in the night." Hence it is obſervable that *night watches* were in uſe in the time of the pſalmiſt. See Harmer's Obſ. Vol. I. 210. A friend obſerves that one MS. omits כי יעבר; perhaps then for אתמול, we might read אחד, as St. Peter ſeems to have done, dividing thus, " For a thouſand years in thy ſight are—as *one* day, and as a watch in the night." But 18 MSS. read יעבור, which may be a reaſon for retaining it. A *thouſand years* ſeem to allude to the longevity of the Antediluvians.

5. זרמתם, &c. Hare and others following Le Clerc give this ſenſe to the words, " Thou watereſt, i. e. *thou refreſheſt*, them with ſleep, and they are—in the morning as the graſs which ſpringeth up." Houb. verſion is, " The courſe of their life is a ſleep, they are, &c." Caſt. ſeems to read זרית, " *Thou ſcattereſt them*, they are a dream." See our old Verſ. Secker offers this tranſlation, " Thou overfloweſt them: they are as morning ſleep; as the graſs, that groweth up." Durell omits this word entirely, " They are as ſleep in the morning, like the graſs which changeth." But reading by a metatheſis זמרתם, and omitting the firſt line of the next verſe which ſeems redundant, the whole might be thus rendered, " *Thou cutteſt them off* as a dream, they are—in the morning like graſs which ſpringeth up—in the evening it is cut down, and withereth." A friend omitting the 1ſt בבקר and יחלף, and reading הנה for שנה, giving חלף alſo the ſenſe of *pullulare*, for which he refers to Job xiv. 7. propoſes this conjectural emendation with great diffidence, " Thou overfloweſt them; *behold they ſhall be as graſs*—in the morning it flouriſheth, *and groweth up*—in the evening it is cut down, and withereth."

7. כי. Hare removes it to the beginning of the next verſe. Green reads כן inſtead of it, " *ſo* are we conſumed, &c."

8. שת. Notwithſtanding 39 MSS. read שתה the true reading is שתה according to Houb. and one MS.

עונתינו. 63 MSS. עונותינו. more proper.

עלמנו.

עלמנו. 17 MSS. read עלמינו, and 34 ſtill more proper עלומינו, "*our ſecret ſins.*" ó. Vulg. Ar. & Æth. reading עולמנו, entirely miſtook the ſenſe.

9. כלינו. As Syr. reads כלו for כלינו, ó. Vulg. Syr. & Æth. עכביש, or ארג for הגה, & Ar. both; and 15 MSS. הגא; from comparing Job vii. 6. the following reading is ſubmitted to conſideration קלו שנינו כמו ארג, "Our years are ſwift as the weaver's ſhuttle." Or as two printed copies of note read here כלנו, "All our years are as the ſpider's web." A friend divides the words according to ó. "For all our days are paſſed away, we are conſumed in thy wrath, our years are as a tale." "Conſumimus dies noſtros ut vaporem æſtuantem. Schultens, in Prov. xxv. 4." Lowth.

10. בהם. Syr. & Ar. with one valuable MS. omit this word, altogether ſuperfluous.

ורהבם. Lowth with Houb. ורבתם, "Yet is *their multitude* labour and ſorrow." Rather ורבהם, this word ſcarcely ever appearing in the fem. See ó. Syr. Vulg. & Ch. Perhaps היו has been omitted at the end of this line, which the grammatical conſtruction ſeems to call for, if not the metre. See Ar.

גז חיש. Hare reads חשו, "For *they* ſoon *paſs away*." But I do not find גז uſed adverbially. Edwards reads גזו. "For *they are* ſoon *cut off*." Houb. & Lowth after Symmac. נגז, "For *we are* ſoon *cut off*." But a friend ſuggeſts גזה יש, "nam *ſuccifio fit*." alluding to graſs in verſe 5.

ונעפה, "*et fatiſcimus.*" Houb. But 69 MSS. read ונעופה, which favors thecommon acceptation, "*and we fly away.*" Kennic. and others infer from this verſe, that this pſalm was compoſed about the time of David. See verſe 1.

11. Mudge follows ó. & Vulg. in the diviſion and reading of this and the next verſe.

יודע. All the verſions with 11 MSS. read ידע; and 22 MSS. עוז.

וכיראתך. Syr. & Ar. read ויראת, which Durell follows, "Who knoweth the power of thine anger—*and the terribleness* of thy wrath?"

Ar.

Ar. reads יוכל על for יודע, " *who can prevail againſt* the power, &c.?" Lowth follows Houb. " Quis novit vim iræ tuæ; et, prout terribilis es, furorem tuum." A friend thus, " nam ſicut tui timor eſt, ita ira tua eſt." i. e. " timentes te non experientur iram tuam." " As the reverence due to thee, ſuch is the puniſhment to be expected for diſobedience. Peters." Secker. Perhaps we ſhould read ומי ירא את, " who knoweth the power of thine anger, *or who feareth* thy wrath?"

12. כן. Hare and others omit this word here, and inſert it in the preceding ſentence. Muis, Lowth, &c. render it, " Teach us to number our days *aright*." See Numb. xxvii. 7. Houb. reading כמנות, renders thus, " Ut maxime breves ſunt dies noſtri, ita, &c." Mudge reading ימינך for ימינו, with ó. Vulg. Ar. & Æth. gives this ſenſe, " So give us to know *thy right arm*." But our verſions with that of Geneva ſeem as eaſy as any; and perhaps we ſhould read with them לבנו חכמה for לבב חכמה, the ה in the noun ſerving as the formative of the gender, and the local affix. " *And we ſhall acquire* an heart of wiſdom." Secker with Piſc.

13. עד מתי. Houb. " *ad extremum*." See our old Verſ. Durell renders it, " Return, O Jehovah, *before my death*." And quotes Noldius for this ſenſe of עד; but this change of the perſon cannot well be admitted. Perhaps we ſhould read על אמתך, " Return, O Jehovah, *for thy truth's ſake*."

This and the following verſe are as applicable to the Iſraelites in the Babyloniſh captivity, as in the Wilderneſs. See Mudge.

15. בבקר i. e. " *early*, after the dark night of afflictions." Ainſw. " *cito*" Mar. &c. Perhaps the word might be rendered thus, " *in ſeeking* thy mercy." i. e. when we ſeek thy mercy.

16. פעליך. The preceding verb requires that we ſhould read with Houb. and 90 MSS. פעלך, " Let *thy work* be ſhewn unto thy ſervants."—*and thy glory* unto their children." By delivering the *former* from captivity, and by exhibiting thy glorious preſence in the temple to the *latter*.

והדרך. ó. Vulg. Ar. & Æth. make this a verb, "*et dirige.*" Syr. & Ch. conſider it as a noun, which is moſt ſuitable to the context.

17. נעם, or as 41 MSS. נועם. and 57 read ſo Pſ. xxvii. 4; though it appears no where in this form. ó. Vulg. Ar. & Æth. *ſplendor,* ſo that they probably read נאור. Green follows Syr. "And let *the graciouſneſs* of Jehovah, &c." "Perhaps, *pleaſing look.*" Secker. But as the metre of the Collat. is too long in the firſt line, and the laſt is confeſſedly a ſpurious repetition, by a tranſpoſition and omiſſion perhaps the text might originally ſtand thus,

ויהי עמנו יהוה אלהינו
ומעשה ידינו כונן עלינו

"And may Jehovah our God be *with us*—and eſtabliſh the work of our hands *upon us.*" Unleſs we read with Durell after Syr. ידיו, *of his hands.*

PSALM XCI.

"IN hoc pſalmo aliquod μυστικωτερον intus latet, et de Meſſia interpretantur Judæi." Lowth, who with Muis ſuppoſes *David* to be the author of it. See Præl. 26. Peters aſcribes it to *Moſes.* Durell ſuppoſes it to contain a dialogue between God and *Solomon.* But it is difficult to ſpeak decidedly on this point, as each of theſe *three* perſons was typical of Chriſt.

1. Meibomius and Hare think that a verſe or two are loſt at the beginning. Lowth ſuppoſes the pſalmiſt to ſpeak of *himſelf* in the 3d perſon in the two firſt verſes; but as 36 MSS. read יושב, perhaps we ſhould read אתלונן for יתלונן, "*Dwelling* in the ſecret place of the Moſt High—*I will abide* under the ſhadow of the Almighty—*I will ſay* unto Jehovah, &c." The pſalmiſt ſeems to allude to the cherubim covering the ark. See verſe 4.

2. אמר.

2. אמר. ó. Vulg. Ar. & Æth. read יאמר, "*he ſhall ſay.*" Hare and others in the Imper. "*ſay.*" But 18 MSS. read אומר, and Munſter and others render it in the firſt perſon fut. *I will ſay*, or as Secker *ſhall ſay*, which avoids the change of perſons. See verſe 1.

3. מדבר הוות. ó. Syr. Vulg. Ar. & Æth. with 10 MSS. read ומדבר; and 12 MSS. with ó. & Syr. הוות. Houb. renders thus, "*ex dicta pernicie.*" Our verſions tranſlate דבר, *the peſtilence*; and the Italian, as a friend obſerves, *la peſte*. But as mention is made of the *peſtilence* in verſe 6, and the firſt line of the Collat. ſeems deficient, might we for מדבר read ממדבר, and ſupplying והוליכך divide the verſe thus, "For he ſhall deliver thee from the ſnare of the hunter—*and bring thee out of the dreary wilderneſs?*" Which readings, if admitted, might allude to the deliverance of *Moſes* from the incurſions of the *Arabs*, and his coming to Mount *Nebo*. See Deut. xxxiv. 1.

4. באברתו. All the verſions in Deut. xxxii. 11. read אברותו and ó. Syr. Vulg. Ar. & Æth. read here באברותו, "*under his feathers.*" "*Ut Gallina Pullos.*" Muis. The wings of the cherubim covering the mercy ſeat were emblematical of the divine affection to the Iſraelites. See Matt. xxiii. 37.

5. The danger of walking through a wilderneſs by *night* muſt be very obvious; and as the bow and *arrow* were much uſed in the Eaſt, particularly amongſt the *Arabs*, not only for the ſake of hunting and deſtroying wild beaſts, but for defence from their enemies, it was equally dangerous to travel by *day*. Syr. with 6 MSS. ומחץ. See our Verſ. This and the following verſe afford a remarkable inſtance of an ellipſis of the pron. אשר.

6. As the number of perſons, who died in the wilderneſs from 20 years old and upwards, were one year with another near 15,000, they were probably carried off by ſome *peſtilential* diſorder, from which Moſes was preſerved in a wonderful manner. See Deut. xxxiv. 7. To this circumſtance therefore the pſalmiſt may allude in this and the two following

lowing verſes. Patrick and others refer them to 2 Sam. xxiv. 8 MSS. read ומקטב, and 6 באופל. As Grotius and others obſerve ó. Vulg. & Ar. read ושד, " *et Dæmonio meridiano.*"

7. Ch. & Ar. read שמאל, " A thouſand ſhall fall at thy *left* ſide."

אליך. All the verſions read ואליך, " *but to thee* it ſhall not come nigh."

8. *David*'s ſin was the occaſion of the peſtilence, 2 Sam. xxiv. But here the *people* are the tranſgreſſors.

ושלמת. Houb. reads with 25 MSS. ושלומת.

9. Durell thus, " Surely thou, O Lord, art my refuge; O Moſt High thou haſt fixed thine habitation; viz. in Sion." Cloppenburgius and others ſupply אמרת, " For thou *haſt ſaid*, Jehovah is my hope." Hare and others read אמרת for אתה, " Becauſe thou haſt ſaid, Jehovah is my refuge,—and haſt made, &c." But Merrick approved by Lowth, reads מחסך, " For, as to thee, the Lord is *thy hope*:—Thou haſt made the Moſt High thy habitation." Others reading with one MS. מחסה thus, " Becauſe thou haſt made Jehovah *a refuge*, the moſt high thy habitation."

10. See Deut. xxxiv. 7.

11. יצוה. Notwithſtanding this word is ſo frequently written without ה, this ſeems to be the true reading. לשמורך one MS.

12. This and the preceding verſe may be likewiſe applicable to Moſes, &c. in an inferior degree, but were eminently fulfilled in Chriſt.

תגף 46 MSS. more regular. & Syr. & Ar. read כפיהם, " in *their* hands." " Elſe, ſays Secker, one might gueſs כנפים, or כנפיהם from Exod. xix. 4. Deut. xxxii. 11.

13. Bochart and others ſuppoſe theſe to be the names of different kinds of *ſerpents*; and *two* of them certainly are. But ſee Merrick. There ſeems to be an alluſion to the prediction concerning the Meſſiah, Gen. iii. 15. " Et Pſalmiſtæ verba de Diabolo intelligenda eſſe firmatum eſt, quem Chriſtus vicit, & quaſi pedibus conculcavit." Spencer de Leg. Tom I. 426. and Biſhop Sherlock's Serm.

תדרוך 5 MSS. and 12 תרמוס.

14. Theſe words, " *becauſe he hath known my name*," ſeem to allude to Exod. iii. 14. " Deus ipſe loquens, & promiſſiones iſtas proponens, introducitur." Piſc.

15. Theſe words had their full completion in the reſurrection and aſcenſion of Chriſt.

16. *Moſes*, the mediator of the *old* covenant, lived to the fulleſt extent of life in the moſt perfect health, and *ſaw* the promiſed land; but *Jeſus*, the mediator of the *New* Covenant, is entered into the Heaven of Heavens, and is ſat down for ever at the Right Hand of God.

PSALM XCII.

השבת, for a " day *of reſt*" may ſignify nothing more than a deliverance from the attempts of his enemies; for which David probably compoſed this pſalm. See Muis, &c.

V. 3. בלילות. ó. Vulg. & Æth. read בלילה; and one good MS. reads בלילת.

4. הגיון probably denotes ſome muſical inſtrument; what it is not eaſy to aſcertain. See Pſ. ix. 17. בכינור 10 MSS.

5. בפעליך Syr. & Ar. with 18 MSS. ó. Syr. Vulg. Ar. & Æth. with one MS. ובמעשי. See our old Verſ.

6. מחשבתיך. 19 MSS. מחשבותיך, and 2 MSS. ſtill more regular מחשבותך.

מאד. Hare reads מה, more emphatical, " *How* deep are thy thoughts!"

8. בפרח. Ch. Syr. Vulg. & Ar. read כי פרחו, which may be rendered, " *That the wicked do ſpring* as the graſs—and all the workers of iniquity do flouriſh—*to be deſtroyed* for ever." Durell, " *in the flouriſhing*, &c.—*For* all, &c." פועלי 10 MSS.

9. מרום. Perhaps תרום, " But thou, O Jehovah, *ſhalt be exalted* for ever." See Ar. לעולם 76 MS.

10. Hare and others, with ó. reject the firſt line, as repugnant to the metre, but according to that of the Collat. it may be conſidered as a beautiful Epizeuxis. פועלי 10 MSS. All the Verſ. with 2 MSS. read ויתפרדו, " *and* all the workers, &c."

פועלי 10 MSS.

11. כראים. 52 MSS. כראם. See Pſ. xxii. 22.

בלתי Hare reads בלותי, which 49 MSS. ſtrengthen, and he and others with Syr. & Ch. make it the 2d. perſon in Kal, " *thou haſt anointed me* with green oil." Montanus and others, " *I am anointed.*" Piſcator, &c. read בבלותי, " *When I am grown old.*" But then ſome other verb muſt be underſtood. Houb. reads בליתי כשמן, " *Mine old age is as a flouriſhing Olive Tree.*" See ó. Vulg. Ar. & Æth. But שמן is never I believe, uſed in this ſenſe, and the firſt ſeems the moſt eaſy, " Thou haſt anointed me with *green* oil." It being of this colour, when it is firſt preſſed. But See Harmer's Obſ. Vol. II. 206.

12. Hare and others for the ſake of the metre, as well as ſenſe, read with additions and variations; but as the metre of the Collation is too long in the firſt line, perhaps בשורי may be omitted, " And mine eye ſhall behold them that riſe up againſt me—*mine ear ſhall hear of the evil doers.*" i. e. of their deſtruction. Our verſions ſupply תאותי, or תאותו, here and elſewhere. Ch. generally נקמה. But Piſcator, &c. on Pſ. xxii. 18. obſerve thus, " ראה cum ב non ſignificat ſimplicem intuitum, ſed conjunctum vel cum voluptate, vel cum contemptu."

13. צדיק. David might be called *the righteous man* in a limited ſenſe; but this title is truly characteriſtic of *Chriſt*, the Son of David.

ישגה. ó. Ch. Vulg. Ar. & Æth. with 25 MSS. read ישגא, which other paſſages corroborate.

14. יפריחו. One MS. reads יפרחו. See verſe 13. and Prov. xi. 28. Lowth remarks, " that he never could meet with any ſatisfaction as to the

the connection between *trees planted,* and the Houſe of God." But with ſubmiſſion to this great authority may not the righteous be ſaid to be planted in the *houſe of God,* as being ſheltered and covered by the protection of the Almighty, and fed and nouriſhed by Divine Grace? See Secker alſo, and Merrick. Or perhaps as שתולים has no antecedent we ſhould read שתוליו, " *His plants,* (i. e. *his ſons*) ſhall flouriſh in the houſe of Jehovah, in. &c." Ch. ſupplied בניו יהיו. See Pſ. cxxviii. 3. Iſai. lxv. 22, 23.

15. Theſe words may more eſpecially refer to the *laſt* age of the Church, when the *wild* and the *true* Olive tree ſhall both grow together. See Rom. xi. 23, 24. Lorinus. Tom. II. and Dr. Horne, the preſent Biſhop of Norwich.

16. עלתה. 69 MSS. with Houb. עולתה. Edwards's verſion ſeems moſt proper, " To ſhew that Jehovah, my Rock, is upright, and that there is no iniquity in him."

Our word *evil* is probably derived from עול, or אויל.

PSALM XCIII.

KIMCHI and others affirm, that this and the ſix following pſalms relate to the *Meſſiah*; however this may be, the pſalmiſt here recognizes *Jehovah* as the Creator and Governor of the world. Hare would omit the 2d. לבש. All the verſions and Houb. read והתאזר; but without any change the text may be rendered, " Jehovah reigneth, clothed with majeſty—Jehovah, clothed with ſtrength, hath girded himſelf." i. e. *Tanquam Miles,* ſays Lorinus, to compoſe and controul the jarring elements at the creation of the world. See Green alſo.

" *It cannot be moved.*" This is ſpoken according to the appearance of things. See Joſh. x. 13.

עז 39 MSS.

V. 2. מאז. Perhaps we ſhould read מאון, " Thy throne is eſtabliſhed *in ſtrength.*" Hare ſupplies the defect of metre in the 2d. line by reading יהוה at the beginning. Ch. reads אלהים at the end. See Pſ. xc. 2.

3. ישאו. Hare reads נשאו, which reſtores a moſt beautiful anaphora, preſerved in Vulg. " Elevaverunt flumina, Domine—Elevaverunt flumina vocem ſuam—*Elevaverunt* flumina fluctus ſuos."

דכים. Houb. reads דכיהם, which ſeems moſt regular; but ſee Buxtorf, &c. Patrick and others ſuppoſe theſe words to refer to the fury of the enemies of the Jewiſh people. Mudge to ſome violent inundation. But may they not be conſidered as a proſopopœia, expreſſing the reſiſtance of the waters to the Divine *Fiat*, which confined them within certain bounds? See Pſ. civ. 5—9. and Lorinus.

4. מקלות, or rather as 35 MSS. מקולות. Houb. reading קולות, connects " *the ſounds* of many waters," with the preceding words. But by reading ואדירים, the conſtruction ſeems more clear, " Jehovah on high is mightier—than the voices of many waters—*and the mighty* waves of the ſea." See Pſ. lxxxix. 9.

5. עדתיך. 40 MSS. more regularly עדותיך, " Teſtimonia tua ſunt valde firma." i. e. " Præcepta tua, quibus mare coercuiſti." Mariana. See verſe 3. Syr. reads with 10 MSS. ולביתך, " *and* Holineſs, &c."

PSALM XCIV.

MUIS ſuppoſes this pſalm to be written in the time of the *Babyloniſh* captivity. Patrick and others aſcribe it to *David*, and it favors much of his pious ſtrains.

V. 1. " God of vengeance, Jehovah—God of vengeance, ſhine forth." Secker. One ant. MS. reads נקמת with Ar. in both places.

2. הנשא. Ch. & Syr. read התנשא in Hithp. which ſeems to be right.

שפט. 50 MSS. more regularly שופט. Hence perhaps the word *ſuffetes*.

4. ידברו. All the verſions read וידברו, which the metre, as well as connection, ſeems to require. As Muis and others have obſerved, the force of עד מתי, is to be continued to the end of the 7th verſe. Tho' Secker renders without any addition, "They utter, they ſpeak hard things: all, &c."

פעלי. 7 MSS. פועלי.

5. The laſt line of this verſe being defective in the metre, perhaps we ſhould read אלהים, at the end, "and afflict thine inheritance, *O God.*" The beginning of the next word being nearly the ſame might cauſe the omiſſion.

7. One MS. reads with Hare יהוה for יה.

8. בינו is irregular; and we ſhould probably read הבינו. See Dan. x. 11. Or הבונו, which might be rendered interrogatively, "Do ye, &c.?"

9. הנטע. Rather, "*He that fixed* the ear." Durell. "It ſeems as if the ה, which begins this and the 10th verſes, ſhould be demonſtrative not interrogative. And we may tranſlate with Houb. "*If he hath formed the eye;*" and afterwards, 10, 11, *The Lord that teacheth men knowledge, knoweth*, &c." Secker. But 12 MSS. read with ó. הנוטע, 21 with ó. יוצר, and 15 with ó. היוסר in the following verſe, which ſee.

10. Mudge and others unite the laſt line of this verſe with the beginning of the next; but this deſtroys the beauty of the interrogatives. Houb. adds יהוה at the end. See Ch. Green reads לא יבין, "*cannot he take notice?*" Hare and Lowth read according to our Bib. Verſ. לא ידע, "*ſhall not he know?*" which ſeems beſt.

11. Some one from comparing 1 Cor. iii. 20. has very probably concluded that the text was originally חכם for אדם, "the thoughts *of the wiſe.*" If the metre of the Collat. be preferred, though defective, might not הכל be ſupplied before הבל, "That they, *even all*, are vanity?" There being a great affinity in the words.

12. One MS. reading יהו for יה, the true reading is probably יהוה. See Pſ. i. 1. xli. 2.

13. בימי, " *In the days* of adverſity." See our old Verſ. Green, &c.

יכרה. Although the Lexicographers make שחת a maſc. noun; as it is no where elſe found with a verb, as it has the fem. formation, and one MS. at firſt read תכרה, this ſeems to be right.

14. יעזוב 14 MSS.

15. צדק. 2 MSS. read צדיק, " For to *the righteous* he ſhall render judgment." See Houbigant's Verſ. Perhaps alſo עד is written for על. See verſe 2. But Hare, &c. refer to Iſai. xlii. 3.

" And all they that are true of heart *ſhall follow him.*" i. e. *God.* Houb. which ſeems better.

16. " *Againſt* the evil doers." One valuable MS. reading כל for עם induces me to think that על is the true reading in this and the former Hemiſtich.

פועלי 10 MSS.

19. שרעפי. Gejerus thinks that this word has the ſame ſignification with סרעפים, and סעפים Pſ. cxix. 113. " *cogitationes perplexas.*" inſtar ramorum arboris. And 23 MSS. read סרעפי. But I had once conjectured, that it might be written for שעררי, " In the multitude *of the horrors* within me." See Pſ. cxxxix. 23. and Hoſ. vi. 10. ברוב 9 MSS.

20. MSS. 11, with ó. Vulg. Ch. Ar. & Æth. read הות, (See Pſ. lvii. 2.) and 16 read with ó. & Æth. יוצר.

על חק, " *For a ſtatute.*" Piſcator, &c. " *Againſt the ſtatute.*" Gejerus, &c. " *According to the Tale.*" Alluding to Pharaoh's *taſking* the children of Iſrael. Mudge, &c. Perhaps we ſhould read חקך, or rather חוקך, (See MSS.) " Shall the throne of iniquity have fellowſhip with thee—which frameth miſchief *againſt thy ſtatute?*" i. e. Shall *Saul and his aſſociates* by thy permiſſion ſet aſide by my death thy *expreſs appointment* of me to the throne of Iſrael? See 1 Sam. xxiii. 9. Or in any other way, counteract the Divine Decree?

הות 11 MSS. יוצר 17 MSS. See ó.

21. This

21. This verſe is very applicable to David's ſituation, 1 Sam. xxiii. 24. But it is ſtill more truly verified in Jeſus Chriſt, *the righteous*. See Acts iii. 13—15.

23. This was completed in the deſtruction of *Saul* and his bloody houſe. But it had a fuller accompliſhment in the total exciſion of the Jewiſh nation. ó. Ar. & Æth. with 10 MSS. omit יצמיתם 2d.

PSALM XCV.

SOME aſcribe this pſalm to *Moſes*; but it is generally ſuppoſed, according to ó. Vulg. Ar. & Æth. that *David* was the author of it. Delany refers it to 2 Sam. x. Meibomius gives an Hebrew title to it, fixing the occaſion of it to his bringing the ark to Mount Zion; though whence he had this title is not eaſy to gueſs; but as this pſalm ends abruptly, and the following one was probably penned by David, on that account they might originally be *one* at firſt, according to 2 MSS. For the myſtical ſenſe of it ſee Heb. iii. Houb. obſerves that one chorus ſings from verſe 1, to the middle of verſe 7, thence to verſe 9 another chorus, and that from thence to the end, Jehovah ſpeaks.

נריעה. 6 MSS. נריע, as in verſe 2. but 5 MSS. read there with ה, which might be added for the metre.

V. 2. בזמרות. 65 MSS. have בזמירות; and it might be originally thus written to diſtinguiſh it from זמרה, *ſurculus*.

3. The beauty of this and many other paſſages is loſt for want of rendering the original word *Jehovah*, inſtead of *Lord*. See Pſ. i. 2.

4. אשר might be rendered with ó. Vulg. Ar. Æth. & Ch. "*quoniam*," *For* in his hand, &c." Or omitted with one MS. and our Verſ.

ותועפות הרים. Ar. & Syr. "*And the tops* of the mountains." See our marg. Verſ. "Theodoretus ſic, "Ipſius ſunt etiam montium cacumina,"

cacumina," licet Dæmones ſtolidis hominibus millies perſuaſerint, ut in illis ſibi templa erigerent." Spenc. The ſame word is rendered alſo "*Strength*," Numb. xxiii. 22. But that and the parallel paſſage ſeem to have undergone ſome alteration.

5. יצרו, "Quemadmodum figulus opus format ac fingit." Lorinus. See Iſai. xlv. 9.

6. נברכה. ó. Vulg. Ar. & Æth. read נבכה; but, as Muis has obſerved, the ſenſe of *weeping* does not ſuit the context. Meibomius to preſerve the climax tranſpoſes the firſt and laſt verb, "*let us kneel*, and bow down—*let us proſtrate ourſelves* before Jehovah our Maker." But perhaps the Syr. Verſ. of the laſt verb is better, "O come let us proſtrate ourſelves, and bow down, and—*let us bleſs* the preſence of, or in the preſence of, Jehovah, our Maker." See Pſ. cxv. xviii. ó. Syr. Vulg. Ar. and Æth. with 11 MSS. have ונברכה. See our old Verſ.

עושינו, 8 MSS. and 13 עושנו.

7. The metre of the Collat. in the firſt line being defective, we may divide it with Hare. Or rather read with Vulg. and 4 MSS. הוא יהוה, "For *Jehovah* himſelf is our God." See 1 Kings. xviii. 39. The ſublimity of which paſſage is in a manner loſt by not rendering יהוה, "*Jehovah*." See V. 3.

מרעיתו. Hammond renders this word, "the people *of his dominion*." But the Metatheſis, which he himſelf notices, is ſupported by one MS. Ch. & Syr. "And we are *the people of his hand, and the ſheep of his paſture*." See Pſ. lxxix. 13. c. 3.

The laſt line of this verſe, as Genebrardus and others have remarked, belongs to the next; and as God is introduced ſpeaking here, we ſhould probably read with Mudge, &c. בקולי for בקלו, (Or as 37 MSS. and 2 others at firſt, בקולו) "Oh that you may hear *my voice* this day.—that you may not harden your hearts, &c." And this ſpeech might be delivered from the Divine Oracle on *the very day*, in which they celebrated the bringing of the ark to Mount Zion. See Hammond, &c.

8. כמריבה.

8. כמריבה. 9 MSS. read במריבה, but the true reading ſeems to be כבמריבה; and 3 MSS. ביום, "Harden not your hearts *as at Meribah, in the day* of temptation, &c." See Exod. xvii. 7. Heb. iii. 8.

9. Edwards's diviſion of the metre in this and the following verſe ſeems preferable to Hare's, or that of the Collat. "When your fathers tempted me—they proved me, they alſo ſaw my works." Or, as a friend, referring for this ſenſe of גם to Ruth i. 12. "*although* they ſaw, &c."

10. Adding with Hare according to ó. Vulg. Syr. Ar. & Æth. ההוא after בדור, I would likewiſe read with 6 MSS. ואומר for ואמר, "Forty years was I grieved with *that* generation—and ſaid, a people erring in their hearts are they—and they have not known my ways."

לבב הם. One ant. MS. probably reads לבבם; but the true reading might be בלבם. עם תעי. 10 MSS. read תועי, 2 ant. MSS. תעה, but ó. Vulg. Ar. & Æth. whom the apoſtle follows, עד תעו, "*they always err.*" And one MS. having עד for עם, as ſome one has alſo obſerved, ſtrengthens this reading.

11. The conſtruction ſeems to require לאשר, "*To whom*, &c." See Numb. xiv. 23. יבואון 34 MSS.

PSALM XCVI.

MSS. 2. make this a continuation of the former pſalm.

V. 1. "A *new* ſong." It may be ſo called in alluſion to the *Song of Moſes* recited, Exod. xv. The recovery of the *ark* from the Philiſtines being an act of Divine Power and Goodneſs nearly ſimilar to the miraculous preſervation of the Iſraelites in their paſſage through the Red Sea.

"Sing unto Jehovah *all the Land.*" i. e. of *Iſrael.* Gejerus. A beautiful Anaphora.

3. כבודו. 21 MSS. read את כבודו, as in 1 Chron, xvi, 24. and the metre ſeems to call for it.

4. ומהולל 24 MSS.

נורא. 13 MSS. ונורא, as in Chron. See Hare alſo.

5. אילים. A beautiful paronomaſia between this word and אלהים, "For all *the Gods* of the nations are Idols, or rather *nothings*." See 1 Cor. viii. 14. "But Jehovah made the *Heavens*." i. e. *The Sun, Moon*, and *Stars*, which the Gentiles worſhipped.

6. The metre ſeems to require היו before הוד both here, and in 1 Chron. xvi. 27. "Glory and honour *are* before him." And the firſt word might be dropped through its likeneſs to the latter. עז 23 MSS.

7. עמים. If this be the true reading, it cannot well be underſtood of *foreign* nations, but muſt mean the *Jewiſh* people. See Pſ. lvii. 8. "Nemo enim neſcit, ſays Muis, populum Iſraeliticum per *familias* diſtinctum ad feſta & ſolennitates ſolitum olim pergere, ut conſtat ex Luc. ii. 44." But one MS. of conſiderable authority reads עמי, "Aſcribe unto Jehovah, O ye families *of my people*." See 1 Chron. xxviii. 2. Here is a beautiful Anaphora.

ועז 27 MSS.

8. ובואו 5 MSS.

9. See Pſ. xxix. 2. and xlii. 6. for the firſt part of this verſe.

"*All the earth*." Rather, "All *the land*." i. e. of *Iſrael*, as the next verſe intimates. See verſe 1.

6. Syr. Vulg. & Ar. read בחדרת, "*in aula* ſancta."

מלפניו 28 MSS. See 1 Chron. xvi. 30.

10. In this and the following verſes, "ipſa Poeſis triumphare gaudio, lætitia inſoleſcere, & prope bacchari videtur." Lowth's Prælect.

"*Say among the nations*." The Jewiſh people were to be a kingdom *of prieſts* to proclaim the true Jehovah. See Exod. xix. 6. And the increaſe and enlargement of David's kingdom after the bringing of the ark to Jeruſalem was very effectual to this purpoſe, which in the ſpirit of prophecy

prophecy he might not only look forward to, but to the ſtill further extent of the ſpiritual dominion of Chriſt his Son, which was prefigured and typified in his own.

תכון. ó. Vulg. Syr. Ar. & Æth. read יכון, "*he hath eſtabliſhed.*" Houb. תכן, "*he hath weighed.*" The power of God in the *creation* of the world is an argument of his righteous *government* of it, a conſideration which nearly concerns the whole human race.

11. ומלאו. 20 MSS. ומלואו. But ſee Pſ. xxiv. 1.

12. יעלוז. 9 MSS. and as 2 MSS. omit אז, perhaps we ſhould read וירננו, "*and* all the trees, &c." But Muis, &c. refer the word אז to the times of Chriſt. See Pſ. lxix. 5.

13. If Hare's metre and that of the Collat. be followed both here, Pſ. xcviii. 9. and 1 Chron. xvi. 33. it will be neceſſary to ſupply בא כי in the two laſt places, but as Syr. omits the repetition of theſe two words here with 33 MSS. as none of the verſions or MSS. repeat them in Pſ. xcviii. or in 1 Chron. and the two firſt words of this verſe are neceſſarily connected with the former, as Durell and others have obſerved, the metre might be divided thus, "and all the trees of the wood ſhall rejoice *before Jehovah:*—for he cometh to judge the earth."

הארץ. 14 MSS. read with 1 Chron. את הארץ.

The world ſeems to be contradiſtinguiſhed to *the people*; i. e. the people of *Iſrael*; to whom by the recovery of the ark from the Philiſtines David preſaged the Divine Protection according to the promiſe made unto the Fathers. See Mich. viii. 20.

7 MSS. לשפוט; and 5 ישפוט.

PSALM XCVII.

THAT this is a pſalm of David is generally allowed; and as Mollerus obſerves, "innuit eſſe Επινίκιον poſt victorias inſignes de vicinis gentibus—

tibus—ſed quia regno *ſuo* adumbrari ſcibat regnum *Chriſti*; idcirco animum & orationem ad illud regnum celebrandum convertit."

V. 1. " *The earth* may ſignify the *Continent* in oppoſition to the *many Iſles*. Poole. But a friend infers from Iſai. xx. 6. that איים does not always ſignify " *Inſulæ*." Perhaps we ſhould read גוים, " Many *nations* ſhall rejoice." i. e. *The Heathens*, in contradiſtinction to the earth, or *the land*, by which may be underſtood the Jewiſh people.

תגול ſeems to be the right reading. See Pſ. xxxviii. 5. Prov. xxii. 24.

2. מכון, " *The foundation* of his Throne." See Marg. Verſ. and Pſ. lxxxix. 15.

3. A violent thunder ſtorm probably was raiſed to diſcomfit the enemy.

4. One MS. reads תחיל, but the true reading ſeems to be תחול. A beautiful proſopopœia.

5. One ant. MS. omits מלפני 2d. with all the Verſ. " At the preſence of *Jehovah, the Lord*, &c."

6. " *The Heavens*." i. e. The thunders, the lightenings, and the ſtorms. Gejerus. See Jud. v. 4, 5.

7. יבושו 8 MSS. and 9 עובדי more regular. There is a moſt beautiful paronomaſia in the 2d line, which might be rendered, " *boaſting themſelves in nothings*." Or as one MS. with Syr. " *and boaſting themſelves*, &c." See Pſ. xcvi. 5. xlii. 6.

" *Worſhip him, all ye Gods*." This is a ſarcaſtical apoſtrophe to the ſeveral Deities of the heathen, as they had Gods many, under whoſe banners and protection they fought. But theſe words received a further and ſtill more perfect completion in Jehovah *manifeſted in the fleſh*, to whom the Devil and his angels were obliged to ſubmit; and the apoſtle is ſuppoſed by ſome to refer to them Heb. i. 6. See Ainſworth, who obſerves with others that the words quoted by the apoſtle are found only in 6. Deut. xxxii. 43. All the verſions, except Ch. render here, " *omnes angeli ejus*," reading כל מלאכיו for כל אלהים, which one MS. omits. Ch. reads כל עמים, " *all ye people*."

9. מאד. One MS. omits it; but perhaps it is written for מלך, "*the King* over all the earth,—thou art exalted, &c." But if we omit that with the following verb, which 3 MSS. have not, the verſe will ſtand thus, "For thou, O Jehovah, art the moſt high—over all the earth, over all Gods."

10. The context ſeems to require that we ſhould read אהב שונאי for אהבי שנאו, (and 2 MSS. have שנאי) "Jehovah *loveth them that hate* evil —he preſerveth, &c." Unleſs we read with Hare and others according to ó. Vulg. Ar. & Æth. שמר יה, or rather יהוה, "*Jehovah* preſerveth."

11. זרע לצדיק, "Light *is ſown* for the righteous." ó. Vulg. Ar. & Æth. read זרח, "Light *is riſen* for the righteous." which is more agreeable to the common idea of light, and Houb. &c. adopt it. But Muis vindicates the text from Pſ. cxxvi. 5. and Secker from Ariſt. *Poet.* Sect. 21. See Merr. 42 MSS. alſo read זרוע. One valuable MS. reads with Syr. Ar. & Æth. לצדיקים, which the context and metre ſeem to require; and the Iſraelites might be ſo called as the worſhippers of the true God. See the next verſe. But Mariana, &c. refer this to the coming of *Chriſt*.

12. לזכר, "and give thanks *at the memorial* of his holineſs." i. e. *before the ark*. See Mollerus. Pſ. xxx. 5.

PSALM XCVIII.

ó. Vulg. Syr. Ar. & Æth. aſcribe this pſalm to David; and it is generally ſuppoſed to be written by him on ſome occaſion ſimilar to that of the two former. See Patrick, &c.

V. 1. Hare's metre in this verſe ſeems moſt regular, tranſpoſing the words therefore with Green, and reading לנו for לו, and זרוע for וזרוע, I would render thus, "For *his Right Hand* hath done wonderful things—*his Holy Arm* hath ſaved *us*." Or following the metre of the Collat. and reading

הוא after עשה, and הושיעה לו for הושיענו, thus, " For *he* hath done marvellous things—his Right Hand and his Holy Arm *hath ſaved us.*" But Tirinus, &c. adhering to the text refer it to Chriſt's reſurrection. See Schultens alſo in Merr. and Secker, who refers for the firſt part to Iſai. xlii. 10. A friend thinks that the two laſt words either refer to Chriſt, or ſhould be omitted, the text ſtanding thus, " For his Right Hand, and Holy Arm hath done wonderful things"

2. Hare to compleat the metre of the firſt line reads את ישועתו; but the ſenſe ſeems to require that we ſupply לעמים at the end, " Jehovah hath made known his ſalvation *to the people*—he hath declared his righteouſneſs in the ſight of the nations." See Joel. ii. 17. This word might be dropped from its affinity to that which follows.

3. To complete Hare's metre, which ſeems moſt regular, we muſt ſupply with him and others, according to ó. Ar. & Æth. ליעקב in the firſt line, and it is not improbable that יהוה has been dropped in the laſt, " He hath remembered his mercy *to Jacob*—and his truth to the houſe of Iſrael—all the ends of the earth have ſeen—the Salvation *of Jehovah*, our God." " The laſt part is in the ſame words with Iſai. lii. 10." Secker. And 15 MSS. with Syr. read here וראו, as in Iſai.

4. *All the earth* ſeems to ſignify here the *land of Iſrael.* See Pſ. xcvi. 1.

5. בכנור, or as 9 MSS. בכינור. The repetition of this word is certainly needleſs, and one ant. MS. has probably reſtored the true reading בכינור בנבל, " Sing unto Jehovah with the *viol—with the harp*, and the voice of melody."

7. ויושבי 14 MSS. ומלואה 15 MSS. But ſee Pſ. xxiv. 1.

8. " Let the floods *clap their hands.*" A moſt beautiful proſopopœia, and ſhews how antient a token this was of joy.

9. For the various readings, &c. See Pſ. xcvi. 12.

PSALM XCIX.

6. Vulg. Ar. & Æth. aſcribe this pſalm to *David*; and it was perhaps penned by him after the tranſlation of the *ark* to Jeruſalem, the *palace* of *Jehovah*; and the ſeveral kingdoms of the world are called upon to recognize his ſupreme dominion.

V. 1. ירגזו. " contremiſcant. in LXX, quos ſequuntur Vulg. & Ar. ὀργιζέσθωσαν. An vero iraſcentur populi, quia Jehova regnat? *contremere* decet eos, non *iraſci*; et tandem idem verbum in Pſ. iv. 4, eodem modo LXX reddiderunt; ubi Syrus, qui hic deſerit LXX ſequitur eorum interpretationem. An ergo ὀργίζομαι aliquid ſignificat præter iraſcor? Nullibi quod ſciam." A friend. See Pſ. iv. 5.

כרובים. Hare reads with 8 MSS. הכרובים. See 1 Sam. iv. 4. and Pſ. lxxx. 1.

תנוט, " *Let* the earth *nod*." For, as Lorinus obſerves, the Latin word *nuto* is derived from it; and our Engliſh word, *to nod*, comes probably from the kindred verb, נוד, nod.

2. As the metre in the firſt line ſeems to be defective, may not מלך be dropped at the end of it, " Jehovah is the great *King* in Zion?" See Pſ. xlvii. 3.

3. From comparing the ſeveral methods of Hare, Houb. &c. for reconciling the ſenſe, and metre, in this and the following verſe, I would read the laſt line of this verſe as in verſe 9, for ועז (or as 10 MSS. ועוז,) would propoſe יען, with 3 MSS. tranſpoſe אהב משפט, as in Pſ. xxxvii. 28. and change מישרים for מישראל, " Let them praiſe thy great and terrible name—*For Jehovah our God is Holy—Becauſe* being a King, *that loveth judgment*—Thou haſt eſtabliſhed *juſtice in Iſrael*—and thou haſt executed righteouſneſs in Jacob." But ſee Secker, &c.

5. קדוש.

5. " And worſhip at *his footſtool.*" i. e. *the ark.* " Quod alis Cherubim mutuo expanſis ac ſe contingentibus, tanquam Sedili vel Throno videbatur inſidere Dominus, pedibus Arcæ operculo, tanquam *ſcabello*, impoſitis," Gejerus. See Lowth alſo.

להדום. 72 MSS. See Pſ. xlii. 6.

קדוש. 2 MSS. (one of them very antient) read כי קדוש, which ſtrengthens the former reading in verſe 3, and reſtores the moſt beautiful part of this ſublime Ode, i. e. the *Chorus.*

6. " Among *his prieſts.*" h. e. " *maximi fuerunt* inter ſacerdotes. ב haud raro ſuperlativi vim habet." Muis. See Houb. alſo. " Moſes Sacerdos fuit." Muis. See Secker alſo, Merr. Append. No. 6. Or " *his princes,*" as the word כהן admits of either ſignification. See Grotius, &c. And may not our word *King* come from it? בקוראי 5 MSS. and 9 קוראים.

7. If Hare's metre ſhould be adhered to, inſtead of ſupplying with him and Green יהוה, to complete it, I ſhould prefer אלהים before or after אליהם, which from the great ſimilitude of the words might be eaſily dropped, and 4 MSS. read the *former* inſtead of the *latter*; but that of the Collat. ſeems preferable to this, or Edwards's.

שמרו. 3 MSS. read ושמרו, which might be rendered with Ar. " *that they might keep his ſtatutes*, &c." meaning the *moral* and *ceremonial* law.

עדתיו. 30 MSS. עדותיו, and 5 וחוק, more regular.

8. MSS. 30. read נושא, and 18 ונוקם; both which are more regular; and we ſhould either render the laſt word with Gejer. " *Although thou didſt take vengeance* for their iniquities." Or deriving it with Houb. from נקה, tranſlate it, " *and thou didſt pardon them* for, &c."

9. See Pſ. xlii. 6.

PSALM

PSALM C.

THIS pſalm, aſcribed to *David* by Vulg. & Ar. ſeems to be an exhortation to the people *of the land of Iſrael* to acknowledge the true *Jehovah*, their guardian and protector; and might be compoſed for one, or all of thoſe *three* feſtivals, whereon the *males* were obliged to appear before the Lord. See Exod. xxiii. 14, &c. Some aſcribe it to Moſes.

V. 1. Rather, "*all the land*," i. e. of *Iſrael*. See verſe 4.

2. "*Before his preſence*," i. e. the *tabernacle*; where Jehovah manifeſted himſelf in a particular manner. בואו 4 MSS.

3. אלהים. 10 MSS. read האלהים, as in 1 Kings xviii. 39, "Know ye that Jehovah he is *the God*."

ולא. A correſpondent of the preſent Biſhop of Norwich renders the word interrogatively, "*and are not* we his people, &c.?" But Houb. Lowth, &c. read ולו, which Ch. & 11 MSS. authorize, "*and* we are *his*—the people, &c." The Iſraelites were by an eſpecial covenant the *choſen* of God. See Gen. xii. 2. Pſ. cxxxv. 4.

4. Muis juſtly obſerves, that theſe words can only reſpect *the Iſraelites*, who were encouraged to go up to Jeruſalem to worſhip Jehovah by an expreſs promiſe of the Divine Protection. See Exod. xxxiv. 24. בואו 4 MSS.

חצרתיו. 33 MSS. more regularly חצרותיו. Syr. & Ar. read וחצרותיו. See our Verſ.

ברכו. Syr. & Ar. with our verſions וברכו, "*and bleſs* his name." The ו being probably dropped, as the preceding word ended with it.

5. This pſalm is more regularly divided by Edwards and Green into four verſes, each of which, as I apprehend, conſiſted originally of *three* lines, for the ſake therefore of the conſtruction, ſenſe, and metre, I

would read עדי עד, and with one MS. ודור, or rather ולדור, for דר, dividing the verſe thus, " For Jehovah is always gracious—his mercy is *for ever and ever—and* his truth endureth to generation and generation."

39 MSS. ודור for ודר.

PSALM CI.

A PSALM of *David* containing *ſeven* diſtichs of the long meaſure according to Lowth and the Collat. and penned probably, as Piſcator and others have obſerved, upon his deliverance by the death of *Saul.*

V. 1. " I will ſing of *mercy* and *judgment.*" " In *ſparing David,* and *puniſhing Saul.*" See Muis.

2. I would render תמים, with a friend, " in the way *of the perfect.*" בתום 5 MSS. See Prov. x. 9.

3. " *A thing of Belial.*" i. e. *an Idol,* Mudge, &c. which the worſhippers of falſe gods were uſed to ſet up in ſome conſpicuous place. Green tranſpoſing the words reads עשה סטים דבר בליעל, " I will not ſet before mine eyes *the man who turneth aſide* (from thy law) I hate *impiety.*" But reading with 38 MSS. שטים for סטים (which occurs no where elſe, and as Houb. obſerves שטים denotes perſons. Pſ. xl. 8. Hoſ. v. 2.) and with Syr. עושה for עשה (for which ó. Vulg. & Æth. read עושים) the laſt part may be explanatory of the former, " I will not ſet *an Idol* before mine eyes—*that which maketh,* or *cauſeth revolters* I hate, it ſhall not cleave to me." See Deut. vii. 26. Hoſ. v. 2. Ezek. xiv. 5. The preſent learned Biſhop of Salisbury reads with Ch. ידבקו.

4. אדע, " *I will not own* a wicked perſon." Green. See Pſ. i. 6.

5. מלושני. 46 MSS. read מלשני; but the true reading ſeems to be either מלשין according to Houb. in Hiph. or מלשן in Piel.

אוכל. ó. Vulg. Syr. Ar. & Æth. " *comedam.*" And this ſenſe removes the neceſſity of ſupplying the word לשאת, (for which ſee Glaſſius, &c.) " He

" He that hath a high look, and a proud heart, *I will not eat with him.*" See Grotius upon 1 Cor. v. 11. and Gen. xliii. 34.

רחב. Houb. reads רהב; but parallel places juſtify the text. Though one valuable MS. reads רום, as a friend obſerves. See Prov. xxi. 4. This verſe ſeems to point at *Ahitophel.*

6. הלך. ó. Vulg. Ar. & Æth. with 44 MSS. הולך, part. *Ben.* For the next words ſee verſe 2.

7. עשה. ó. & Æth. with 5 MSS. עושה, and 9 MSS. with ó. Ar. & Æth. דובר for דבר.

8. " *In the mornings* I will cut off." Muis, Mudge, &c. Or, " *every morning.*" Piſc. Green, &c. Which refers to the time of ſitting in judgment. See Grot. & Jerem. xxi. 12.

PSALM CII.

MUIS ſuppoſes this pſalm to be written by *Daniel* near the end of the Babyloniſh captivity. Hammond and others aſcribe it to *Nehemiah* upon the return of Ezra to Jeruſalem. But *Ezra* himſelf might perhaps be the author of it. See Ezr. vii.

V. 1. ישפוך 9 MSS.

3. Edwards's metre agreeing with that of the Collat. ſeems preferable to Hare's; but אלי in line 2d is omitted by one MS. of note, and is neither requiſite to the ſenſe nor metre, " Hide not thy face from me—in the day of my trouble *incline thine ear*—in the day, &c."

4. בעשן. ó. Vulg. Ch. Ar. & Æth. with Houb. &c. and 23 MSS. read כעשן, " *As ſmoke.*"

" *As a firebrand.*" i. e. *black* and *dry.* See Job xxx. 30.

5. " It ſhould be tranſlated, as the Hebrew ſtands, My heart is ſmitten like graſs, and withered—*becauſe*, &c." Secker. מאכול 6 MSS.

6. לבשרי

6. לבשרי, "*Carni meæ.*" "Synecdoche pro *Cute.*" Glaſſius, &c. Perhaps it is written by miſtake for לעורי. See Lam. iv. 8. Mudge and Secker join the two firſt words of this verſe to the end of the former.

7. לקאת. Bochart deriving this word from קוא, *vomuit*, underſtands it of the *Pelican*. Others ſuppoſe it to be the *Bittern*. See Merr. Perhaps it was a ſpecies of bird ſo called from the particular *ſound* of it's voice, as the *Cuckow* is in the Greek, Latin, French, and Engliſh: For that the Hebrew language is very *ideal* may be juſtly inferred from Gen. ii. 19, 20. And the עורב (whence perhaps Corvus may be derived) ſeems to be ſo called from its living in the *deſert*.—Although Bochart derives כוס from the ſame word, ſignifying *a cup*, and underſtands it of the *Onocrotalus*, or, *Bittern*; yet Fagius and others derive it from the verb כסה, *occultavit*; which anſwers very well to the nature of the *Nyčticorax*, or *Night-owl*. See Poole, and Merr.

חרבת 2 MSS.

8. The metre of the Collat. being defective in the ſecond line, and Hare ſupplying it from the next, whereby that becomes *ſo* likewiſe, may not מצפצף, have been omitted, through its likeneſs to the former word, "I have watched, and am *as the bird—which peepeth* alone on the houſe-top? i. e. the *Night-owl*, or ſome ſuch bird. See Iſai. x. 14. xxxviii. 14. Boch. &c.

9. איבי 47 MSS.

בי נשבעו, "*Swear by me.*" i. e. "Formulam *jurandi* ex mea miſeria petunt. Sic Jer. xxix. 22. &c." Gejerus, &c. But ó. Vulg. Ar. & Æth. render בי, contra me, "are ſworn together *againſt me.*" See our Verſ. Houb. reads נבאשו, "*have done evil againſt me.*"

10. כי ſeems unneceſſary, and one MS. omits it.

11. "*For thou haſt lifted me up, and caſt me down.*" i. e. thou haſt thrown me down with the greateſt violence, as perſons *lift up* their arms to daſh any thing to pieces. See Junius.

12. נטוי. One MS. with ó. Vulg. Syr. Ar. and Æth. Houb. &c. נטין. See Pſ. lxxiii. 2. Secker thinks the text equally good. But as the metre

metre of the Collat. appears defective, and one ant. MS. reads ואני twice, perhaps the laſt of thoſe words has been dropped from it's great ſimilitude to the former, " My days *decline* like the departing ſhadow." See Pſ. cxliv. 4.

13. וזכרך. Houb. &c. read after Ab. Ezra וכסאך, with 5 MSS. " *and thy throne* unto all generations." But Pſ. cxxxv. 13. may juſtify the text. Which ſeeming here defective, may not יהיה have been dropped before לדר (rather לדור with many MSS.) through its ſimilitude to יהוה in the former line, " and thy remembrance *ſhall be*, &c. ?"

14. " For *the ſet time* is come." i. e. The end of the *ſeventy* years captivity. See Piſc. and Jerem. xxix. 10. Syr. & Ar. read וחרחם. See our Verſ.

15. The 2d line being defective in the metre may not עמך have been dropped after עפרה, " and *thy people* pity her duſt ?" Or, " *hold dear*," from the Ar. ſenſe of חן, as a friend.

16. ויראו, " *Then* ſhall the nations, &c." Which anſwers to כי in the following verſe. See Muis and Green.

כבודך. Houb. reads with one valuable MS. כבודו, which anſwers better to the reading in the former line, " and all the kings of the earth *his glory*." Unleſs we read with a friend according to ó. Syr. Vulg. Ar. & Æth. שמך, " Then ſhall the nations fear *thy name*, O Jehovah."

17. MSS. 4. את ציון, which aſſiſts the metre.

Hare, &c. read כבודו, and add בירושלם at the end of the line for the ſake of the metre and ſenſe, " and *his glory* ſhall be ſeen *in Jeruſalem*." But ó. Syr. Vulg. Ar. & Æth. reading ונראה, perhaps it may be better to add אלהים, " and *God ſhall appear* in his glory." See Lev. xvi. 2. Secker propoſes, " *we ſhall ſee his glory*."

18. ó. Ch. Syr. Vulg. & Ar. render הערער in the plur. which ſeems neceſſary, as there is no antecedent to the following plur. Pronoun. Houb. deriving it from רעע *frangere*, tranſlates it, " the prayer *of the afflicted*." But perhaps it might be העוררים, " *of thoſe who were waiting*." i. e. for the manifeſtation of the Divine Favor, from עור, *evigilare*.

19. נברא. Perhaps נבוא, " and the people *which is to come* ſhall praiſe *Jehovah*." Not יה as in the text, but יהוה. See Pſ. lxxxix. 19. לדור 80 MSS.

20. Perhaps יהוה ſhould be omitted. See Hare, and the Collat.

21. אסיר. ó. Vulg. Ch. Ar. & Æth. read אסירים, and the metre ſeems to require it, " to hear the groaning *of the priſoners*." See Pſ. lxxix. 11.

תמותה. Probably המותה. See Pſ. lxxix. 11. cxvi. 15.

23. וממלכות ſeems to mean the *kingdoms of* Iſrael and Judah. But 2 very ant. MSS. read in the ſing. וממלכת, or rather וממלכה, " *and the kingdom*." Which had been totally diſſolved during the Babyloniſh captivity. Muis obſerves that this verſe ſeems to reſpect the time when the kingdoms of this world ſhall become the kingdoms of our Lord, and of his Chriſt. See Rev. xi. 15. לעבוד 12 MSS.

24. The text, as Lowth obſerves, is probably much corrupted in this and the following verſe, but reading with Ch. Syr. Houb. and 46 MSS. כחי (or rather כוחי) for כחו, and with Hare, &c. תערני for תעלני, the words may bear this conſtruction, " he hath brought down *my ſtrength* in the journey, he hath ſhortened my days.—I ſaid, O my God, *do not leave me deſtitute* in the midſt of my days—Thy years, &c." See Pſ. cxli. 8.

25. אמר. 5 MSS. אומר. Edwards reads ואמר, " *But I ſaid*."

26. ó. Vulg. Ar. & Æth. read יהוה after לפנים; which is authorized by Heb. i. 10. From which compared with this paſſage, the Divinity of *Jeſus*, as the *Meſſiah*, is ſufficiently proved. Hare reads אתה inſtead of the laſt word. But Secker juſtifies it from Noldius.

27. MSS. 8 תעמוד. In ó. ἐλιξεις αὐτὰς. But ſee Rand.

28. The firſt line of this verſe appears to be defective, and Ch. reads אשר בראתם, " But thou art He *that created them*." Tig. Ver. ſupplies לעולם, " But thou art the ſame *for ever*." ó. Vulg. Ar. & Æth. ſeem to have read היית, " But thou *art* the ſame." See Heb. i. 10.

29. ישכונו.

29. ישכונו. 57 MSS. ישכנו; and the ſenſe ſeems to require that we ſhould ſupply בארצה with Syr. & Ch. or בארצם with Houb. "The children of thy ſervants ſhall dwell *in the land*, or, *in their land*."

PSALM CIII.

MSS. 6. want the title of this pſalm, which Delany and others according to the text, and verſions, aſcribe to David; but, as Grotius obſerves, the ſuffix כי for ך, in the 3, 4, and 5 verſes, favors ſtrongly of Chaldaiſm; and it might be written by a perſon, who had laboured under ſome dreadful diſeaſe in the captivity; what *that* was is not eaſily aſcertained. Delany ſuppoſes it to be the ſmall pox. Perhaps the *leproſy*.

V. 3. הסלח. 48 MSS. with ó. & Ar. read הסולח, in *Ben.* See the next verſe.

עונכי. As ó. Ch. Syr. Vulg. Ar. & Æth. have the plur. we ſhould read with 24 MSS. עוניכי, or עונותכי with Hare, "all thine *iniquities*."

הרפא. 64 MSS. with ó. & Ar. הרופא. "Sickneſs being conſidered as a viſitation from God, and a puniſhment of ſin; the forgiveneſs of ſin is equivalent to the removal of a diſeaſe." Lowth's Notes on Iſai. p. 169.

5. עדיך. For this word ſee Pſ. xxxii. 9.—"*Shalt renew* thy youth like the Eagle." One MS. of note reads ותתחדש, and another תחדש but the true reading probably is ותחדש, "*and thou ſhalt*, &c." ó. Vulg. Ar. & Æth. give the verb a paſſive ſignification, but the grammatical conſtruction will not admit of this. "Whether the notion of the Eagle's renewing his youth be well founded or not, I need not enquire; it is enough for a poet, whether profane or ſacred, to have the authority of popular opinion to ſupport an image introduced for illuſtration or ornament." Lowth's Notes on Iſai. p. 193. But ſee Boch. &c. in Poole.

6. The

6. The pſalmiſt now proceeds to recount the mercies vouchſafed to the *Iſraelitiſh* people.

7. " *His ways to Moſes.*" i. e. The ways of his *Providence*, or perhaps the *paſſage* through the Red Sea, and the *journeyings* through the Wilderneſs. See Exod. xiv. and Deut. i. 3, 19.

8. This verſe refers to Numb. xiv. 18.

9. The firſt line being defective in the metre, Hare adds at the end יה, or as it ſhould be written יהוה, " *Jehovah* will not always be chiding." Edwards's, and Green's, verſions ſupply עמנו, " He will not always be chiding *with us.*" Perhaps רוב or ריב may have been dropped from its ſimilitude to the preceding verb, " He will not always *ſurely* contend." See Judges xi. 25. Jer. l. 34.

Moſt of the critics with Ch. & Syr. ſupply אפו after יטור, or rather as 4 MSS. יטר, but the verb ſtands alone in ſeveral places. Might this word be written for ימר, " and he will not *be bitter* for ever ? See Exod. xxiii. 21. Coloſ. iii. 19.

10. כעונתינו. 46 MSS. more regularly כעונותינו.

11. כגבה. 36 MSS. read כגבוה; whence it may be conjectured that the true reading is כגבהו, according to Ch. Syr. and Iſai. lv. 9. Or it muſt be rendered according to our marginal Verſ.

גבר. Lowth, &c. propoſe גבה, by which the paralleliſm is more ſtriking. See Iſai. lv. 9. But as Secker obſerves the verſions and Pſ. cxvii. 2. ſtrongly ſupport the text. One MS. reads with Ch. & Syr. כן גבר.

14. זכור. Alex. Verſ. Vulg. Ar. & Æth. read זכר. Syr. reads וזכר, " *and remembereth.*" Which ſeems to be right. " De Deo hoc uſurpatur per Anthropopathiam." Gejer.

15. Our Bib. Verſ. ſeems beſt, and moſt literal.

17. " Unto childrens children." " This refers to Exod. xx. 6." Warburton.

18. The

18. The metre ſeeming defective, may not the word ועדותיו have been dropped at the end of the firſt line, " To them that keep his covenant, *and his teſtimonies?*" See Pſ. xxv. 10.

לשומרי 6 MSS. ולזוכרי 6 MSS. and 52 פקודיו, all better readings.

19. One old MS. reads ומלכתו, which ſeems better.

20. ó. Vulg. Ar. & Æth. with 2 MSS. read כל after יהוה, " Bleſs Jehovah, *all* ye his angels." We have a moſt beautiful Anaphora in the beginning of this and the two following verſes, with an Homoioteleuton in 7 lines.

גבורי 39 MSS. כוח 1, and 8 עושי.

לשמע, &c. Hare and others ſuppoſe this line to be an interpolation, though ó. Ch. Ar. & Æth. have it; and 15 MSS. read לשמוע.

21. The angels are the armies of the great King, *Jehovah*. See 1 Kings xxii. 19.

עושי 8 MSS.

22. This and the following pſalm end with the ſame words with which they began.

מקומות 62 MSS.

PSALM CIV.

ó. Syr. Vulg. Ar. & Æth. with others aſcribe this pſalm to *David*; and Lowth ſuppoſes the *images* of it to be borrowed from the *tabernacle*, adding, " Hoc Hymno, ſeu Idyllio, nihil extat, nihil cogitari poteſt perfectius."

1. " *Thou art cloathed*, &c" alluding to the *robes of kings*. Piſcator. To the *garments of the prieſts*. Lowth.—Ch. and 5 MSS. omit יהוה 2d.

2. עטה. 21 MSS. עוטה, " *Who covereſt thyſelf with light*." alluding to the glory in the tabernacle. Lowth. " Luce illa primo die creata, Gen. i. 3." Piſc. " Lumine, ſc. illo inacceſſo, de quo 1 Tim. vi. 16." Theod. &c.

3. במים, "*In the waters.*" i. e. The waters *above the firmament*, as Piſcator, &c. But Secker propoſes alſo, with one MS. בשמים, "*in the Heavens.*" Houb. reads with ó. Ch. Vulg. Ar. & Æth. המקרם, "*Who covereſt* thy chambers in the waters." See Secker alſo.

"*Who maketh the clouds his chariot.*" "Deſignat imaginem Divinæ Majeſtatis, quum unà cum Arcâ ſe moveret nubi circumfuſæ inſidens, & ſuperne per aerem vectâ. Vid. 1. Paral. xxviii. 18." Lowth. "*Qui nubibus invehitur.*" Muis. The Vulg. reads the affix of the 2d perſon.

4. "עושה ó. &c. with 12 MSS. Theſe words are expreſsly applied to the *angels*. Heb. i. 7. who might aſſume the form of *winds and fire* at the time of the creation. See Mede. Diſc. 6. and Hammond. Whence they were perhaps ſtiled שרפים. See Buxt. But Muis and others underſtand it, "who maketh *the winds his meſſengers*, &c." See Poole on Heb. i. 7. ó. Syr. Vulg. Ch. & Æth. with 37 MSS. read לוהט; but Ar. and the Apoſtle by a Metatheſis להט אש, and one MS. has לוהט אש.

5. Though there is no MS. authority for it, we ſhould read יסד, as Secker obſerves, according to ó. Ch. Vulg. Ar. & Æth. and the other participles.

על מכוניה, "*upon her baſes.*" See our marg. Verſ. and this anſwers to מיצקי, 1 Sam. ii. 8. denoting the fixed ſtate of the earth according to the *Ptolemaic* ſyſtem.

עולם. 6 MSS. לעולם.

6. This verſe ſeems to deſcribe the *chaotic* ſtate of the earth. Gen. i. 2. See Muis, &c.

כסיתו. The grammatical conſtruction requires that we ſhould read with Houb. כסיתה. Unleſs with a friend we render thus, "*As for the abyſs*, thou coveredſt *it* as with a garment." תהום being of the com. gend.

7. The waters by a beautiful proſopopœia are ſuppoſed to be put into a *panic* at the voice of Jehovah. See Pſ. lxxvii. 16.

8. יעלו, &c. Patrick, &c. refer theſe words to the appearance of the *mountains* and *vallies* in conſequence of the waters retiring. See our marginal

marginal Verſ. Hammond and others underſtand them of the *waters*; and ſays Mudge, "a noble image is loſt in our tranſlation for want of knowing that he is deſcribing the motion of the waters in mountains and vallies, when at God's command they *filed off* from the ſurface of the earth into the poſts aſſigned them." So then we might render with Syr. "They aſcend up the mountains, they go down into the vallies—unto the place, &c."

9. גבול. Syr. & Ar. read גבולם, "*their bounds*." See our old Verſ. This law of creation, as Muis obſerves, was over-ruled by the deluge. One MS. reads with ó. & Vulg. ובל for בל 2d. ישובון 50 MSS.

10. בנחלים. Would it not be better to render this word, "*into the brooks?*" which ſenſe it often bears. Ch. and one MS. read בנהרים, "*into the rivers*—which run, &c."

11. חיתו. See Pſ. l. 10.

ישברו. Houb. reads, with one MS. perhaps, ישכרו, *inebriabunt*, i. e. *reſtinguent*, "quench their thirſt." Secker with Syr. וישביעו, "*ſatisfy*." But Ainſworth obſerves our Engliſh phraſe, *to break the faſt*, juſtifies the text.

12. עפאים. As Muis obſerves, ó. Vulg. Ar. & Æth. probably read כיפאים, "from the midſt *of the rocks*." Syr. reads ſome other word ſignifying "*Mountains*." But the true reading ſeems to be ענפים, "from among *the branches*." See Dan. iv. 9, 18. Or סעפים. See Iſai. xvii. 6. Should we not for uniformity take read ישכנו, as ó. Vulg. Ch. Ar. & Æth.? See Ezek. xxxi. 13. The murmuring brooks, the great number of beaſts and cattle, with the melodious birds afford a moſt pictureſque ſcene of rural delight.

13. The change of perſons from the 2d to the 3d, and from the 3d to the 2d, is very obſervable in this pſalm. See Houb. &c.

מעשיך. Durell making it a participle with מ prefixed renders it "*by thy means*." But one MS. at firſt read מעשיו, "by the fruit *of his works*." See Gen. i. 11.

14. להוציא.

14. להוציא. The ſame conſtruction, Job v. 11. Piſcator. "לחם ſeems to ſignify *corn* here." Lowth.

לעבודת 25 MSS. See Numb. iv. 24.

15. We muſt either ſupply אשר with a friend, or read with Ar. שומח *lætificans*.

להצהיל פנים משמן Capellus and others read להצהיר, and Hare likewiſe שמן, "and *oil* to make his face to ſhine." But reading with Syr. & Ch. פנין, I would render the words, "He maketh *his face* to ſhine *with oil*."

16. עצי יהוה. Houb. objecting to this expreſſion reads with ó. Vulg. Ar. & Æth. שדי, "The trees *of the field*." And theſe two words occur frequently together; but as the metre ſeems defective, and Aquila and Theod. have τῆ πεδίῳ κυρίᾳ, by reading וישבע, for ישבעו the words might be thus rendered, "*And Jehovah hath filled* the trees *of the field* —*who* hath planted the cedars of Lebanon." Alluding perhaps to the time of the creation, which is generally ſuppoſed to have been in *autumn*, when the trees were covered with fruit. See Calmet's Dict. and Univ. Hiſt. Vol. I. Secker thinks that, Πεδίῳ, ó. ſhould be κυρίῳ, (the Collat. of ó. MSS. may clear this up.) and propoſes this verſion, "The trees of the Lord *are fully ſatisfied*, or, *ſupplied*." A friend thus, "The trees *of the field are ſaturated*."

17. צפרים or as 3 MSS. צפורים, may be taken *generically* for any ſort of birds. See Pſ. cii. 8.

ברושים. Hare reads בברושים, "as for the ſtork it's dwelling is *in the fir tree*." Secker by a metatheſis, "The fir trees are *the houſe of the ſtork*." But our Bib. Verſ. ſeems equally good. See Merr.

18. The two animals mentioned in this verſe take their names from *climbing* the rocks, and from *hiding* in them; and the former is ſuppoſed to be the *Rupicapra*, or *Wild Goat*, and the latter by Bochart and many others to be the Ἀρκτομῦς, or *Mountain Mouſe* of the Grecians. Our verſions underſtand by it the *Rabbit*, which is well known to

burrow

burrow in the rocks; and Hyde makes the *Aljarbuc* of Bochart to ſignify the *Arabian Hare*. See Merr.

19. " He appointeth the *Moon* for *ſeaſons*." The greateſt part of the Jewiſh feaſts, as the *New Moon*, the *Paſſover*, the *Pentecoſt*, &c. were governed by the *Moon*. See Mede, and Spencer.

" The Sun *knoweth*, &c." as if endued with underſtanding.

20. תרמיש. As all the verſions render the verb in the plur. I am induced to think that we ſhould read תרמשנה. See verſe 11. and Pſ. l. 10. Or as 10 MSS. read תרמוש, we muſt then read היה, with a friend, or render with him, *omnis beſtia ejus*.

21. שואגים 15 MSS.

מאל, " and ſeek their meat *from God*." Hammond thinks that by this expreſſion we are to underſtand that extraordinary diſpenſation of Providence in providing for the *Lion* by the aſſiſtance of the *Jackall*. I had once conjectured that we ſhould read מאפל, " *in darkneſs*." But ſee Pſ. cxlvii. 9.

22. תזרח. This verb being irregular, we ſhould probably read כזרח. See Jud. ix. 33. Or rather כי זרח, " *When the Sun riſeth, they withdraw*, &c." For this ſenſe of יאספון ſee Muis, and Secker.

מעונתם. 18 MSS. with all the verſions read מעונותם, " *in their dens*." By which wiſe deſignation of Providence man can purſue his *daily* labors in ſafety, as the next verſe intimates.

23. One MS. reads האדם, which aſſiſts the metre; and 18 לעבודתו. See verſe 14.

24. The pſalmiſt can no longer contain himſelf.

קנינך, " *with thy creatures*." ó. Ar. Ch. Syr. & Æth. with Houb. and 51 MSS. read קנינך, " *with thy creature*."

25. זה is probably written for הן, " *Behold* the great and wide ſea." See Gejerus.

רמש here may be underſtood of *fiſh* in contradiſtinction to *Whales*, and other ſea monſters mentioned in the next ſentence, " wherein are *fiſh* innumerable." See Gen. i. 21.

חיות. No MS. reading חיתו ſtrengthens the obſervation Pſ. lxxix. 2.

26. The firſt line of this verſe ſhould probably be read in a parentheſis, if it is not an interpolation; and the grammatical conſtruction requires that we ſhould read הלכון.—That wonderful piece of mechaniſm, *a ſhip*, whereby man becomes the *Lord* of the ſea, ſeems originally conſtructed under the Divine direction. See Gen. vi. 14.

27. כלם, "*All theſe* wait upon thee." i. e. All the living creatures mentioned from the beginning of the pſalm. "Naturæ impulſu, abſque ulla Dei cognitione." Muis, &c.

28. טוב. Syr. omits this word, and the ſenſe being equally good without it, "Thou openeſt thy hand, *they are filled*," the text affords a moſt remarkable Homoioteluton, no leſs than *ſix* lines ending with the plur. verb, and the Nun paragogic. There is likewiſe a beautiful Aſyndeton in this and the following verſe. As Secker obſerves *that* in our verſions ſhould be omitted.

29. תסף. 45 MSS. have תוסף; but the true reading ſeems to be תאסף. See Joſh. ii. 18.

"*To their* duſt." See Gen. i. 24, 25. But one ant. MS. omits the affix, as in Job xxxiv. 15.

30. This alludes to Gen. i. 2. as the continual ſucceſſion of things is a kind of *creation*. See Patrick, &c.

31. "*And they ſmoke.*" Gejerus, Patrick, &c. refer this to Exod. xix. 18. But may it not have reſpect alſo to *Volcanic* mountains in general; which will probably be inſtrumental in the hand of Providence to the general conflagration of the world? See 2 Pet. iii. 10. and Pſ. cxliv. 5.

34. יערב. Hare juſtly ſuſpecting the text faulty propoſes reading יתערב, or ſupplying יהוה at the end of the line, "my meditation *ſhall delight itſelf* in him", or "Let *Jehovah* make my meditation acceptable to himſelf." But perhaps we ſhould read אערך. "*I will direct* my meditation to him." See Pſ. l. 21. which will afford a beautiful alliteration of four lines.

35. Secker

35. Secker conſiders theſe words as a prediction, " Sinners *ſhall* be conſumed, &c." See Syr. alſo.

הללו יה. ó. Vulg. Ar. & Æth. prefix theſe words to the beginning of the next pſalm.

PSALM CV.

IT is evident from 1 Chron. xvi. 8, &c. that David was the author of this pſalm, though it has no title; and as Lowth obſerves, it contains the hiſtory of the Iſraelites from Abraham to the Exod; or their eſtabliſhment in the land of Canaan. See verſe 44. The 6th verſe is connected with this and the four following.

2. Conſidering the ſhortneſs of the metre in the firſt line, together with Pſ. xcvi. 1, 2. for the 1ſt לו, perhaps we ſhould read ליהוה, " Sing *unto Jehovah*, ſing pſalms unto him." But one ant. MS. in 1 Chron. xvi. 8. reads שמו.

נפלאתיו. Houb. with 56 MSS. נפלאותיו, and 40 MSS. read ſo in v. 5.

3. One MS. reads with a conſiderable addition in the beginning of this verſe, but it does not improve the ſenſe.

4. ועזו. ó. Syr. Vulg. & Æth. with Houb. &c. render it, " *and be ye ſtrengthened*"—ſeek his face, &c." But 11 MSS. read יעזו.

5. מפתיו. 30 MSS. have מופתיו, which is more uſual.

" *and the judgments of his mouth.*" i. e. The puniſhments denounced upon *Pharaoh*. See Exod. vi. 6.

6. See verſe 42. and Gen. xxvi. 24. But Hare would read *Iſrael* for Abraham, as in 1 Chron. xvi. 13. though Syr. & Ar. with two valuable MSS. read *Abraham* there.

בני, " *Ye ſons* of Jacob." From whom the twelve tribes of Iſrael took their names. One very ant. MS. reads בחירו. See Secker alſo.

7. הוא is emphatical, " Jehovah *himſelf* is our God." See Mudge, &c.

8. זכר.

8. זכר. Hare refers to Pſ. cxi. 5. for this reading, in oppoſition to 1 Chron. xvi. 15; and Secker thinks it beſt; but as the preceding verbs are in the plur. and 2 MSS. with an ant. one at firſt, have זכרו, this reading ſeems preferable, " *remember ye.*"

9. לישחק. 10 MSS. have ליצחק, in which form it is uſually written; and as this line ſeems defective in the metre, may not נשבע have been dropped, which our old verſion ſupplies, but on what authority I know not, " and the oath *he ſware* unto Iſaac?" which may probably refer to Gen. xxvi. 3.

11. " Saying unto *thee.*" i. e. to " *Abraham, Iſaac,* and *Jacob.*" Muis. Perhaps agreeably to the following Affix, לכם for לך, " *unto you.*"

" The lot of your inheritance." As the deſcendants of *Heber,* whom the Canaanites had unjuſtly diſpoſſeſſed. See Pſ. lxxviii. 55. Lorinus, and Bryant's Obſ. But ſee verſe 12, 44. Pſ. cxi. 6. and cxxxvi. 21.

12. בהיותם. The parallel place with Ch. Syr. and 23 MSS. read בהיותכם, " when *ye* were few in number." But the following verſes favor the text. See Hare.

כמעט. " *Quaſi paucitas,* vel ut JT. *plane pauci.*" Lud. de Dieu. " *Viri numero pauci.*" Vat. who joins it to the foregoing words. " The beſt rendering of this phraſe is, *when they were ſcarce,* or *almoſt a number of perſons.* כמעט cannot ſignify more or leſs than *two,* i. e. *Abraham* and *Sarah* his wife." Hammond.

גרים. If the remark in verſe 11, be well founded, this word might be more properly rendered, " *Sojourners* in it." See verſe 23. But it may be thought that this word, and v. 44, militate againſt the ſuppoſition of the Iſraelites having a *prior* right to the land of Canaan. See Pſ. cxi. 7.

13. See Gen. xii. 20, 26, 28, &c.

14. " Kings for their ſakes." i. e. *Pharaoh* and *Abimelech.* We ſhould read with 3 MSS. ויכה, or rather ויוכיח.

15. The Patriarchs were conſidered as *Prieſts* and *Prophets* by *celebrating* the name of *Jehovah* among the nations, and foretelling the *Redeemer* of

of Iſrael. See Gen. xx. 7. xxii. 8. xlix. 10. The remaining part of this pſalm is omitted in 1 Chron. which Green attributes to the negligence of tranſcribers.

16. The following part of this pſalm affords the moſt ſtriking inſtances of Divine Providence. Famines and peſtilences are the *Miniſters* of God's vengeance. See 2 Sam. xxiv. 13.

כל. Syr. Vulg. Ar. & Æth. with 7 MSS. וכל, " *and* he brake *every* ſtaff of bread." So that no one had any thing to ſupport him. See Muis and Green.

17. " He ſent, &c." Compare Gen. xlv. 5, 7, 8. One MS. by a tranſpoſition reads איש יוסף, which reſtores the proper order of the words, " He ſent before them *the Man Joſeph*, &c." See Gen. xliii. 3, &c.

18. ברזל באה נפשו. Muis, Hare, &c. read according to ó. & Syr. בברזל, " His Soul (i. e. his perſon) came *into*, or was laid *in irons*." But as one MS. reads with Ch. בנפשו, and we might underſtand this word of the *living*, as well as of the *dead* body, perhaps we ſhould read בא likewiſe, " the iron entered *into his body*." i. e. pierced into his fleſh.

19. " Until the time of his prediction had come to paſs—and the word of Jehovah had cleared him. See Gen. xli. 14." Green. " בוא, de dictis et promiſſis uſurpatum, ſignificat *evenire*." Muis. " דברי et אמרת ſunt *ſynonyma*, & idem pro more, *bis* dicitur." Hare.

20. משל. 17 MSS. with ó. Vulg. & Æth, מושל.

21. ומשל. 16 MSS. with all the Verſ. ומושל.

22. לאסר. or as 20 MSS. לאסור.—ó. Vulg. Ar. & Æth. with Hare and Lowth, read ליסר, " *that he might inſtruct* his princes after his will." Which agrees better with thefollowing words.—" Ὡς σεαυτόν, כנפשו. ó." Secker. And ſo one MS. and another at firſt. The laſt line ſeeming defective, might we add בחכמתו, " and maketh his Senators wiſe *by his wiſdom?*" Ch. reads ומזקנין, " *and*, or *for*, *he was wiſer than his elders*." See Secker.

23. Our Bible Verſion of the laſt Hemiſtich is moſt literal.

24. See Exod. i. 7, 10.

ויעצמהו. 41 MSS. ויעציהו more regular.

25. הפך, "*He turned.*" i. e. "Tantum per accidens vel permiſſive." Tirinus, &c. Ch. Syr. Ar. & Æth. render it paſſively, "Their heart *was turned.*" See Lev. xiii. 3. and our old Verſ.

Syr. & Vulg. with one MS. at firſt, read ולהתנכל, "*and* to deal ſubtilly, &c" A friend, referring to Exod. i. 10. conjectures that we ſhould read להתחכם. But ſee Gen. xxxvii. 18.

לשנוא. 5 MSS.

26. אהרן. Syr. Ch. & Ar. with 6 MSS. read ואהרן, "*and Aaron* whom he had choſen *with him.*" i. e. with *Moſes*, as his coadjutor. See Exod. iv. 16. One MS. reads ואהרון, and ó. always render it, Ἀαρὼν; but for the text ſee Kennic. Gen. Diſſ. Sect. 58.

27. שמו. ó. Syr. Vulg. & Æth. with Hare, &c. read שם, "*he wrought.*" Ar. ושם, "*and he wrought by them*, &c." Unleſs for בם דברי we read, as Secker ſuggeſts, במצרים, as in Pſ. lxxviii. 43. "And he wrought his ſigns *in Egypt.*" Or, with a friend, omit דברי.

ומפתים 30 MSS. ומופתים. See other places.

28. ולא מרו, "and they rebelled *not.*" i. e. *Moſes and Aaron*, as Muis and others. And a friend obſerves that the margin of the Italian verſion ſupports this ſenſe. Or *the elements*, as Junius, Lowth, &c. But ó. Syr. Ar. & Æth. omit the negative, "*but they did rebel.*" i. e. *the Egyptians*; or taking the words in an interrogative ſenſe, as Fuller, &c. think, gave them an affirmative, "*but did they not rebel?*" i. e. *they did rebel.* See 2 Kings v. 26. "ולא ראו את דרכם would be too bold a conjecture, though Pſ. xxxv. 6. hath יהי דרכם חשך." Secker. Hare, &c. would read שמרו, "*but they were not obedient unto his word.*" See our old Verſ. alſo. "Et non immutata ſunt verba ejus." Houb.

דבריו. Syr. Hare, &c. with 38 MSS. read דברו, in the ſing. ויחשוך 41 MSS.

29. וימת.

29. וימת. We ſhould either read ויכותת, in pih. or וימית, in Hiph.

30. "*Frogs.*" The *Nile*, which the Egyptians worſhipped as a principal *Deity*, as being the cauſe of fruitfulneſs to the Land of Egypt, was miraculouſly made the inſtrument of the greateſt nuiſance. See Voſs. de Idolol. Lib. ii. c. 74.

31. ערב. ó. Bochart, &c. "*The Dog-Fly.*" See Pſ. lxxviii. 45.

כנים. ó. Syr. Vulg. Ar. & Æth. וכנים, "*and Lice*, &c." See Exod. viii. 17.

32. "*Fire of Flames.*" Rather tranſpoſing the words, "*Flames of Fire.*" See Pſ. xxix. 7. and Exod. iii. 2. where we ſhould read with Sam. בלהבת.

35. Hare reads כל before פרי, with Vulg. Ar. & Æth. "and devoured *all* the fruit of their ground." Or perhaps as Syr. and one ant. MS. omit ויאכל we might read, inſtead of it, ואת כל, "*and all* the fruit, &c."

36. בארצם. Ch. & Syr. with 21 MSS. במצרים, "And he ſmote all the firſt-born *in Egypt.*" See Pſ. lxxviii. 51.

"*The firſt fruits of their ſtrength.*" "ó. Vulg. Hieron. *primitias laboris* vel *partus* eorum. This I think is the right tranſlation: The firſt-born that were ſlain on this occaſion, were thoſe that opened the womb; the firſt-born of the mother, not of the father." Lowth. But ſee Muis, &c.

37. ויוציאם. There being no antecedent, perhaps we ſhould read ויוציא עמו, "And he brought forth *his people*, &c." See v. 43. and Green's Verſ. This conjecture is further confirmed by the ſame remark of a friend. See Exod. 12. 35.

38. The conſtruction ſeems to require that we ſhould read שמחו with Ch.

39. The ſenſe, if not the metre, requires that we read יומם at the end of the firſt line of this verſe, "He ſpread a cloud for a covering *by day.*" See Exod. xiii. 21. and Green's Verſ. And if Muis's Obſerva-

tion

tion in ſpeaking of the cloud be juſt, " quâ *alias* Ægyptus caret," this phenomenon muſt appear ſtill more ſtriking.

40. שאל. All the verſions with Houb. &c. read שאלו. The metre ſeems to require that we ſhould read with Syr. & Ar. להם after שלו, (or as 28 MSS. שלין, but the true reading according to Sam. Exod. xvi. 13. ſeems to be שלוי.) which might be omitted from it's great ſimilitude to the following word, " *They aſked* and the quail came *unto them.*" Some underſtand hereby the *locuſt*; but Wiſd. xix. 12. determines in favor of the *quail.* See Merrick alſo.

41. נהר. ó. Syr. Vulg. Ar. & Æth. with Hare, &c. read נהרות, which the conſtruction requires; unleſs we read with Ch. and our Bib. Verſ. כנהר, " they ran in the dry places *like a river.*" See Pſ. lxxviii. 16. Or by a metatheſis והלך, for הלכו, " *and* a river ran in the dry places."

42. את 2d. ſhould be rendered *with*, or we ſhould read אל with ó. Vulg. Ar. & Æth. " for he remembered his holy promiſe—*with*, or, *to* Abraham his ſervant." See Mudge, Secker, &c.

43. ויוצא. 32 MSS. ויוציא more regularly. See Calaſio's Concord. This evidently alludes to Exod. xv.

44. This refers to Joſh. iv. 19—24.

לאומים 11 MSS.

45. חוקיו 5 MSS. and 13 more regularly ותורותיו, " and obſerve *his laws.*" Which were holy, juſt, and good, in contradiſtinction to the impious and impure rites of the Heathen worſhip.

הללו יה probably only an addition of the Copyiſts, or borrowed from the next pſalm.

PSALM CVI.

WINDER ſuppoſes this pſalm to be written in the time of the *Judges.* Patrick and Green aſcribe it to *David*, from comparing the firſt and two laſt

laſt verſes with 1 Chron. xvi. 34—36. Mollerus and others bring it down to the *Babyloniſh* captivity, or to the reign of *Antiochus*; and the judicious Biſhop Lowth obſerves, " Hic pſalmus ab Exodo ad poſteriora Iſraelitarum tempora proſequitur." But if we bring this and ſome others down ſo low as to the time of *Antiochus*, it muſt be ſuppoſed with Prideaux that the canon of ſcripture was not finally ſettled till the time of *Simon* the juſt. See the pref.

V. 2. ישמיע. Syr. & Ar. read וישמיע, " *or can ſhew forth*, &c." 10 MSS. read גבורת. See Ar. & verſe 8.

3. שומרי 8 MSS. more regular. And a friend with Syr. משפטיו, " that keep *his* judgments."

עשה. All the verſions read ועושי, and one MS. at firſt עושי, which the grammatical conſtruction requires, " *and that do* righteouſneſs at all times."

4. פקדני, זכרני. Green ſuppoſes this and the following verſe to be added by a captive at Babylon; but as all the verſions, except Ch. read the verbs in the plural, as 2 MSS. have זכרנו, and one ופקדינו, Houb. ſeems right in reading the plural affixes, " Remember *us*, O Jehovah, with the favor—of thy people; *and viſit us* with thy ſalvation." See Hare alſo. Durell's verſion of עמך, " *with thee*," is not requiſite; for as Gejerus obſerves, it is the genitive caſe of the *recipient* object, " *of thy people*," i. e. of the people, whom thou favoreſt.

5. The Gerunds, as Lorinus obſerves, are equally applicable to the plural as the ſingular.

גויך. Hare, &c. ſeem to prefer גאוליך, " *thy redeemed*." Which reading favors the date of Mollerus, &c. See Pſ. cvii. 2.

6. הרשענו. Syr. & Ar. with 33 MSS. read והרשענו, " *and* we have done wickedly."

7. Hare's metre appearing defective, and that of the Collat. being too long, perhaps חטאו is dropped before במצרים, " Our fathers *ſinned* in Egypt—they underſtood not thy wonders—they remembered not the multitude, &c." רוב 32 MSS.

על ים בים. The text, as Durell obſerves, is embarraſſed by inconſiſtent prepoſitions, he therefore reads according to ó. & Ar. with Muis, &c. עלים, " but rebelled *as they marched* by the Red Sea." Houb. reads אלהים, " but they provoked *God* at the Red Sea." Green referring to Pſ. lxxviii. 17. prefers עליון, *the Moſt High*. But one MS. of great authority omits בים, which removes all the difficulties, " but rebelled at the Red Sea." See verſe 22.

8. " For *his* name's ſake," i. e. the name of *Jehovah*, by which he was diſtinguiſhed as the God of the *Hebrews*. See Exod. iii. 18.

9. MSS. 40 בתהומות, and Houb. reads כבמדבר, which all the Verſ. ſupport, and 10 MSS. have במדבר.

10. One very ant. MS., and another at firſt, read איב.

12. ישירו. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. read וישירו, " *and ſang* his praiſe." Which the metre, as well as connection, calls for. See our old Verſ.

13. לא. 7 MSS. with Syr. & Vulg. Ar. read ולא, " *and would not wait* for his counſel."

15. רזון. Hare conjectures that ó. Vulg. Syr. Ar. and Æth. read רצון. See Pſ. cxlv. 16. But Secker remarks that ó. never tranſlate רצון, Πλησμονήν. Durell thinks it was רוון, or רויה, " *abundance*." " Omnes in Polyglottis, præter Chaldæum, exhibent זראון, *faturitatem*; quod anteferimus, niſi mavis מזון, *cibum*." Houb. See Lowth, who alſo obſerves that זרא is uſed Numb. xi. 20. " but ſent *loathing* into their ſoul, or, *appetite*." See Green, and Pſ. lxxviii. 30.

16. ויקנאו, " *Then* they provoked Moſes, &c." See Caſtel. Lexic.

לאהרן. ó. Syr. Ar. & Æth. with 4 MSS. ולאהרן, " *and Aaron*," which the connection requires. But one MS. reads לאהרון. See Pſ. cv. 26.

17. Perhaps *Dathan* and *Abiram* are mentioned only as being guilty of the greater crime in invading the *prieſtly* office, which belonged to the tribe of *Levi*. But ſee Poole.

19. בחרב.

19. בחרב. 13 MSS. read בחורב, which all the verſions juſtify, and in the Pentateuch Sam. always ſupplies the ו. *Oſiris* & *Iſis*, which were the *Sun* and *Moon*, the chief Deities of the Egyptians, were ſymbolically repreſented by the *Bull* and *Cow*. See ant. Univ. Hiſtory, Vol. I. Voſſius, and Pſ. lxviii. 30.

20. All the Verſ. with 20 MSS. read אוכל.

21, 22. " *Great* things, *wonderful* things, *terrible* things." A beautiful climax. ó. with 10 MSS. עושה. Ch. ſupplies אשר.

23. בפרץ, " *in the breach*." A metaphorical alluſion to a perſon's oppoſing the irruption of the enemy through a breach which they had made. See Junius, &c. But Ch. reads בפלל, " *perſevered in praying before him*." Which accords very well with Deut. ix. 26. See alſo verſe 30.

מהשחית Alex. Verſ. Syr. Vulg. Ar. & Æth. read מהשחיתם, which the ſenſe requires, " Therefore he had determined to deſtroy them—had not Moſes his choſen—ſtood before him in the breach—to turn away his wrath *from deſtroying them*." See Deut. ix. 14.

24. ויואסו, " *Then* they refuſed, &c." A ſtill further provocation. See verſe 16.

לא. ó. Syr. & Æth. with 16 MSS. ולא, " *and* believed not his word."

25. Syr. & Ar. read ולא with 15 MSS. See our Verſ.

26. The metre of the firſt line ſeeming defective, probably את may have been omitted, the parallel place Ezek. xx. 23. having it, " Therefore he lifted up his hand unto them." i. e. *he ſware* unto them. See Numb. xiv. 21. Patrick, &c.

אותם. 26 MSS. אתם.

27. ולהפיל. Secker referring to Ezek. xx. 23. reads ולהפין, " *To ſcatter* their ſeed alſo among the nations—and to diſperſe them through the lands." But a friend from Kennic. refers to Ezek. xlv. 1. &c. for the text.

28. ויצמדו

28. ויצמדו, " *For they joined themſelves* (i. e. in *marriage)* unto Baal Peor." Violating the ſolemn *covenant* between them and Jehovah. See Jerem. iii. 1. &c. But for a different ſenſe of the word ſee Mudge. *Peor* and *Priapus* were probably the ſame deity. See Seldeni Syntag. 1. The latter being compounded of פרי אב, whence he was ſuppoſed to preſide over *gardens*; and being called the former from the impure rites with which he was worſhipped. See Tirinus on Numb. xxvi 1.

" And eat the ſacrifices *of the dead.*" i. e. *of dead idols*, Spencer, &c. *of deified heroes*, Hammond, &c. In both caſes that beautiful ſarcaſm Wiſd. xiii. 17—19 holds good.

29. ויכעיסו. All the verſions with 4 MSS. read ויכעיסוהו, " and they provoked *him* with their wicked deeds—and the plague brake in upon them." i. e. like a mighty warrior invaded their camp, and made great havock amongſt them. See Numb. xxv. 9. Unleſs we may here ſuppoſe the affix ו compriſed under the termination of the verb, as the two י alſo often coaleſce. See Pſ. ii. 12. and Pſ. cxii. 10.

30. יפלל. 2 MSS. read יהפלל, " *made himſelf a Judge.*" in puniſhing *Zimri* and *Coſbi*. See Vatablus, and Lowth. Or as Hammond, &c. according to ó. Vulg. & Ar. " *made an atonement.*" See Numb. xxv. 13. ויעמוד one MS.

31. This has continued upon record for more than 3000 years already. Perhaps rather, " *And it ſhall be counted*, &c."

לדור ודור more than 40 MSS.

32. ויקציפו. ó. Syr. Vulg. Ar. & Æth. " They angred *him* alſo at the waters of Meribah." See verſe 29. The order of the hiſtory is here diſturbed, as this tranſaction comes properly after verſe 15.

33. ויבטא. This word, which occurs only Lev. v. 4. and Prov. xii. 18. ſignifies merely *to ſpeak*, which does not convey a ſenſe ſtrong enough, the generality of critics therefore ſuppoſe an ellipſis. See Poole's Synops. and our Verſ. But perhaps it is written by miſtake for ויחטא, " *and he ſinned* with his lips." See Exod. xvii. 4. " *et cunctatus eſt.*" Houb.

34. This

34. This verſe relates to different periods of the Jewiſh Hiſtory. See Joſh. xvii. 13. Jud. i. 28. &c.

אשר, *ſicut*, "*As* Jehovah had ſaid unto them." Munſter. See Taylor's Concord. and Jerem. xxxiii. 22.

35. Patrick refers this to Jud. ii. 11. iii. 5—8.

36. עצביהם, "*their idols.*" Probably ſo called from the curious *labor* ſpent in framing them. See Iſai. xliv. 9—19. and Ainſworth.

37. Tomaſinus ſpeaking of *human* ſacrifices ſays thus, "hanc immanitatem a *Judæis* antiquitus migraſſe a pluribus ſacræ ſcripturæ locis patet. Hinc Rex Propheta de iis conqueritur, *immolaverunt filios ſuos, & filias ſuas Dæmoniis.*" Theſ. antiq. Græc. Vol. XII. 878. But the direct contrary inference is to be made from the pſalmiſt's words. See Lev. xviii. 21.

לשדים, Dæmoniis, "to Devils." Spencer derives this word from שדה, *ager*, becauſe they live in *fields*. The preſent Biſhop of Norwich derives it with Parkhurſt from שדא, or שדה, *fudit*, *fuſores*, i. e. *the Heavens*, or *great agents of nature*. But the generality of critics derive it from שדד, *devaſtavit*, "*the deſtroyers*;" and the Demon here referred to might be מלך, *Molech*, i. e. *the king*; by whom is meant the *Sun*. See Gale's Court of the Gent. And there is a remarkable paſſage Revel. ix. 11. to this purpoſe, "And they had a *king* over them, which is the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is *Abaddon*, but in the Greek tongue he hath his name *Apollyon*." i. e. *a deſtroyer*. And theſe words, as Spencer and others have remarked, have probably an alluſion to the early worſhip of the *Sun* under the figure of the *Serpent*. That there was a *Sun Saturn* ſee Voſs. de Idolol. lib. II. c. 5. and the word סתור, *ſatur*, *hid*, from whence Saturn comes, is as applicable to the *Sun*, as to the *Star*, *Saturn*; whoſe receſſes to the oppoſite tropics of Cancer, and Capricorn, as Godwin obſerves, may be termed ἀφανισμοὶ, *diſparitions*, or *loſſes*; and thoſe rites made uſe of by the Egyptians in honor of *Oſiris*, by the Grecians in honor of *Ad nis*, and adopted

by the Jews in the worſhip of *Tammuz*, Ezek. viii. 15. all refer to this event, according to Selden Synt. II. c. 2. Beſides the ſtory of *Saturn*'s devouring his own children is not more applicable to the *planet Saturn*, than the *Sun*, which by its intenſe heat deſtroys thoſe very things its genial warmth gave birth to. Children therefore might be offered to this parent of *heat* and *fire*, the nouriſher and deſtroyer of every thing, as the choiceſt ſacrifices. See Mich. vi. 7.

38. בדמים. Perhaps בדמם, "*with their blood.*" i. e. The blood of *their ſons and their daughters.*

40. The greateſt love often ends in the greateſt hatred, eſpecially between *huſband* and *wife*; and ſuch Jehovah and the people of Iſrael are repreſented to be. See Jerem. iii. 20.

41, 42. Theſe may probably relate to the ſeveral captivities mentioned in the Book of Judges.

שונאיהם 7 MSS. and 35 איביהם.

43. רבות. One MS. (if not two) reads רבים, which is more grammatical.

בעצתם. Perhaps written by miſtake for בעצביהם, "But they rebelled againſt him *with their idols.*" See verſes 36, 38.

וימכו or as 4 MSS. וימוכו. One MS. of good authority reads וימסו, "*and they were diſſolved.*" Another וימקו, which is countenanced by Lev. xxvi. 39. But another וימכרו, and from comparing Jud. ii. 14. Iſai. l. 1. and conſidering the defect of the metre perhaps this is the beſt reading, "*and they were ſold* for their iniquity."

44. ó. Ar. & Æth. with one MS. of note read וירא יהוה, "and *Jehovah* regarded their affliction." The obſtinate wickedneſs of the Iſraelites could not overcome the Divine Clemency. See Hare, &c.

45. ויזכור 10 MSS.

וינחם. ó. Vulg. Ch. Ar. & Æth. derive this verb from נחם, pœnituit, "*and he repented.*" Syr. probably from נחה, *ducere, and he governed*, or *guided them.*" Perhaps it may be the Hiph. from נוח, *quieſcere*,

cere, " *and he gave them reſt* according to the multitude of his mercies." See 2 Chron. xv. 15.

חסדו. Syr. Vulg. & Houb. with 53 MSS. read חסדיו. See verſe 7. This and the following verſe probably refer to 2 Sam. vii. 10, 11. For, as Muis obſerves on the following verſe, they had not *that mercy* ſhewn them in the time of the Judges.

46. אותם. 35 MSS. have אתם.

לרחמים. Perhaps rather לרחם in *pyh*. " *to be pitied*." See Prov. xxviii. 13. and our Bib. Verſ.

47. הגוים, " from among the *heathen*, or nations," i. e. the *Babylonians*. See Jerem. xxix. 14.

להשתבח. ó. Syr. Vulg. & Ar. with 10 MSS. ולהשתבח; Syr. alſo reads בנחלתך for בתהלתך, " *and to triumph in*, or, *with thine inheritance*." See verſe 6.

48. If this be conſidered as part of the pſalm, or be only an addition of the collector, as a concluſion to the fourth Book, (See Pſ. xli. 13.) Edwards's metre ſeems the moſt regular, " Bleſſed be Jehovah the God of *Iſrael*—from everlaſting to everlaſting—and let all the people ſay, Amen." Secker refers to 1 Chron. xvi. 36, 37. where he obſerves the laſt words ſhould be rendered in the fut.

PSALM CVII.

THIS is the beginning of the *fifth* Book of the pſalms, which diviſion, though probably of later date, is ſuppoſed by Calmet and others to be very antient, and even from the time of the firſt authors that collected them into a body. But ſee Pſ. xli. 14. Patrick, &c. make *David* the author of this pſalm. Hammond ſuppoſes it to have been compoſed preſently after the *Babyloniſh* captivity, but ſtill as having reſpect to the redemption from Egypt. It conſiſts, as Lowth and others have obſerved

ſerved, of *five* parts, four of which end with an *intercalary* verſe. See Lowth's Prælect. and the Collat. of MS. &c. But if the firſt verſe may be conſidered as a chorus, then the chorus will begin every ſection. See Exod. xv. 1, 21.

V. 1. הדו. 37 MSS. read הודו. See Pſ. cv. 1. and Houb.

2. As one valuable MS. reads יאמרו נא and the laſt word might eaſily be dropped from its great ſimilitude to the beginning of the following, we might render אשר with the Tig. Verſ. " Let the redeemed of Jehovah ſay *now, that* He hath redeemed them, &c." Which avoids the repetition of the pronoun.

3. This verſe compared with Iſai. xliii. 5, 6. may be ſuppoſed to favor the opinion that this pſalm was written after the Babyloniſh captivity. See verſe 1. But if it is to be underſtood of the deliverance from Egypt, which may be inferred from the following verſes, it may refer only to the different parts of the land into which they were diſperſed in conſequence of their great increaſe. See Exod. i. 7. Houb. refers to the ſituation of their enemies, " Ammonitæ ab *ortu*, Philiſtæi ab *occaſu*. Syri ab *aquilone*, Idumæi ab *auſtro*."

ומים. Hare and others read ומימין, which the ſenſe ſeems to require. See Pſ. lxxxix. 13. For the *Mediterranean* could not well denote the *South*.

4. This verſe probably refers to the peregrinations in the wilderneſs. See Jerem. ii. 6.

דרך is connected by Ch. with the preceding word, " *in a ſolitary way*." See our Bib. Verſ. " *In a ſolitary*, &c. *in the deſert: they found not the way to a city of habitation*. See verſe 7. Thus ó. Vulg. Syr. tranſlate." Secker.

5. See Exod. xvi. and xvii.

6. One MS. here, and more in the following verſes read ומצוקותיהם, which the conſtruction calls for. See verſe 28. and our Verſ.

7. " *To a city of habitation*." i. e. *Jeruſalem*. Or the ſing. may be put for the plur. See verſe 4. and Deut. vi. 10.

S. " *Let*

" *Let them acknowledge to the Lord his Mercy.*" Secker.

9. שקקה. 63 MSS. שוקקה. See Iſai. xxix. 8.

10. The ſecond ſection according to Mudge and others begins here; and the particulars of it may relate to the *Egyptian* bondage.

ישבי. 17 MSS. have יושבי.

אסירי, &c. " being bound in affliction and iron." " Per Hendyadin vertas, vincti miſero, aut affligente, ferro." Gejerus. And we may render it, " being bound in *galling chains*." See Durell.

11. There is a moſt beautiful paronomaſia between המרו and אמרי, and עצת and נאצו, which no other language can imitate.

12. All the Verſ. with 30 MSS. read עזר, and they ſeem alſo to have ſupplied היה, which the metre may require. See Pſ. xxx. 13.

13. ויזעקו. 13 MSS. read ויצעקו, which is moſt uſual. See verſe 6.

16. As Lorinus has obſerved from Aiguanus, the city of Goſhen might have *brazen gates* and *iron bars*. But ſee Iſai. xlv. 2.

17. אולים, &c. ó. Syr. Vulg. Ar. & Æth. make this word a verb of the 3d perſon ſing. with the affix pronoun, reading probably either נשאם, or קבלם, *ſuſcepit eos*. Houb. reads אזלים, " *They waſted away* becauſe of their tranſgreſſions." But 60 MSS. reading אוילים fix the ſenſe of the word, " *Fools*, &c. Green reads with one MS. פשעים, and Hare פשעו.

ומעונתיהם. 52 MSS. ומעונותיהם.

18. See Numb. xi. 31.

19. See verſes 6 and 13.

20. " It was neither herb, nor mollifying plaiſter that reſtored them to health; but *thy word*, O Lord, which healeth all things." Wiſd. xvi. 12.

וימלט. ó. Syr. Vulg. Ar. & Æth. with Houb. read וימלטם, the מ being dropped, as the next word begins with it; and one MS. at firſt read defectively וימלם.

משחיתותם. 24 MSS. read משחיתתם, but the true reading ſeems to be ממשחיתם. See Ar. & Syr.

23. This is a moſt ſublime deſcription of a ſtorm at ſea; and whether it may relate to Jonah i. or to an earlier period is left to the judgment of the learned. עושי 3 MSS. with all the Verſ.

25. Hare and others ſuppoſe that ויעמד, and יקם in verſe 29, have changed places. But Secker inſtances Exod. ix. 16. Neh. vi. 7. to prove that העמיד ſignifies, "*he raiſed up.*"

As גליו is irregular, and the metre of the Collat. defective, we ſhould probably read with Syr. גלי הים, "For he commanded, *and made* a tempeſtuous wind *to ariſe*—and it lifted up *the waves of the ſea.*" See verſe 29. But Secker would read with ó. גליה both here, and verſe 29. referring to מצולה in verſe 24. and סערה there.

26. "They go up to the Heavens." i. e. "vel navigantes; vel fluctus illi." Muis, &c. But the following Hemiſtich favors the firſt ſenſe, where perhaps for ברעה we ſhould read ברעדה, "*for fear.*" What can equal the ſhortneſs and ſublimity of this deſcription?

27. Nothing can be more deſcriptive than this compariſon; but the latter part of this verſe is better rendered according to our marginal verſion, "*and all their wiſdom is ſwallowed up.*" See Iſai. xix. 3. and Secker. Syr. probably reads תתהבל, "*is vaniſhed.*"

28. ומצוקותיהם. 44 MSS. ומצוקותיהם, as in three places before.

29. יקם, or as ó. Ar. Æth. & Vulg. with 2 MSS. ויקם, is probably written by miſtake, as Secker obſerves, for ישם, as it is found in verſes 33, 35. But ſee verſe 25.

גליהם. For the reaſons aſſigned in verſe 25, I would read here alſo with Hare, &c. גלי הים, "and *the waves of the ſea* are ſtill."

30. מחון. This word occuring no where elſe, it is probably written by miſtake for מכון, which one MS. at firſt read, "and he bringeth them to their deſired *ſtation.*"

32. "In the ſeat *of the elders.*" It was cuſtomary for the elders to *ſit* in their public aſſemblies. See John viii. 2.

33. This and the following verſe allude probably, as Lorinus obſerves, to the deſtruction of *Sodom* and *Gomorrah.*

ומצאי. 50 MSS. with Houb. ומוצאי. See Iſai. xli. 18. and 61 MSS. read ſo in verſe 35.

34. See Gen. xix. 24.

35. This may refer to Exod. xvii. But we have the ſame expreſſions. Iſai. xli. 18, and nearly the ſame Pſ. cxiv. 8. " Elſe, ſays Secker, לאגמים would ſeem better." See verſe 33.

36. וישב, more regularly ויושיב; and perhaps for יכוננו we ſhould read יכונן, " And there he made the hungry to dwell—*and prepared* a city for habitation." The Iſraelites were miraculouſly ſupported *forty* years in the wilderneſs, and were afterwards put in poſſeſſion of *Jeruſalem*, and the other cities of the Canaanites. See verſe 7. But if a repetition of the ſame ſubject ſhould be thought improper, this ſection may refer to the reinſtating of the Jews after the *Babyloniſh* captivity.

37. ויעשו. Syr. & Ar. read ויאכלו, " *and they did eat* the fruits of the increaſe." Or as one MS. reads האדמה, " of the fruits *of the land*." The land of Canaan was fruitful beyond meaſure. See Lev. xxix. 19.

38. See Deut. vii. 14.

39. וימעטו. Houb. reads וימעלו before this word according to Ch. and the ſenſe and metre ſeems to require it, " *When they tranſgreſſed, then were they diminiſhed*, and brought low." The laſt word being eaſily dropped through its likeneſs to the former. See Secker. This may refer to the time of the Judges.

40. The words of this verſe are found in Job. xii. 21, 24; whence with great probability they are ſuppoſed to have been borrowed. See Piſc. &c.

ויתעם. Perhaps ויתע עם, " He poured out contempt upon princes—*and he made the people to wander* in the wilderneſs, where there is no way." The firſt ſentence referring to the overthrow of *Pharaoh*; the latter to the peregrination of the *Iſraelites* in the *wilderneſs*; to which Warburton ſuppoſes the author of the Book of Job to allude.—ó. as Secker obſerves, read ולא; and 2 MSS. read ſo in Job xii. 24.

41. מעוני.

41. מעוני. 48 MSS. with Houb. read מעני. See Exod. iii. 17. &c.

וישם. Æth. ſupplies לו after the verb. See our verſions and Mudge. But I would read משפחתו for משפחות, "But he exalteth the poor *from affliction*—and maketh *his family* like a flock." See Green's Verſ. alſo.

42. See Exod. xv. 14.

43. וישמר. Syr. & Ar. tranſpoſing the ו probably read ישמור, "Whoſo is wiſe *will obſerve* theſe things." See Secker alſo.

ויתבוננו. ó. Syr. Vulg. Ar. & Æth. with Hare, &c. ויתבונן, "*and he ſhall underſtand*, &c."

PSALM CVIII.

THIS pſalm is probably compiled from Pſ. lvii. and lx. See Grotius, &c.

V. 2, 3. From comparing Hare's metre with that of the Collat. in Pſ. lvii. and this and obſerving that 11 MSS. with Syr. Vulg. & Ar. repeat עורה, the laſt line of the 3d verſe being defective in the Collat. I would read this word for אף with a friend, as in Pſ. lvii. and ſupplying נכון לבי alſo with Hare, &c. divide the whole thus, "O God, my heart is ready, *my heart is ready*—I will ſing and give praiſe—*Awake*, my glory, awake lute—and harp: I will awake early." But ſee Hare, Green, &c. One MS. at firſt read בכבודי for אף כבודי. See our Bib. Verſ.

4. "This and the following verſe ſeem to prove that the *meaſures* of the verſes did not depend on the *things* expreſſed only, but on the *ſyllables* alſo." Lowth's Prel. Diſſ. on Iſai. p. 47. See alſo p. 25, 26.

בלאומים 13 MSS.

5. מעל. Syr. Hare, &c. with 2 MSS. read עד as in Pſ. lvii. 11. "For thy mercy is *unto* the Heavens."

6. See Pſ. lvii. 6.

7. הושיעה.

7. הושיעה. Houb. reads הושיעני with Syr. & Ar. to correſpond with the following verb. וענני, which all the verſions with 80 MSS. read inſtead of וענו; but הושיעם anſwers better to the preceding words, "Let thy Right Hand *ſave them, and hear thou me.*" Who was probably imploring the Divine Aſſiſtance in the ſanctuary.

8. בקדשו, Rather, "*in his holy place.*" i. e. *the Sanctuary*; "ubi edebantur oracula divinaque reſponſa." Lorinus. And David having received a favorable anſwer, perhaps by *Urim* and *Thummim*, delivers himſelf in a ſtrain expreſſive of the fulleſt confidence of victory over his enemies. "I will divide Sichem, &c." See Pſ. lx. 8.

6. Syr. Vulg. Ar. & Æth. with 2 MSS. here, and one in Pſ. lx. read ואחלקה, "*and I will divide*, &c." סוכות 7 MSS.

9. לי 2d. 6. Syr. Vulg. Ar. & Æth. with 30 MSS, read ולי, as in Pſ. lx. "*And Ephraim is the ſtrength of my head*, &c. See Pſ. lx. 9.

10. Hare ſupplies יהי, "Moab *ſhall be* my waſh pot." Waſhing the feet was a neceſſary cuſtom in the Eaſt; and denoted the moſt abject ſervitude. See John xiii. 14. and Harmer's Obſ. Vol. II.

"*Over Edom*, &c." The *throwing of the ſhoe* was a token of taking poſſeſſion of a thing. See Gejerus and Ruth. iv. 7.

עלי. Durell making this word the 2d. perſon ſing. imper. renders the words, "*Go up*, O Philiſtia, *triumph.*" Suppoſing them to be ironically ſpoken. But 4 MSS. read על, as in the preceding line. See Pſ. lx. 10.

11. יבלני. 47 MSS. have יובלני, but from comparing Pſ. lx. 11. it ſeems that this is an error of the preſs for יובילני, though not noticed as ſuch. See Houb.

עיר מבצר. Hare reads בעיר מצור; and 11 MSS. have the laſt word; but perhaps we ſhould read לעיר, as one MS. has it in Pſ. lx. "*into* the ſtrong city." By which ſome underſtand the cities of *Meſopotamia*. Others thoſe of *Idumæa*. Some take it for *Jeruſalem*. Mudge, &c. ſuppoſe it to be *Petra*. Hammond, &c. will have to be *Rabbah*.

But the preſent Biſhop of Norwich more probably makes it to be *Bozrah*, and perhaps we ſhould read בצרה, for מבצר. See Iſai. lxiii. 1.

נחני. See Pſ. lx. 11.

12. Lowth and others follow ó. Vulg. & Æth. Verſ. " Wilt not thou, O God, who *hadſt* caſt us off—and *didſt* not go forth with our armies?" See Pſ. lx. 12.

אלהים 2d. Syr. Ch. Hare, &c. with 4 MSS. omit it; and the ſenſe, and metre do not require it.

בצבאותינו 42 MSS. as in Pſ. lx.

14. " *For he* ſhall tread down our enemies."

PSALM CIX.

THAT David was the author of this pſalm is clear from Acts i. 16, 20. and the objection to the *imprecatory* parts of it may be obviated by conſidering them as *prophetical*, and all of them, except the firſt ſentence in the 6th verſe run in the *fut.* tenſe and ſhould be rendered in that manner. See Calovius, Randolph, &c. But Sykes, Kennicott, and others, ſuppoſe them to have been uttered by David's *enemies*, and not *himſelf*. See Kennicott's 2d Diſſert. p. 581. But ſee Merrick alſo.

תהלתי. Ch. and Hammond conſider this word as in appoſition, " O God, *my praiſe*, be not thou ſilent." And 3 MSS. if not 4, read אלהים. But 3 MSS. having תפילתי; the words may be rendered, " O my God, be not ſilent *unto my prayer*." Suppoſing, with a friend, an ellipſis of אל. See verſe 4.

V. 2. The metre of the Collat. being too long, and one MS. of great authority reading רשעים for רשע, perhaps ופי מרמה ſhould be omitted, " For the wicked have opened the mouth againſt me—they have, &c." A friend ſuppoſes an ellipſis of ב before לשון, but I ſuſpect that את has been dropped from its ſimilitude to the preceding word. This was the caſe of David, but much more ſo of Chriſt. See Matt. xii. 24.

3. The

3. The metre of the laſt line in this verſe appearing defective, may not איבי, or ſome ſuch word, have been dropped, " and *mine enemies* fight againſt me without a cauſe?" A friend renders the firſt line, " *And thoſe who ſpeak hatred*, &c."

4. ואני תפלה. The grammatical conſtruction, as well as the metre in the Collat. is here evidently defective. Houb. to ſupply the former reads ואתפתל, " but *I am ſupplanted*, or *overthrown*." Durell reads ואתפלל. A friend with one MS. תפלתי, conformably to Pſ. lxix. 14. But as ó. Syr. Vulg. Ch. Ar. & Æth. read ואני; & Syr. and Iſidorus ſupplied בעדם, the text might originally ſtand thus, ואני אתפלל בעדם, " Notwithſtanding *I prayed for them*."

5. Should we not read וישלמו for וישימו? See Syr. our Verſ. and Gen. xliv. 4. &c.

6. Whether we conſider this and the following verſes as the words of David, or the words of his enemies (See verſe 1.) it is probable that we ſhould read with one valuable MS. והפקד, with the ו converſive in *Hoph.* " A wicked perſon *ſhall be ſet* over him," (i. e. to judge him) —and an adverſary ſhall ſtand at his right hand." i. e. to accuſe him according to the cuſtom of the Jews. See Gejerus. Perhaps שופט has been dropped from the end of the firſt line through its ſimilitude to the following word, " A wicked *judge*, &c." יעמוד 5 MSS.

8. פקדתו. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. and Hare ופקדתו. See alſo Acts i. 20. whence it is inferred that theſe words were prophetical of *Judas* See verſe 1. Hammond obſerves that *Judas* and and *Ahitophel* died in the ſame manner.

10. ונוע. Vulg. & Æth. read נוע, and the copulative ו ſeems unneceſſary. As a friend obſerves one MS. ſupplies להם. See our verſions. And this reading ſtrengthens the text in the following Hemiſtich.

ודרשו. Houb. &c. read with ó. Vulg. Ar. & Æth. יגרשו, or ויגרשו, " *et ejiciantur de habitationibus ſuis*." Who alſo read another word for the laſt, perhaps ממשכנותם. Syr. omits this verſe.

11. " ינקש.

11. " ינקש. יבקש. ó. Syr. perhaps יקום." Secker.—יבוזו 8 MSS.

12. מישך. 40 MSS. מושך more regular.

13. One MS. probably reads with ó. Vulg. Ar. & Æth. אחד, " in *one* generation."

ישמם. ó. Vulg. Ar. & Æth. with 16 MSS. שמו, " *his name*," which the context requires.

14. אבתיו 26 MSS. אבותיו. See Exod. xx. 5.

15. זכרם. Lorinus and others read זכרו, " and *his memory* ſhall be cut off from the earth." which the following verſe favors, unleſs we render נגד with a friend, " they were *againſt* Jehovah." i. e. the *father* and *mother*. See Jud. xx. 34.

16. עשות. One MS. omits it, and neither ſenſe nor metre require it, " Becauſe he remembered not mercy."

וירדוף 6 MSS.

18. Houb. and Green tranſpoſe the two laſt lines of this verſe, and thoſe of the next, " As he cloathed himſelf with curſing as with his garment—*it ſhall be unto him as the garment, &c.—and for a girdle, &c.*—and it ſhall come into his bowels, &c."

ישמן. Green renders this word *marrow*; but it may allude only to the cuſtom of anointing the body with *oil*, which may be ſaid to penetrate the bones. See Muis. ובוא 3 MSS.

19. *Girdles* were neceſſary in the Eaſt, where they wore long garments.

20. " *This ſhall be the reward.*" See verſe 1.

שטני. Rather with 4 MSS. שוטני, " *of mine adverſary*." i. e. *Doeg*, or *Ahitophel*. See verſe 8. 4 MSS. alſo והדוברים. But a friend renders thus, " This is the *doing* of mine adverſaries." i. e. The imprecations above mentioned. Perhaps we ſhould read with one very ant. MS. את for מאת, " This is the doing *of thoſe who hate Jehovah*,—and of thoſe who ſpeak, &c."

21. עשה אתי, " *Deal with me.*" " The verb is thus uſed 2 Kings xxi. 6. &c." Durell. See alſo Gen. xxxiv. 31. Lowth prefers Houbigant's reading

reading שעה אלי, "*Have reſpect unto me.*" If any alteration is requiſite, הושיעני is commonly connected with the following verb, "*ſave me* for thy name's ſake." See Pſ. vii. 1. A friend obſerves that Alex. Verſ. & Ar. read עשה חסד אתי, "*Shew kindneſs unto me.*"

Inſtead of כי טוב, I once thought that we ſhould read כרוב, "*according to the multitude* of thy mercy deliver me." See Ch. Ar. and Pſ. li. 1. &c.

23. כנטותו. ó. with 7 MSS. בנטותו, "*in its departing.*" Theſe two Gerunds are often confounded.

וננערתי. Syr. Vulg. Hare and one MS. read וננערתי, "*and am driven away* as the locuſt." Alluding perhaps to Exod. x. 19. See alſo Nah. iii. 17.

24. כשלו, "My Knees *totter.*" Mudge. Or, *ſmite one againſt another.* See Dan. v. 6.

כחש. Houb. renders thus, "et caro mea unguento defraudata eſt." Similar to which is that of Mudge and others, "and my fleſh hath cheated or deceived me of its fatneſs." i. e. hath loſt its fatneſs. Secker conjectures that ó. who are followed by Vulg. Ar. & Æth. read שנה for כחש. Perhaps we ſhould read כחרש, "and my fleſh is *like a potſhera* without *oil.*" See Pſ. xxii. 15. It was the cuſtom in the Eaſt to keep their oil in *earthen* veſſels. See 2 Kings iv. 5. It ſeems alſo to have been an aggravation of Job's afflictions, that inſtead of having *oil* to aſſwage the pain of his wounds, he had nothing but a *potſherd* to ſcrape himſelf withal. But ſee our Bib. Verſ. which Secker thinks juſtifiable.

25. See Matt. xxvii. 39. The conſtruction of the verbs in the laſt Hemiſtich being irregular, ó. Syr. Vulg. Ar. & Æth. ſeem to have read ראוני ויניעון "*they ſaw me, and ſhaked,* &c."

27. אתה. ó. Vulg. Ar. & Æth. with Houb. and 2 MSS. read ואתה, "*and that thou,* Jehovah, &c."

28. קמו ויבשו. ó. Vulg. & Æth. with Hare, &c. read קמי יבשו, "*They that riſe up againſt me, ſhall be aſhamed.*" See Pſ. xviii. 40. And one MS. reads יבושו. Houb. ſupplies בי after the firſt verb.

30. רבים. Perhaps, " among *the mighty ones.*" As oppoſed to the *poor man* in the next verſe.

31. משפטי, or as 8 MSS. משופטי. ó. Vulg. Ar. & Æth. with Hare conſidering it *ſtatu abſoluto*, render it, " to ſave his ſoul *from Judges.*" Houb. &c. ſuppoſing it to be *ſtatu regim.* read להושיעו " *to ſave him from thoſe that judge his ſoul.*" Syr. probably reads מכשפט, " to ſave his ſoul *from*, or *in judgment.*" Which ſeems equally pertinent. See Iſai. liii. 8.

יעמוד 6 MSS.

נפשו. ó. Vulg. Ar. & Æth. with 4 MSS. נפשי, " *my ſoul.*" And by the *poor man* in the former Hemiſtich he probably means *himſelf.*

PSALM CX.

THAT David was the author of this pſalm is probable not only from the title, but from Matt. xxii. 43. and the whole tenor of it ſeems to prove that it relates ſolely to the *Meſſiah.* See Rivetus, Patrick, &c.

V. 1. " *Jehovah* ſaid unto my Lord, ſit thou on my *right* hand." The right hand being the moſt honorable place; and the pſalmiſt ſeems to allude to the inveſtiture of the *Meſſiah* in his *mediatorial* kingdom, (See 1 Pet. iii. 22.) which was to continue *till he had made his foes his footſtool*; or as St. Paul expreſſes it, " till he had put all enemies under his feet." Which expreſſions are borrowed from the Eaſtern cuſtom of conquerors putting their feet upon the necks of their enemies. See Gejerus, &c. and Joſh. x. 24. From Our Saviour's reaſoning with the Jews, Mark xii. 35. on this verſe, the doctrine of the Trinity is clearly deducible from it.

הדום 51 MSS.

2. מטה, " The *rod* of thy power" ſeems to allude to the rod of Moſes, by which he ſubdued Pharaoh and his hoſt. And the kingdom of *Chriſt* commenced in *Zion.* See Acts ii. Hare's

Hare's metre in this verſe ſeeming irregular, and that of the Collat. defective, the latter might be ſupplied by reading אדני at the end of the line, " Rule thou in the midſt of thine enemies, *O my Lord.*"

3. It is generally ſuppoſed that this verſe, which ſtands thus, ילדתך עמך נדבת ביום חילך בחדרי קדש מרחם משחר לך טל, is corrupt, or defective, or both. Mede ſuppoſes an ellipſis of עם, or יביאו, " Thy people (ſhall be) a *people* of free-preſents, or, *ſhall bring* the free-will offerings." Hare, Edwards, Green, and Secker follow the firſt reading, but vary ſomething in their tranſlation; the two former ſupplying יהי before ביום for the ſake of the metre. Houb. reads with ó. Syr. Vulg. Ar. & Æth. and 66 MSS. ילדתיך, בהררי with Symmachus, &c. and 36 MSS. for בחדרי, נדבתי for נדבת, omitting לך טל with ó. Vulg. Ar. & Æth. " Tecum *liberaliter*, vel *magnifice* egi in die roboris tui, *in monte meo ſancto*, ex utero ante Luciferum *genui te*." And by the *mountains*, or *mountain*, he underſtands *Sinai*, and *Horeb*. But Secker obſerves that his verſion requires בהר קדשי, and propoſes *in his beautiful ſanctuary*. Hare, Edwards, and Green alſo read בהררי, underſtanding by it the hills of *Zion* and *Moriah*. Kennicott, &c. read ילדתיך; and Randolph omits לך טל. Hare, Edwards, and Green read כטל, placing it before מרחם; " *in montibus ſanctis, ut ros ex utero*." Lowth ſuppoſing an ellipſis of טל, gives this ſenſe of the words, " *Præ rore*, qui ex utero auroræ prodit, ros tibi erit prolis tuæ." For which he cites Pſ. iv. 8. Iſai. x. 1c. Job. xxxv. 2. " Which Secker obſerves are good authorities for this ellipſis, with מ in this ſenſe. Only in them the word is expreſſed before it is ſupplied, and here the contrary." Mr. Bradley does not think that מ can bear the ſignification of *more than*; but Piſcator, in juſtification of this ſenſe renders מאל in Job, " *major* eſt *quam Dei*, vel *præ juſtitia* eſt Dei." and refers to Heb. xii. 24. for a ſimilar expreſſion, where Grotius, &c. read παρὰ τὸ. But ſee xi. 4. Durell reading ילדתיך, and ילך (defective for יוליך) for לך, and obſerving that מ prefixed to שחר ſignifies *before*, renders the whole thus, " With thee ſhall be free-will offerings in the day of

of thy power, *in the glorious ſanctuary, I have brought thee forth* out of the womb *before the morning brought on* the dew." Mr. Bradley rendering נדבת *principality* (See Ar. & ó.) משחר, *from youth*, (See Eccleſ. xi. 10.) and making טל the imperat. from טול, and לך the imperat. from ילך, divides and renders thus, " With thee (ſhall be) the *principality* in the day of thy power—In my holy ſanctuary from the womb—*From youth go caſt off thy childhood.*"—" Perhaps a prophecy, he adds, of the miraculous early knowledge of the Meſſiah. See Luke ii. 42." Amongſt this variety of readings, obſerving that 170 MSS. read נדבות, that one omits לך, and another reads כטל, the following reading, and diviſion of the words is ſubmitted to conſideration,

עמך נדבות יביאו ביום חילך

בהררי קדיש מרחם השחר כטל ילדתך : (Or ישחר. See Secker)

" Thy people *ſhall bring free-will offerings* in the day of thy power—*to the holy mountains*, thine off-ſpring ſhall be *as the dew* out of the womb *of the morning*." See Job xxxviii. 28. and Iſai. lxvi. 20. Which laſt paſſage may give ſome countenance to the additional reading in the firſt ſentence, which received its firſt completion Acts ii. 41—47. And the latter is daily fulfilling by the increaſe of the children of God, who are compared to the numberleſs *drops of dew*, as the Iſraelites were to the *duſt* Numb. xxiii. 10. See Gejer. &c. Mr. Bradley indeed obſerves that ילדת never ſignifies *off-ſpring*.—But we have ולד Gen. xi. 30. for which Sam. reads וילד, probably right, as in 2 Sam. vi. 23. in this ſenſe; and the feminine ſeems to be a natural derivative from the verb. " Juventus *tua*, i. e. *juvenes tui.* (ad regem Meſſiam pertinentes) Abſtractum pro concreto." Calov. Hare, Lowth, &c. But Secker thinks it cannot be interpreted *the young men of thy army*; and he obſerves alſo that *children* are called the children of *God*, not of *Chriſt*.

4. " *Jehovah ſwore*, &c." This, as Lorinus obſerves, from Auguſtin and others refers to Gen. xxii. 16. See alſo Heb. vi. 13—20.

כוהן here ſignifies *a prieſt*, as is evident from Heb. v. 6—10. But ſee Pſ. xcix. 7.

דברתי. 2 MSS. read with Hare, &c. דברת; and Kennicott ſuppoſes the י inſerted with deſign. See 1. Diſſ. 118. One MS. alſo of good authority reads ומלך for ומלכי, Gen. xiv. 18. " after the order of Melchiſedec." Becauſe both *prieſt* and *king*. Gejerus, &c. But ſee Secker in Merr. Append. No. 6. who thinks י may be paragogic.

5. Here is an apoſtrophe, as Gejerus obſerves, directed to *Jehovah*, and as the metre is defective, and one ant. MS. reads יהוה before אדני, the conſtruction ſeems eaſy and regular, " *O Jehovah*, the Lord upon thy right hand—ſhall wound kings in the day of his wrath." Or as one ant. MS. אפך, " in the day *of thy wrath*." " *Reges* ſignificat reges & *Gerar*, & *Ægypti*." Houb. The Meſſiah is frequently deſcribed in Scripture as a *triumphant* prince. See Gen. iii. 15. Jerem. xxiii. 15. Revel. i. 5. Secker and Merrick.

6. Houb. reads גיאות with Jerom for גויות, " *plenis vallibus*." " Iis nempe, in quibus redivivi mortales erunt denique, ut judicentur." And ראשים with one MS. ó. Vulg. Æth. & Ch.—Durell reading רבים with all the Verſ. gives this ſenſe to the words, " He will judge among (i. e. rule over) the nations, after being ſatisfied with dead bodies, and having wounded many a chief upon the earth." Edwards after Mudge conſidering רבה as an adverb, renders thus, " he will cruſh the heads of his enemies in great numbers againſt the earth." Green following Le Clerc ſupplies thus, " He ſhall fill *the field of battle* with dead bodies—he ſhall ſmite the *Head* of many countries." " Perhaps, *ſhall make a full number of dead bodies*." Secker; who may be conſulted for other ſenſes of רבה. But being inclined to think that this verſe alludes to the deſtruction of Pharaoh and his hoſt in the Red Sea, ſupplying גיאות with Hare, &c. which might be eaſily dropped from its likeneſs to גויות, and reading רהב for רבה, the words might bear this ſenſe " He ſhall judge the nations—he ſhall fill *the valleys* with dead bodies—he ſhall ſmite in ſunder the *head* or the *prince*, over the land *of Rahab*." See Pſ. lxxiv. 13. lxxxvii. 4. Iſai. li. 9. Grot. on Job xxvi. 12. and

Newton on prophecy Vol. III. p. 206. And by the *valleys* may be underſtood the channels of the Red Sea. See Pſ. xviii. 16.

7. One MS. reads with Syr. ראשו, "*his head.*" See our old Verſ.

As the *Meſſiah* was to appear in the two-fold character of *prieſt* and *king*, (See verſe 2, 4. and Zech. vi. 13.) by virtue of this *double* office he was to *ſuffer* as well as to *conquer*, and his ſufferings were to pave the way to his victories, as Iſaiah has abundantly proved ch. liii. and the pſalmiſt, as Calovius obſerves, "hìc brevem ſubjungit ἀνακεφαλαίωσιν, et quomodo a ſacerdotio ad illud regnum pervenerit oſtendit, nempe, per paſſionem ad exaltationem." And this metaphor of *drinking of the brook in the way* may allude to the diſtreſſed ſtate of the prophet Elijah 1 Kings xvii. 6. who was afterwards carried up into Heaven. Secker gives it up as inexplicable. Mudge renders the firſt part, "*He* (i. e. God) *ſhall give them drink*, &c." Houb. refers it to John xviii. 2. Grotius, &c. to the haſty march of a conqueror, who refreſhes himſelf with the firſt ſtream that he meets with. See Merr. But Calovius and others ſuppoſe it to denote the multitude and greatneſs of Chriſt's ſufferings. See Pſ. lxix. 1, 2. From this two-fold character of the Meſſiah the Jews have been led into that fatal error of *two* Meſſiahs, the one a *ſuffering*, the other, whom they vainly expect, a *triumphant* one.

PSALM CXI.

THIS is the fourth *alphabetical* pſalm; the author of which cannot be aſcertained. Mollerus aſcribes it to David. It is divided into *ten* verſes or ſtanzas, the two laſt, as Muis and others have obſerved, conſiſting of *three* lines. And as Lowth obſerves, it is *perfectly* alphabetical. The ſubject of it is the Acts of Divine Providence exerted in behalf of the Iſraelites.

הללו יה cannot be conſidered as a part of the pſalm.

V. 1. לבב.

V. 1. לבב. ó. Syr. Vulg. Ar. & Æth. read לבבי, or with Hare לבי, as in Pſ. ix. 1. " with *my* whole heart."

2. דרושים, " *ſtudied* of all who delight in them." See Hammond, &c. The works of God are an inexhauſtible fund of contemplation and wonder. See Rom. xi. 33.

גדולים 43 MSS.

3. " His work is *honor and glory*." i. e. by an hendiadis, *very glorious*. See Pſ. xxxvi. 4. This probably alludes to the wonders wrought in *Egypt*, and the promiſes made to *Abraham*.

4. " *He hath acquired* a memorial by his wonderful works." Hammond.

לנפלאתיז. 51 MSS. לנפלאותיו.

5. טרף, " *A prey*," or " *meat*," may refer, as Vatablus and others ſuppoſe, either to *the ſpoiling* of the Egyptians, Exod. xii. 36. according to the covenant made with Abraham, Gen. xv. 14. or to *feeding* the Iſraelites with Manna. But it ſtrikes me that טרף is written by miſtake for תורה, " He hath given *a law* unto them that fear him." i. e. the law from Mount Sinai; and for *the covenant* ſee Exod. xix. 5. But a friend refers to Prov. xxxi. 13. Mal. iii. 10. for the text.

יזכור 19 MSS.

6. לתת, " *in giving them* the heritage of the nations." See Piſcator, &c. the ל bearing ſometimes the ſenſe of the Gerund in *do*. See Maſclef, &c.

7. The promiſes of God, who is the Lord of all the Earth, to Abraham, and the wickedneſs of the Canaanites, ſufficiently juſtified their expulſion. See Locke's Firſt Letter on Toleration. But ſee Pſ. lxxviii. 55. and cv. 11.

8. עשום. 10 MSS. עשויים more regular. Syr. and our Verſ. add ו, " *and*, &c."

9. The Law of God is immutable, and for ever obligatory.

10. עשיהם, or as 16 MSS. עושיהם more regular. But there being no antecedent to anſwer to the affix, Houb. reads according to ó. עשיה,

to

to agree with יראת; rather עושיה. Durell reads נה, as the relative to חכמה, "The fear of Jehovah is the *excellency* of wiſdom—Good underſtanding ſhall be *to all that do*, or, *follow it*—*his* praiſe endureth for ever." Jun. and Trem. render שכל, "good *ſucceſs*." See Durell alſo on Prov. iii. 4.

PSALM CXII.

THIS is the fifth *alphabetical* pſalm, which is exactly in the ſame form as the laſt; and the ſubject of it being only an enlargement upon the laſt verſe of that, as Muis, &c. have obſerved, the ſame author probably compoſed both.

V. 2. "*In the earth.*" Rather with Green, "*in the land.*" As it ſeems to mean the *Land of Iſrael*, to which the promiſe of temporal bleſſings was limited.

"*His ſeed.*" i. e. not according to the *fleſh*, but according to the *ſpirit*. See Chryſoſt. "Hæ promiſſiones temporalium bonorum ſemper intelligendæ ſunt cum exceptione caſtigationis & crucis." Muis.

3. "And his righteouſneſs, &c." may refer to a future ſtate.

4. וצדיק. Houb. ſupplies יהוה, "gracious, and merciful, and righteous is *Jehovah*." Alex. Verſ. ſupplies יהוה אלהים. But 4 MSS. ſupport Hare, &c. in reading צדיק, "*The righteous man* is gracious, and merciful." Who, as they further obſerve, is the ſubject of this pſalm, as *Jehovah* was of the laſt.

5. Notwithſtanding what De Dieu and others affirm, the adjective often precedes the ſubſtantive. See Calaſio's Concord. under טוב. Which Secker, referring to Iſai. iii. 10. &c. propoſes to render here, "*Happy* is the man, who, &c."

יכלכל דבריו. Mudge and others, "*will ſupport his matters in judgment.*" i. e. will carry his cauſe.—Syr. "will ſupport *his words* in judgment."

i. e.

i. e. will never utter any thing but what is ſtrictly true. See Coceius and Jerem. iv. 2. But Ar. with Caſt. ſeems moſt ſuitable to the context, "*will moderate* his words in judgment." i. e. will ſpeak as favorably as he can of delinquents conſiſtently with truth, contrary to the practice of the wicked. See Pſ. xciv. 21.

6. See Prov. x. 6.

7. בטח. 56 MSS. have בטוח; but the true reading is probably בוטח, according to Syr. and our Bib. Verſ. "His heart is fixed, *truſting* in Jehovah." See Calaſ. Concord.

8. יירא and יראה, a beautiful paronomaſia. For יראה ſee Pſ. liv. 9. &c. See Pſ. xcii. 12.

9. פזר נתן, "*diſpergit, dat.*" i. e. "As Noldius very well renders it, *ſparſim dat.*" Hare, &c.—Ch. inſtead of reading הון, (or rather הונו) for נתן, as Houb. ſays, ſupplied it, "He hath diſperſed *his riches, he hath given,* &c."

10. יראה. Piſcator and our Bib. Verſ. ſuppoſe the pronoun underſtood, but I conſider ה as the fem. affix agreeing with קרן in the former verſe, as Gen. xxxviii 15. See alſo Pſ. cxxxii. 13. "The wicked *ſhall ſee it.*" i. e. The exalted *Horn.* Or as neutral; the *radical* of the verb and the *pronoun* coaleſcing. See Pſ. cvi. 29. cxxxii. 13. and Lowth's Prel. Diſſ. on Iſai. p. 15.

PSALM CXIII.

IT is very uncertain who was the author of this pſalm; but as the 7th and 8th verſes are manifeſtly taken from 1 Sam. ii. 8. and the 9th probably alludes to the hiſtory of *Hannah,* it might be compoſed by *Samuel* or *David,* who were ſo nearly intereſted in the ſignal mercies vouchſafed to *her.* See Lorinus. This and the five following pſalms, called *the Great Hallelujah* were ſung at the paſſover. See Poole on Matt. xxvi. 30.

V. 3. As the laſt line in this verſe ſeems defective, and the verb ſubſtantive is ſeparated from the particip. in the foregoing verſe, perhaps יהי has been dropped from the end of this through its ſimilitude to יהוה, or by tranſpoſing the words with Green it might begin the line, and then the two verſes would form a beautiful *tetracolon*, the *firſt* line anſwering to the *third*, and the *ſecond* to the *fourth*. See Green's verſion.

מהולל 27 MSS.

4. על 2d. Ar. Syr. and Vulg. ועל, " *and* his glory, &c." See our Verſ.

5. In this and the following verſe is a moſt remarkable hyperbaton, for which ſee Houb. Lowth, &c.; and for the י paragogic in the two participles the former reads the affix ו, " Who is like Jehovah our God—*who magnifieth himſelf to dwell in the Heavens—who humbleth himſelf to look alſo upon the earth*"

7. מקימי. Houb. reads מקים, as in the parallel place, 1 Sam. ii. 8. ó. Vulg. Ar. & Æth. with one ant. MS. at firſt ומאשפת, " *and* lifteth the needy from, &c."

8. להושיבי. ó. Syr. Vulg. Ar. & Æth. with Houb. להושיבו, " that he may ſet *him* with princes." Hare reads להושיב. The next line ſeems redundant. See the parallel place.

9. מושיבי. Houb. מושיב. See Pſ. lxviii. 7.

עקרת. Perhaps שממה, which improves the antitheſis, " He maketh the barren woman a family,—*her that was deſolate* the mother of children." See Iſai. liv. 1. This, as was obſerved verſe 1, probably reſpects *Hannah*, the mother of Samuel.

Allelujah. This ſhould be the title of the next pſalm according to ó. Vulg. Ar. & Æth. with one very antient MS. Hare, &c.

PSALM

PSALM CXIV.

BY making הללו יה the title of this pſalm, the antecedent to *his ſanctuary* is ſupplied. See Green. It is divided in the Collat. into *four* equal parts, conſiſting of two verſes each; and is compoſed of ſynonymous parallels. See Lowth's Præl. 19. "Hic pſalmus totus conſtat Iambicis." Hare. For the author ſee the next pſalm.

V. 1. לעז, or as 58 MSS. לועז. But as this word occurs no where elſe, perhaps it is written for לועג, "from a people *that mocked*." Alluding perhaps to 2 Kings xviii. 3—20. Or to Pſ. cxxxvii. 3. All the verſions render it, "Ex populo *barbaro*." "And we ſhould render it, *barbarous*. In Ch. ברבר ſignifies *qui lingua ignota loquitur*; whence *barbarus*, an inhabitant of *Barbary*." Durell.

2. יהודה. The verb being femin. *Judah* muſt here ſignify the *Tribe* of Judah, in which the *ſanctuary* of Jehovah, which anſwers to the *palace* of earthly kings, was erected. See Pſ. lxxviii. 68. But Houb. reads היה according to Syr. "*factus eſt* Judah ſanctuarium ejus,"

ישראל. Syr. Ar. and one MS. וישראל, "*and* Iſrael." i. e. *The land of Iſrael*, which was the territory of the King *Jehovah*, and the firſt act of *regal* power which Jehovah performed as *King of Iſrael* was conducting the Iſraelites through, and deſtroying the Egyptians in, the Red Sea. See Exod. xv. Numb. xxiii. 21, 22. Pſ. x. 16. and Vatablus.

ממשלותיו. One MS. reads with Houb. לממשלותיו which ſeems to be right. Syr. with one MS. וישראל. See our Verſ.

3. In this and the following verſe we have a very bold but moſt beautiful proſopopœia.

ראה. Syr. reads ראהו, "ſaw *him*." i. e. Jehovah. "*and fled*," like a vanquiſhed enemy, See Green's verſion.

וינס,

וינס. 23 MSS. וינום. See v. 5.

" Jordan *retreated back.*" Like a daſtardly foe, afraid to face the adverſary.

4. רקדו, " *ſubſilierunt.*" " Ex *metu*, non ex *lætitia.*" Muis.

גבעות. ó. Syr. Vulg. Ar. & Æth. read וגבעות. See our Verſ. And the metre, as well as the connection, ſeems to require this reading.

5. The apoſtrophe in this and the following verſe is truely ſublime.

6. We muſt either ſupply כי with ó. & Syr. before תסב here, and תרקדו in verſe 6; or with a friend continue the ſenſe of it from the former part of the verſe. See our Verſ.

7. " חולי." ó. Syr. Vulg. Ar. Grot. &c. read חולה, " The earth *trembled*, &c." " Reſponſio ad quæſtionem, quæ præceſſit." Grot.

אדון, probably written by miſtake for יהוה, as in Job xxviii. 28. where 102 MSS. correct the text.

One MS. reads אלהי. See parallel paſſages.

8. ההפכי. 16 MSS. have ההופכי; and Hare reads ההופך. See ó.—Houb. with Ch. ההפך. Hare with others לאגם for אגם. See Pſ. cvii. 35.

למעינו is evidently wrong; we ſhould read therefore after ó. Vulg. Syr. Ar. & Æth. Houb. &c. למעיני, " *into ſprings* of water." See 1 Kings xviii. 5. Or with Ch. Maſclef, &c. למעין, " *into a ſpring.*"

PSALM CXV.

AS the former pſalm ended abruptly; and this is connected with it by ó. Vulg. Syr. Ar. Æth. with 19 MSS. and as the following ejaculations ſo naturally ariſe from the conſideration of the wonderful works of Jehovah juſt before recited, Lorinus's opinion that it is only a *continuation* of the former is not improbable. Patrick refers it to 2 Chron.

xx. 2. Some ſuppoſe it to be written by *Moſes* at the Red Sea. Others by *David* in the beginning of his reign. Others by *Mordecai* and *Eſther*. Others by the *three children* in the fiery furnace. Perhaps by *Hezekiah*, or ſome one in the Babyloniſh captivity. See Pſ. cxiv. 1.

V. 1. תן. The ſenſe, as well as the metre, ſeems to require יתן, "but to thy name the Glory *ſhall be given*." "This is not diſclaiming the merit of a good action done, but diſclaiming a right to a favour aſked." Secker.

על אמתך. ó. Vulg. Ar. & Æth. with Hare, &c. omitting על, read ואמתך, "*and thy Truth's Sake*." Ch. & Syr. with 46 MSS. and Houb. read ועל, "*and for*, &c." See Pſ. cxxxviii. 2.

2. If the children of Iſrael had been deſtroyed by their enemies, whoſoever they were, they would then have exulted, "*where is now their God?*" whoſe promiſes to his choſen people have failed. See Deut. ix. 28. I would therefore render the verb, "Why *ſhould* the heathen *have ſaid*, &c.?"

3. This is the anſwer to the ſuppoſed inſolent queſtion.

ó. Ar. & Æth ſupply ובארץ, at the end of the firſt line, and as Syr. and one MS. read אלהינו, the words might admit of this conſtruction, "*Our God* is in Heaven; *and in earth*—he doeth whatſoever pleaſeth him." Ch. reads מדור, in the middle, "But *the habitation* of our God is in the Heavens."

4. עצביהם. ó. Vulg. Syr. & Ar. with Hare, &c. read עצבי הגוים. But have we not the antecedent in verſe 2d? Perhaps better, "Their idols *of ſilver and gold* (are) the work of men's hands."

7. The conſtruction being irregular, it would add greatly to the beauty, as well as propriety, of this verſe, to read according to ó. with a friend, ידים להם, and רגלים להם.

8. עשיהם. 30 MSS. have עושיהם more regular.

בל. ó. Vulg. Syr. Ar. & Æth. with 13 MSS. ובל, "*and every one*, who truſteth, &c."

9. ó. Syr. Vulg. Ar. & Æth. with 7 MSS. Hare, &c. ſupply בית before Iſrael, and with Hare, &c. we ſhould probably read בטחו, as

in verſe 2d. "*The houſe* of Iſrael *truſteth* in Jehovah, &c." Which removes the irregularity of the conſtruction. See Green, &c.

12. יברך. Syr. Vulg. & Ar. ויברכנו, "Jehovah hath been mindful of us, *and hath bleſſed us.*" The three next lines contain a beautiful anaphora.

13. If we compare the metre of the Collat. with Hare's, it may appear proper to read את before יראי, as in the two preceding lines.

הגדולים 38 MSS.

14. Muis and others ſuppoſe ברכות to be wanting in the firſt line. See Mudge, &c. But perhaps עיד, which is frequently joined with the verb, is omitted before עליכם, "Jehovah ſhall *ſtill* add unto you." Or as 7 MSS. read יוסיף, the true reading might be, יסף יוסיף, "Jehovah *ſhall greatly add* unto you."

15. ó. Syr. Vulg. Ar. & Æth. with 12 MSS. עושה. Otherwiſe אשר may have been omitted through its ſimilitude to the verb.

16. השמים שמים. Houb. conſiders the laſt word as a participle, "The Heavens *are appointed* for Jehovah." "Perhaps, The Heavens are the Lord's Heavens. Or read as Deut. x. 14." Secker. Durell reads with all the ant. verſions השמי, "*The Heaven* of Heavens is for Jehovah." See Pſ. cxlviii. 4. 1 Kings viii. 27. 2 Cor. xii. 2.

17. MSS. 41. with Houb. read יורדי.

יה in this and the following verſe better יהוה. See Pſ. lxxxix. 9.

18. "*But we will bleſs.*" A friend ſuggeſts, with others, that ó. Vulg. & Ar. read חיים, "But we, *who are living*, &c." Which greatly improves the antitheſis.—הללו יה, which concludes this pſalm, is more properly the title of the next according to ó. Vulg. Æth. Lorinus, &c.

PSALM

PSALM CXVI.

PATRICK and others aſcribe this pſalm to *David,* referring for the occaſion of it to 2 Sam. xv. &c. Hammond ſuppoſes it to be written after the *captivity* from the Chaldaiſms, which occur in verſe 7. But is not the ſubject of it particularly adapted to *Hezekiah*'s caſe 2 Kings xx. 1.? See Mudge. Green's diviſion into three parts ſeems moſt regular.

V. 1. אהבתי, " *ſat habeo, I am ſatisfied.*" Gataker, Lowth, &c. See Amos iv. 5. Edwards according to his verſ. reads אהבתיו. But tranſpoſing the word *Jehovah* with Green, and reading with ó. Syr. Vulg. Ar. Æth. Hare, &c. and one MS. קול for קולי, the words may have this ſenſe, " *I love Jehovah,* becauſe he hath heard—*the voice* of my ſupplications."

2. Green, following Hare's metre, tranſpoſes the words of this verſe. Secker reads after Syr. and Pſ. lvi. x. ביום for ובימי. But as we have this word Iſai. xxxix. 8. and the metre of the Collat. is deficient, we might read with Syr. אקראהו for אקרא, " *therefore* in my days *will I call upon him.*"

3. ומצרי. Mudge and others ומצדי, " The cords of death ſurrounded me—*and the ſnares* of the grave gat hold upon me." See Pſ. xviii. 5. 2 Sam. xxii. 6.

4. אנה. 46 MSS. אנא, and 47 in verſe 16.

6. פתאים. From conſidering the radix of this word, and comparing Pſ. cxix. 130. and Prov. xxii. 3. I am induced to think that פתיים is the true reading, though it ſo frequently occurs in the firſt form; and this word is generally taken in a *bad* ſenſe, whence the Latin word *fatuus* is derived, as Lorinus obſerves; but here, and Pſ. xix. 7. in a good one

יהושיע. Perhaps הושיע; but ſee Maſclef. ch. 23.

7. למנוחיכי. v. 2 in my day i.e of my distress. euphem so in ps 137 v. 7 in the day of Jerusalem Cicero uses in

7. למנוחיכי. All the verſions with 2 MSS. read in the ſing. למנוחכי, and it is found no where elſe in the plur. Hammond infers from the Chaldee terminations of the pronouns in this verſe, that this pſalm was written after the captivity; but ſee Pſ. cxiii. 7. and Lowth's Prælect. p. 29.

8. חלצת נפשי. ó. Vulg. Ar. & Æth. reading the verb in the 3d. perſon more agreeably to the context, Lorinus conjectures very probably that we ſhould read חלץ הנפשי, "For *he hath delivered* my ſoul from death."

טן דמעה. 19 MSS. read מדמעה. See Jerem. xxxi. 16.

את 2d. ó. Syr. Ar. & Æth. with 19 MSS. ואת, "*and my feet.*" Which the connection, as well as metre, ſeems to call for. See our Verſ.

9. בארצות. All the verſions, with Secker and 2 MSS. read בארצת, in the ſing.

10. Green tranſpoſes the particle כי, "I ſpoke, *becauſe* I believed it." But 2 Cor. iv. 13. juſtifies the preſent poſition of it, and for this ſenſe ſee Caſt. Lexic.—ó. Vulg. Ar. & Æth. make the following part of the pſalm a diſtinct one.

11. כזב. "Every man is *a lie.*" i. e. A mere nothing. See Mudge, &c. and Pſ. xxxix. 5, 11. But 32 MSS. read כוזב, *a liar.*

12. תגמולוהי. Hammond, with Maſclef, makes this a Chaldaiſm, Houb. &c. read תגמולין. But perh ps the true reading is הגמולין. (See 2 Sam. xix. 37.) "How ſhall I return unto Jehovah all *his kinaneſſes* towards me?"

13. ישועות. ó. Syr. Vulg. Ar. & Æth. with 61 MS. read ישועת, "The cup of *Salvation.*" i. e. "The *Libamen*, or *drink* offering, which by a Synecdoche is put for the whole ſacrifice." Mede. Book 2. ch. 9. Or by a metonymy, *the cup of ſalvation* may mean the *cup of bleſſing for ſalvation.* See 1 Cor. x. 16.

14. נגדה. The conſtruction is irregular here, and verſe 18. and as Ch. in both places has a verb of the firſt perſon fut. perhaps we ſhould read אגידם, "*I will declare them* now before all his people." Unleſs נגדו

and

and וכל ſhould be thought better, " *before him* now, *and all* his people."

" נא abundat." Houb. and one MS. omits it.

15. As this and the three following verſes are omitted by ſome MSS. as the *two* laſt are almoſt a literal repetition of verſes 13, 14. and as verſe 14 connects ſo naturally with verſe 19, may they not be conſidered, as an interpolation?

" *Precious*, &c." What we eſteem ſo, we do not wantonly diſpoſe of. See Grotius, &c.

16. אנה, or as 47 MSS. אנא. See verſe 4.—ó. Syr. Vulg. Ar. & Æth. omit this word, but in that caſe כי would be alſo ſuperfluous, perhaps therefore it is written by miſtake for הנה, according to our old Verſ. " *Behold*, O Jehovah, *that* I am thy ſervant."

בן אמתך. Are not theſe two words written for באמתך, " I am thy ſervant; *in thy truth* thou haſt broken my bands?" See Pſ. lxxxvi. 16. Piſc. &c. refer this to 1 Sam. xxiii. 26. The laſt line ſeeming defective, perhaps למוסרי is written for למוסרותי, which is the uſual form; and in Iſai. xxviii. 22. 3 ant. MSS. have the fem. plur.

17. 18. See verſes 13, 14. Secker refers for the firſt part of verſe 17, to Lev. vii. 12.

19. בתוככי. Buxtorf in his grammar p. 91. makes this a *Chaldaiſm*; but in his Lexic. ſuppoſes the י added for the ſake of the metre. Perhaps the true reading is בתוכך. See Ezek. xxviii. 22.

הללו יה. Theſe words are probably the title of the next pſalm. See ó. Vulg. Syr. & Æth.

PSALM CXVII.

HOUB. with 21 MSS. connects this pſalm with the following. See alſo Kennicott's Gen. Diſſ. Cod. 36. and as the *Gentiles* were as

nearly intereſted in the *Meſſiah* as the *Jews*, they are called upon to celebrate Jehovah. See Rom. xv. 11. and Cocceius, &c.

V. 1. האמים. 19 MSS. have האומים; Hare reads לאמים, perhaps rather לאומים, "all ye *people*." By whom we are probably to underſtand the *Iſraelites*, as the former ſentence reſpected the *Heathen*. See Deut. xxxii. 29. where the prepoſition את, or עם, has probably been dropped before עמו 1ſt. See Kennicott's Gen. Diſſ. 84, 5, &c. with Rom. xv. 10.

PSALM CXVIII.

IT is generally allowed that this pſalm was written by David; but as Rivetus obſerves, "verius videtur Davidem de *ſe*, tanquam *typo*, locutum fuiſſe; ita ut præſertim ad *Meſſiam*, tanquam *antitypum* reſpexerit. Porro dramaticus eſt hic pſalmus." See Hare, &c.

V. 2. יאמר. ó. Ar. & Æth. ſupplying בית before *Iſrael*, we ſhould probably read with Ch. and one MS. of conſiderable note יאמרו, which preſerves a moſt beautiful anaphora, with which this pſalm abounds, "Let the *Houſe* of Iſrael now ſay." See Pſ. cxv. 10.

5. במרחב. Perhaps בטרחבי, the next word beginning with י, "Jehovah anſwered me *by my enlargement*." Here is a beautiful antitheſis.

יה, which occurs ſix times in this pſalm, probably only a rabbinical contraction for יהוה. See Pſ. lxxxix. 9.

6. All the verſions with Hare, &c. ſupply בעזרי, "Jehovah is *among thoſe who help me*." But from comparing Hare's metre with that of the Collat. it ſeems to be unneceſſary, "Jehovah is *for me*, I will not fear—what man can, &c." See Rom. viii. 31.

7. בעזרי. 6 MSS. בעוזרי, "Jehovah is to me *for my helper*." See Pſ. x. 14. i. e. "ſolus mihi eſt inſtar omnium aliorum adjutorum." Rivetus, &c. See Pſ. liv. 6.

"Therefore

" Therefore I *ſhall be able to face* thoſe who hate me." Green. But ſee Pſ. xcii. 12.—בשונאי. 4 MSS.

8. The laſt line of this verſe being defective, Hare, &c. would read בבן אדם, as in Pſ. cxlvi. 2. and perhaps we may render more literally thus, " To truſt in Jehovah is better *than confidence in the Son of Man*."

9. " To truſt in Jehovah is better than confidence in princes."

10. The grammatical conſtruction of this and the two following verſes is very ſingular.

כי אמילם. ó. Syr. Ar. & Æth. omit כי, and Gejerus conſiders it as an expletive. Lowth as an adverb, " in the name of the Lord I ſhall *ſurely* deſtroy them." See Poole alſo. Junius, &c. ſuppoſe a Metatheſis on account of the metre in the three lines according to our verſions, " *But* in the name, &c" But this does not ſeem to be a ſufficient reaſon for the tranſpoſition. Secker wiſhes to make *one* verb out of the *two* words; and as ó. Syr. Vulg. Ar. & Æth. give the verb the *paſt* ſenſe, which, as the preſent Biſhop of Norwich obſerves, it ſhould bear, perhaps we ſhould read with the ו converſive ואמילם, " In the name of Jehovah *I have deſtroyed them*." And one MS. has כאמילם. Unleſs כי may be ſuppoſed to be written for אני.

אמילם. Lowth reads with ó. Vulg. & Houb. אגמלם, " *I will recompence them*." But this does not ſeem ſufficiently expreſſive of the *total exciſion* of the enemy which is implied in verſe 12. See Secker alſo.

11. סבוני. We ſhould probably read uniformly סבבוני in each verſe. But as a repetition in this line ſeems unneceſſary, perhaps we ſhould read שוררי, " *Mine enemies* alſo ſurrounded me."

12. כדברים. 79 MSS. have כדבורים? See Iſai. vii. 18. The compariſon of *bees* is moſt expreſſive of the *number*, and the *vehemence* of David's foes. See Deut. i. 44.

דעכו, &c. " *They are extinct* as a fire of thorns." i. e. as ſoon as it is lighted. See Eccleſ. vii. 6. The former ſimilitude denoted the *violence* of the attack; this the *ſuddenneſs* of the defeat. Houbigant's reading בערו does not improve the ſenſe.

13. דחיתני.

13. דחיתני. If we retain the text with Ch. here is a ſudden apoſtrophe to *Saul*, or ſome other perſon. See Munſter, Mudge, &c.—ó. Syr. Vulg. & Æth. read by a metatheſis נדחיתי in *Niph.* "*I was thruſt ſore at.*" Houb. &c. read with Ar. דחיוני, "*they thruſt ſore at me* that I might fall." Which ſeems moſt ſuitable to the context.

The laſt line being defective in the metre, perhaps מגן has been dropped, "But Jehovah was *the ſhield* of my help." See Deut. xxxiii. 29. Or ומגני, "my help, *and my ſhield.*" See Pſ. xxviii. 7.

14. עוזי 2 MSS.—וזמרת. All the verſions, Muis, &c. with one MS. read וזמרתי, "*and my ſong.*" And we ſhould read יהוה for יה. See the parallel place, Iſai. xii. 2. where for יה וזמרת we ſhould read יהוה וזמרתי, the laſt word being evidently redundant.

15. If the firſt line in this verſe according to the Collat. be not an interpolation, Hare's metre ſeems moſt regular, unleſs we omit וישועה.

יעשה. Houb. reads here, and in the following verſe עשתה, which the conſtruction calls for. See Pſ. lxxviii. 54. In this and the two next lines is a moſt beautiful anaphora.

17. One ant. MS. reads יהוה for יה, and it is obſervable that in the next verſe another ant. MS. reads יהוה יה, ſo that one verſe ſeems to have taken from the other.

18. See Prov. iii. 12. Mudge refers theſe words to 2 Sam. xv. 17. Our Bib. Verſ. of the laſt line is beſt; 11 MSS. reading יסור.

19. Here begins the ſacred dialogue in which the *king* ſpeaks firſt; the *door-keepers* anſwer in the next verſe. See Mudge, Lowth, &c.

20. יבואו 5 MSS.

אבוא 21 MSS.—Syr. ואודה. See verſe 17.

21. "David medium tabernaculum ingreſſus hoc videtur ceciniſſe." Muis, &c.

22. That David was a type of Chriſt, ſee Jerem. xxx. 9. Ezek. xxxiv. 23. Hoſ. iii. 5. And the reſemblance between them in the *place* and *meanneſs* of their birth, their *ſufferings* and *perſecutions*, their *final glory*

glory and *exaltation* is very remarkable. See Munſter, Patrick, &c. Theſe words therefore might be applied to *David* in an inferior ſenſe by the prieſt on his entrance into the tabernacle; though Calovius and others refer them ſolely to *Chriſt*.

" The builders." By theſe we are to underſtand *Saul* and his confederates; or the *Scribes* and *Phariſees*, &c. See Acts iv. 27.

23. " זאת, *hoc*, i. e. hæc res; videl. quod *lapis ille*, &c. (fœm. pro neutro) vid. Matt. xxi. 42. Mark xii. 11." Glaſs.

24. This, if applicable at all to David, may refer to 1 Sam. xvi. 13. or to 2 Sam. vi. 17. and xxi. 22.

" *Which Jehovah hath made.*" i. e. eminent and remarkable. Muis. Or perhaps, " Jehovah *hath made this day*—we, &c." The prieſts, or the people, ſpeak here. See Rivetus.

25. Theſe are the words either of the people, or the prieſts. Rivetus. But Grotius makes the King to ſpeak in the firſt part, and the prieſts and people in the ſecond. See our Verſ.

נא and אנא. It is very obſervable that ó. Syr. Vulg. Ar. & Æth. read neither of theſe words, which begin and end the two lines of this verſe; but as the omiſſion of both would affect the metre, the interjection ſeeming unneceſſary, and Ar. & Syr. ſupplying the affix pronouns, which are wanting, the following readings are ſubmitted to conſideration, הנה for אנא with the plural affix pronouns to the verbs for ה final, " *Behold*, Jehovah *hath ſaved us* now—*Behold*, Jehovah *hath delivered us* now." According to Ar. Or נא for אנא, with the verbs as before, " *Now hath* Jehovah *ſaved us*—*now hath* Jehovah *delivered us*." The paſt tenſe of the verb ſeems moſt ſuitable to the context. Some MSS. begin a new pſalm here.

26. " We that are *of the Houſe of Jehovah*, bleſs you." i. e. " *We prieſts*." Vatablus, &c. Or perhaps, " We bleſs you *in the Houſe* of Jehovah." Into which David and the people were entered.

27. This ſeems to be the anſwer of David and the people to the prieſts and Levites.

אל. Syr. reads אלהינו, " Jehovah is *our God*, and he hath ſhone upon us." See Numb. vi. 25. (where Sam. reads יאיר) and Calaſ. Conc.

" חג proprie ſignificat feſtum, ſive ſolennitatem ; ſed per metonymiam ſumitur pro *hoſtia* ſive victima, ut docent Exod. xxiii. 18. Eſai. xxix. 1. Amoſ. v. 21." Grotius, &c. " טליא Chald. quod Latinus interpres in Bib. Pol. abſurde & ſine ulla neceſſitate reddit, *puerum*, quum ea vox, ſicut & Heb. טלה, *agnum* ſignificet, ut hîc Mu. reddit." Poole.

בעבתים. 92 MSS. בעבותים, " Bind the ſacrifice *with cords*." But as it was not cuſtomary to bind the ſacrifice to the altar, Houb. follows ó. Vulg. Ar. & Æth. " *appoint a feaſt with thick bows or leaves*, &c." But how can אסרו bear this ſenſe ? From conſidering therefore Edwards's, and Green's verſion, which completes the ſenſe, perhaps עלו has been dropped before עד through the ſimilitude of the words, " Bind the *ſacrifice*, or *lamb*, with cords, (which was done previous to ſlaying of it) *Offer it up* at the horns of the altar." See Exod. xxx. 10. Secker refers to Le Clerc.

28. David alone ſpeaks here.

ארוממך. ó. Vulg. Æth. with Hare and 7 MSS. read וארוממך, " *and* I will exalt thee." After this ó. Vulg. Ar. & Æth. repeat the words we have in verſe 21. but they are omitted by Chryſoſtom, Baſil, and others, as Lorinus himſelf acknowledges.

29. The chorus.

PSALM CXIX.

MUIS, &c. aſcribe this pſalm to *David*. Mudge and others think it of a more recent date. The ſtructure of it is very ſingular, as it conſiſts of 22 portions, in *alphabetical* order, each containing *eight* verſes, which begin with the letter of the alphabet in its order. The beſt reaſon that can be aſſigned why each ſection contains *eight* verſes is, that this was a

ſacred

ſacred number amongſt the Jews. See Gen. xvii. 12. Lev. xxiii. 36. and it was had in ſo much reverence amongſt the Grecians, " quod ad honorem *octonarii* & perfectionem ejus indicandam, ſi quæ perfecta eſſe ac magnifica vellent, illa Παντα οκτω dicerent." Theſaur. Ant. Græc. Vol. IX. p. 1387.

V. 1. ההלכים. 15 MSS. ההולכים more regular. See Pſ. lxxxiv. 5.

2. נצרי. 27 MSS. נוצרי.

עדתיו. 37 MSS. עדותיו. See 1 Kings ii. 3. and ſeveral MSS. confirm this reading elſewhere.

More literal with a friend, " *They ſhall ſeek him with their whole heart.*"

3. ó. tranſpoſe the negative particle, and for פעלו read פועלי. Syr. reads ובדרכיו, " Verily they do not commit wickedneſs—*but* walk, &c." See Secker. To ſupply the defect of the metre in the laſt line, might we read after Ch. בנים, " in his *right* ways?

4. By reading לנו according to our Bib. Verſ. at the end of the firſt line in the Collat. the metre is reſtored, " Thou haſt charged *us*—diligently to keep thy precepts." But ſee Hare.

פקדיך. 47 MSS. פקודיך. See Pſ. xix. 8. לשמור 4. מאד may perhaps be written for לעד, or לעולם. See verſe 8.

5. Perhaps לעולם is dropped at the end of this verſe, " to keep thy ſtatutes *for ever*." חוקיך 4 MSS.

6. The firſt line ſeeming defective, may not אני have been dropped after אז from the ſimilitude of the words?

8. מאד. Syr. probably ועד, " Thou wilt *never* forſake me." חוקיך 3 MSS. אשמור 5 MSS.

9. כדברך. Ch. with 24 MSS. כדבריך, " according to thy *words*." ó. Syr. Vulg. Ar. & Æth. with Houb. &c. דבריך, " *thy words*." Hare דברך, ſing. Durell, בדברך, " by taking heed *to thy word*." But as the metre of the Collat. is defective, perhaps we ſhould read דברך דרך, " by keeping *the way of thy word*." See verſe 33. Or the pronoun

noun אתו may have been dropped in the middle of the ſentence, " by keeping *himſelf* according to thy word." לשמור 3 MSS. It may be inferred hence and from verſes 99, 100. that the author penned this pſalm in his *youth*.

10. תשגיני 5 MSS. See Pſ. lix. 11.

11. " *I have hid.*" Rather with Syr. Ar. & Gej. " *I have laid up.*" i. e. as the *choiceſt treaſure*.

12. For the metre Hare ſupplies את before חקיך, or as 7 MSS. חוקיך.

14. כעל. One very ant. MS. probably reads with Syr. מעל, " *above* all riches."—But the line appearing defective, perhaps יקר has been alſo omitted, " above all *precious* riches." See Prov. xxiv. 4.

16. בחקתיך. 3 MSS. have בחוקותיך more regular. ó. Syr. Vulg. & Æth. with 37 MSS. דבריך, " *thy words.*"

17. As the metre of the Collat. which ſeems the moſt natural, is defective, perhaps יהוה is loſt from the end of the firſt line through its ſimilitude to אחיה in the beginning of the next, or as Syr. Ar. & Hare with 9 MSS. ואחיה, " Be gracious unto thy ſervant, *O Jehovah—that I may live*, &c." Or as 20 MSS. read גמול, and 2 גמול twice, perhaps the true reading might be this, the imperat. and infin. coming together, " Deal *bountifully*, &c." See our Bib. Verſ. Unleſs with Ch. we ſupply טוב, " Do *well* unto thy ſervant, &c." See our old Verſ.

18. From the defect in the metre of the Collat. it ſeems as if עבדך has been omitted at the end of the firſt line, " Open the eyes *of thy ſervant.*"

מתורתך. Our old Verſion with Mudge, &c. omit the prepoſition, " the wonderous things *of thy law.*" But we may render with Syr. " the wonderous things *in thy law.*" i. e. that I may be able to comprehend the Divine Myſteries contained in it.

20. גרסה. All the verſions with Hammond render this word, in the Chald. ſenſe of it, " *hath deſired.*"

21. ó. Syr. Vulg. & Æth. with 21 MSS. השוגים

22. עדותיך 33 MSS.

23. If

23. If David was the author of this pſalm theſe words may refer to 1 Sam. xxi. 14. ó. read ובי.—עבדך. One MS. of note reads with Hare, &c. ועבדך, "*but* thy ſervant." בחוקיך 5 MSS.

24. Hare, &c. ſupply the apparent defect in the laſt line by adding חוקיך, "*Thy ſtatutes* are my counſellors." Houb. reads צדקתיך, "my Counſellors are *thy righteouſneſs*." which ſeems rather than חקיך to be the word, which ó. Vulg. Ar. & Æth. read inſtead of אנשי; but as the metre calls for both of them, & אנשי עצתי is an unuſual phraſe, as a friend remarks, as applied to *inanimate* things, perhaps for אנשי we might read מאנשי, "*Thy ſtatutes* are *above my Counſellors*." עדותיך 27 MSS.

25. חיני. A great number of MSS. read here and every where elſe חייני, which is probably the true reading, the 2d י being put for the 3d radical. See Pſ. lix. 17.

Green ſupplies the defect of metre in this line by adding אלהים, "Quicken me, *O God*, according to thy word." And it is obſervable that this word occurs only in verſe 115; ſo that probably either this, or יהוה, which appears but ſeldom, has been dropped in many places; and one of them at the end of the next verſe.

28. נפשי, "My ſoul droppeth, &c." But 4 MSS. read עיני, "*Mine eye*, &c." See alſo Job xvi. 20. Lam. iii. 48, 49. As a friend obſerves, ó. & Vulg. Ar. & Æth. from them, read ἐνύσταξεν for ἐνύσταξεν; which the collation of the ó. MSS. will probably rectify.

29. ותורתך חנני. Ar. reads with Gejerus, &c. יכתורתך, "and be gracious unto me *according* to thy law." Houb. &c. read חוני, "and *declare to me* thy law." from חיה, *declarare*. See verſe 25 for the metre.

30. שויתי. ó. Vulg. Ar. & Æth. with Hare, לא שכחתי, "*I have not forgotten* thy judgments." Houb. &c. read ששוני, "thy judgments are *my delight*." Syr. reads ששתי, "*I am delighted* with thy judgments." A friend derives it from the Ar. שי, *ſoluit*. But Gejerus, &c. think that לנגדי is underſtood, or rather has been loſt, "thy judgments I have ſet *before me*." See alſo our Bib. Verſ. Which reading Pſ. xvi. 8.

ſtrengthens. ó. Syr. Ar. Æth. with 10 MSS. ומשפטיך, "*and thy judgments.*"

32. "*Becauſe thou haſt enlarged my heart.*" i. e. *made me to rejoice.* Syr. Hammond, &c. "*Enlarging the heart* ſeems to have three ſenſes, 1 Kings v. 9. Iſai. lx. 5. 2 Cor. v. 11, 12. Perhaps the firſt ſhould be choſen here." Secker.

33. Ch. reads עד עקב, "*even* unto the end." And the metre ſeems to requires it. See alſo Hare's Verſ.—חוקיך 8 MSS.

34. לב. ó. Vulg. Syr. Ar. & Æth. לבי, "with *my* whole heart." ואשמרנה. 5 MSS. ואשמרה, rather ואשמורה.

35. In the laſt line perhaps מאד is wanting. See verſe 167.

36. "*And not to covetouſneſs.*" "Inclinat Deus in teſtimonia ſua & ad bonum *efficienter & per ſe*; in avaritiam & mala *deficienter & per accidens*; i. e. quia permittit cadere; vel ſubducit ſuam gratiam." Genebrard.

37. חיני. See verſe 25. Houb. reads נחני, which is ſtrengthened by one very old MS. which has נחיני, "*lead thou me* in thy way." See Pſ. v. 9.

38. אשר ליראתך. ó. Syr. Vulg. & Ar. omit the firſt word, which makes the metre evidently too ſhort. Hammond, &c. ſuppoſe היה to be underſtood according to *Walton's verſion* of Ch. "which *may*, or *will be*, to thy fear." Houb. reads ואשר, "*that I may walk* according to thy fear." "But then, as Secker obſerves, it ſhould be followed by ב, as Prov. ix. 6." Durell renders אשר, in the imperat. "*guide him* to thy fear." But then it ſhould be אשרו. Our Bib. Verſ. with Munſter, &c. ſupplies קדש or ſome ſuch verb, "who *is devoted* to thy fear." Green ſupplies another ſignifying to *promote*, or *advance*. See his Verſ. But probably אשר is dropped from its ſameneſs to the preceding word, "who *walketh* according to thy fear." See Ar.

40. חיני. See verſe 37, and 25.

41. ויבואני 11 MSS. Several MSS. read the verb and noun in the plur. num. with Syr. and our Bib. Verſ. One very ant. MS. reads with Syr. & Ar. ותשועתך. See our Verſ.

42. חרפי דבר, or as 7 MSS. חורפי, "So ſhall I anſwer *the reproachful in ſpeech.*" i. e. the reproachers. See Iſai. xxxiii. 19. and our old Verſ.

43. עד מאד are probably redundant here, according to the Collat. and their proper place ſeems to be at the end of verſe 47. But Hare, &c. remove them to the end of the firſt Hemiſtich in the next verſe.

למשפטך. ó. Vulg. Syr. & Æth. with Houb. & 73 MSS. למשפטיך.

44. The firſt line of this verſe ſeeming defective, and there being a tautology in the laſt, it appears to me probable that חוקיך has been dropped, and that the metre ſtood originally thus, "So ſhall I keep thy law continually—*thy ſtatutes* for ever and ever."

45. ברחבה, "*at large.*" See our marginal Verſ. i. e. "free from fear, anxiety, &c." Ainſw. פקודיך 42 MSS.

46. Hare's diviſion moſt regular. בעדותיך 26 MSS. Syr. reads, as Secker obſerves, בצדקה.

47. See Hare, &c. and verſe 43.

48. "*My hands alſo will I lift up*, &c." Of the *thirteen* ſenſes mentioned by Lorinus of theſe words, that of Aben Ezra is moſt pertinent, "qui docet eſſe hunc morem *præ amore* aliquem cum honore excipiendi." And the pſalmiſt perhaps alludes to *Moſes* receiving the law from God upon Mount Sinai, Exod. xxxi. 18. אשר אהבתי. Hare, &c. reject theſe words as redundant; and they ſeem to be borrowed from the preceding verſe. But ſee Secker. בחוקיך one MS.

49. דבר. Vulg. ó. with Hare, דבריך—Alex. Verſ. Syr. & Vulg. Houb. &c. דברך, "*thy word*, &c." See verſe 16, &c.

Perhaps we ſhould read יחלתי, "*for which I have waited.*" See verſe 74, 84, 114.

50: Confidence

50. Confidence in God the only true ſource of conſolation in affliction. Rather with Muis, &c. " *that* thy word, &c."

51. הליצני. All the Verſ. with Hare, &c. and 54 MS. הליצוני; which the conſtruction requires.

מתורתך. All the Verſ. with one MS. ומתורתך, " *Yet* have I not, &c."

52. The ſcriptures, like a true mirror, diſplay the juſtice of God in the puniſhment of ſinners, and his goodneſs in rewarding the righteous.

53. זלעפה. Perhaps *a burning fever*, which the peſtilential winds in the Eaſt occaſioned. See Gejerus, Pſ. xi. 6. lxix. 3.

עוזבי 9 MSS.

54. יהוה, which ſeems redundant in the next verſe might be added at the end of the firſt line in this (See the Collat. and Hare)

זמרות היו לי יהוה

זמירות 66 MSS. and one חוקיך. " מגורי might be tranſlated *terrors* very ſuitably to the foregoing verſe." Secker.

55. One MS. omits יהוה. See above.

56. Jun. and Trem. Hare, &c. according to Syr. ſupply נחמה after לי, which the ſenſe, as well as the metre, requires, " This hath been my *comfort*—that I &c." See Secker. פקודיך 40 MSS.

57. Hare, Lowth, &c. ſupply the defect in the firſt line by reading אתה after חלקי, " *Thou* art my portion, O Jehovah." Perhaps ומעסי, " O Jehovah, my portion *and my refuge*." See Pſ. cxlii. 6. The tranſpoſition might be occaſioned thro' the alphabetical order. לשמור 4 MSS.

58. ó. Syr. Vulg. Ar. & Æth. read לבי, " with *my* whole heart." See verſe 34.

59. The diviſion of the Collat. ſeeming beſt, I would add יהוה, or אלהים, at the end of the 1ſt line. See verſe 25. עדותיך 34 MSS.

60. לשמור 3 MSS.

61. עודני. All the Verſ. with 9 MSS. read עודוני, which the conſtruction requires. Houb. &c. read ענדוני, " The bands of the wicked

have

have bound me." ó. Syr. Vulg. Ar. & Æth. ſeem to read עותוני, "The ſnares of the wicked *have overthrown me*." See Job xix. 6. and MS. 121 But our verſions are equally good.

תורתך. ó. Syr. Vulg. Ar. & Æth. ותורתך, "*but* I, &c."

63. ולשומרי 4 MSS.

64. יהוה ſhould be probably placed at the beginning or end of the 2d line, "*O Jehovah*, teach me thy ſtatutes." חוקיך one MS.

66. טעם. ó. Syr. Vulg. Ar. & Æth. with Hare, &c. read וטעם. But Secker ſuſpected very probably that טוב is crept in from the former verſe, and that טעם, begins this, "Teach me *diſcretion* and knowledge." Though, as he obſerves, the old verſions have it.

67. שגג. Houb. with 35 MSS. more regularly שוגג. See verſe 118.

68. ó. Ar. & Æth. ſupply יהוה, and divide the verſe thus,

טוב——יהוה

ומטיב: &c.

"Thou art good, *O Jehovah*—and being gracious teach, &c." See verſe 64. חוקיך 3 MSS.

69. As a friend obſerves, ó. Syr. Vulg. Ar. & Æth. ſeem to have read רבה for טפלו, "The iniquity of the proud *is multiplied* againſt me." But the *alphabetical* order requires the text, and he refers for it to Job xiv. 17.

ó. Syr. Vulg. Ar. & Æth. read לבי, "with *my* whole heart." And one ant. MS. אנצר. See Pſ. lxxviii. 7.

70. כחלב. One MS. probably reads with Edwards בחלב, "Their heart is fattened *with fat*." i. e. *is ſwolen with fat*.

71. חוקיך 4 MSS.

74. A beautiful paronomaſia in the two firſt words.

75. Ch. Syr. & Ar. read צדיקים.

Ch. Vulg. & Ar. read ובאמונה. See our Bib. Verſ.

77. יבואוני 23 MSS.

78. יבושו 16 MSS.

עותוני, " although *they have overthrown me* with lying." See Mudge, and verſe 61.

אני. ó. Syr. Vulg. Ar. & Æth. with Houb. ואני, " *but I* will, &c." בפקודיך 60 MSS.

79. וידעו. ó. Ar. with Houb. and 12 MSS. read ויודעי, more ſuitable to the preceding word. עדותיך 26 MSS. The two Hemiſtichs in this verſe ſeem defective. See verſe 25.

80. בחוקיך 3 MSS.

81. לדברך. Syr. Vulg. & Ar. ולדברך, " *but* I hope, &c."

82. " Saying, &c." " Habet locum proſopopœia, ſicut aliis in membris, ita et in *oculis*." Lorinus.

83. בקיטור. ó. Syr. Vulg. Ar. & Æth. probably read, as a friend remarks, בקרח, " *in the froſt*." Ch. Mudge, &c. " *in the ſmoke*." Which ſeems to be the right ſenſe here. See Harmer's Obſ. Vol. I. p. 131. and Gen. xix. 28.

84. כמה. The ſenſe, as well as the metre, ſeeming defective, might we read כי מרים, " *How bitter* are the days of thy ſervant?" For which expreſſion ſee Amoſ. viii. 10. And for this ſenſe of כי ſee Taylor's Concord. ברודפי 3 MSS.

85. ó. Vulg. Ar. & Æth. rendering שיחות, *fabulationes*, probably alſo read ספרו for כרו, " *told me idle ſtories*." For as Hammond obſerves כרו will not bear this ſenſe. But one MS. reads שחה, and another שוחות, which favors the text. See MSS. alſo in Pſ. lvii. 7. Ch. & Syr.

86. עזרני, " *help thou me*." Perhaps עריני, " *mine enemies* perſecute me wrongfully."

87. פקדיך. 53 MSS. פקודיך. See Pſ. xix. 9. and verſe 40, &c.

88. See verſe 25.

89. By reading with Syr. אתה before יהוה, the irregularity of the metre is adjuſted. See Hare and the Collat. and this and the following verſe form that kind of *tetracolon* mentioned by Lowth, in which " poſteriora membra ad priora referenda ſunt alternatim." Præl. 19. " Oh

Jehovah

Jehovah *thou art* for ever—thy word is ſettled in Heaven." See Prov. iii. 19. Secker was once inclined to read כשמים, and ארץ in the next verſe, but refers to Pſ. lxxxix. 3.

90. Many MSS. לדור ודור; and 8 ותעמוד.

91. עמדו. ó. Vulg. Ar. & Æth. with Houb. עמוד, "According to thy ſtatutes the day *continueth*." But what follows favors the text. See Pſ. cxlviii. 6. &c. Syr. omits the whole verſe.

92. אז ſeems to be written for אני, "*I* ſhould have periſhed in mine affliction." Syr. omits it.

93. See verſe 87. פקודיך 72 MSS.

94. See 1 Kings xx. 4.

95. עדתיך, or as 35 MSS. עדותיך. But Syr. & Ar. read ועדותיך, "*but* I will conſider, &c." Which the ſenſe and metre call for.

96. תכלה. "Omnis humana potentia, ſapientia, &c. finem habet." Tirinus. As the verſions vary in the ſenſe of this word I once thought חכמה might be the right one, "I have ſeen an end of all wiſdom—*but* thy, &c." Syr. & Ar. read ורחבה, which the antitheſis requires.

98. מצותיך. ó. Vulg. Æth. with Houb. &c. and 37 MSS. מצותך in the ſing. which reſtores the grammatical conſtruction, "*Thy commandment* hath made me wiſer than mine enemies—for it is ever with me." See verſe 96.

99. This and the following verſe very applicable to David.

100. פקודיך 70 MSS.

101. אשמור 8 MSS. and ſeveral ant. MSS. read here, and elſewhere, אורח; but there is no authority from the text for it.

103. As the metre of the Collat. ſeems moſt natural, but the laſt line is deficient, I would ſupply מתקות at the end, (See Ch.) "How ſweet are thy words unto my palate!—*ſweeter* than honey, &c." See our Bib. Verſ.

אמרתך. ó. Syr. Vulg. Ch. Æth. with Houb. &c. and one MS. אמרתיך which the conſtruction requires, or rather אמרותך. See Pſ. xii. 7. Unleſs with Ar. we read נמלץ.

104. Would

104. Would not the metre be more regular by beginning the laſt Hemiſtich with שנאתי ?

105. ó. Syr. Vulg. Ar. & Æth. read לנתיבותי, "*unto my paths.*"

106. לשמור 7 MSS.

107. חייני 41 MSS. See verſe 25.

109. בכפי, "*in my hands.*" i. e. "In ſummis periculis & vitæ diſcrimine verſor vid. Judg. xii. 3. 1 Sam. xix. 5. &c." Muis, &c. Durell with a friend reads with ó. Syr. Ar. & Æth. בכפיך, "*in thy hands.*"

112. The laſt line is manifeſtly defective. Durell ſupplies אשר at the beginning, "*which* are an everlaſting reward." If this ſenſe be admitted, perhaps הנה, which ends the laſt verſe, may have been dropped from the end of this, "*They* are an everlaſting reward." ó. Vulg. Ar. & Æth. ſupplied על, "*propter retributionem.*" Ch. reads עד, "*even unto* the end." See our Verſ. alſo. But as this borders upon tautology, may not כי have been dropped from the beginning, and the affix from the noun, "*for their reward* is for ever?" חוקיך 4 MSS.

113. סעפים. Hare ſuppoſes this word to bear the ſenſe of פשעים; which could not be the word of the text, as it claſhes with the *alphabetical* order, Green thinks therefore that ó. Æth. & Ar. might read סוררים, Hallet, as ſome one obſerves, propoſes סלפים; which may ſignify *perverſos.* See Caſt. Lex. Perhaps the word might be סערים, "*The turbulent* I hate." But a friend referring to 1 Kings xviii. 21. renders the text, "I hate opinions," i. e. which may be either true or falſe.

114. See verſe 25.

115. Should we not read ואצר המצות ?

116. Rather with ó. and a friend, "*and make me not aſhamed* of my hope."

117. ואשעה "

117. " ואשעה cum priore verbo ואושעה elegantem paronomaſiam habet." Lorinus. בחוקיך 17 MSS.

118. תרמיתם. Houb. renders it, " Nam vana *eſt elatio eorum.*" And Lowth approves this ſenſe. But our Bib. Verſ. is not only literal, but affords a very good ſenſe, " For their deceit is falſhood." By which expreſſion the pſalmiſt probably alludes to the *Lex Talionis* amongſt the Jews, and the apoſtle might refer to this paſſage, 2 Theſſ. ii. 11. where he ſays, " that God ſhould ſend them ſtrong *deluſion* that they ſhould believe a *lye*." See Durell alſo. But a friend propoſing תרומתם, gives this ſenſe, " for thou lifteſt them up in vain." i. e. that thou mayeſt caſt them down again. מחוקיך 5 MSS.

119. השבת. ó. Vulg. Ar. & Æth. read חשבתי. But Hare, &c. according to Aq. & Sym. with one MS. of great note more properly חשבת, " *Thou eſteemeſt* all the wicked of the earth as droſs." עדותיך 21 MSS.

121. לעושקי 5 MSS.

122. ערב may be conſidered as the 3d perſ. *Pyh.* " Thy ſervant *is engaged*, or *addicted* to good." See Jerem. xxx. 21. Then this line anſwers to the firſt of the former verſe.

יעשקני. All the Verſ. Houb. &c. with 31 MSS. יעשקוני, which is neceſſary; and this line anſwers to the laſt of the former verſe. See verſe 89.

123. כלו, " Mine eyes *long* for thy ſalvation." See Durell, and 2 Sam. xiii. 39.

124. וחוקיך 2 MSS. See verſe 25.

125. עדותיך 23 MSS.

126. Adding with Hare, &c. משפט, and reading with Vulg. Houb. and one MS. יהוה for ליהוה, the verſe may be divided thus, " It is time to execute *judgment*—O Jehovah, they have broken thy law." See Gen. xvii. 14. Hammond follows Ch. & Syr. " It is time *to worſhip* Jehovah." And for this ſenſe a friend refers to Lev. xxii. 14.

127. The laſt line being defective, and Syr. ſupplying טוב, perhaps רב has been omitted, " and *much* fine gold." See Pſ. xix. 10.

128. ó. Vulg. & Æth. as a friend obſerves, read על כן לכל פקודיך. Syr. probably reads כל פקודיך אהבתי, " Therefore *I love all* thy precepts." Which keeps up the antitheſis better, " *but* I hate, &c." Syr. & Ar. reading וכל in the 3d place.

129. Perhaps we ſhould read אלי at the end of the firſt line, " Thy teſtimonies are wonderful *unto me*."

130. דבריך. Syr. & Ar. with 25 MSS. read דברך, " The manifeſtation, or explanation *of thy word* giveth light." See ó. Gejerus, &c. alluding to the Urim and Thummim. I once thought that פתח might be written for פתה, and that תורתך might be wanting at the end of the laſt line, " *Thy word* enlighteneth *the fooliſh—thy law* giveth underſtanding unto the ſimple." But it is obſerved by a friend that Ch. ſupplies חשכים, " enlighteneth thoſe *that are in darkneſs*." Which reading may alſo ſupply the defect in the following line, for which purpoſe Hare, &c. read עיני, " enlighteneth *mine eyes*." See Pſ. xix. 9.

131. ואשאפה. ó. Syr. Vulg. Ar. & Æth. with Hare, ſupply רוח. See alſo our old verſion. But the word may be rendered according to our Bib. Verſ. " *and panted*," or perhaps, " *and ſwallowed*." Alluding to his eagerneſs. See Job v. 5. and Ezek. ii. 8.

132. לאוהבי 3 MSS.

133. The conſtruction requires ישלט.

134. מעושק 7 MSS.

135. האר. Houb. more regular האיר. See Pſ. xxxi. 17.

חוקיך 3 MSS.

136. על. 2 MSS. (one of which is of great note) read על אשר; but as this makes the line too long, perhaps we ſhould read שומרי for שמרו, " for *them that keep not* thy law." And it is probable that ó. Ar. & Æth. read the ſame likewiſe, making it the part. *Ben.* ſing. with the affix pron. of the firſt perſon. Unleſs, as Secker remarks, ἐφύλαξα is written

written for ἐφύλαξαν; which the Collat. of the ó. MSS. will diſcover.

137. וישר. ó. Syr. Ch. & Æth. read וישרים; which the metre, as well as ſenſe, requires. See Hare, &c. One MS. משפטך.

138. The difficulty of the conſtruction in the preſent text is generally allowed. See Poole, Lowth, &c. But as 4 MSS. read לעולם after עדתיך, or as 34 MSS. עדותיך, admitting Hare's metatheſis, every thing is ſet right, "Thou haſt commanded thy teſtimonies *for ever*—they are very *righteouſneſs* and truth." i. e. moſt righteous and true. See Secker.

139. There can be little doubt but we ſhould read צמתהני. See Pſ. lxxxviii. 17.

140. The metre of the laſt line being defective, perhaps מאד has been omitted, "Thy word is exceeding pure—and thy ſervant loveth it *very much*." See verſe 167. Unleſs for מאד in the firſt place we might read מאש, "Thy word is tried *with the fire*—and, &c." Alluding to Exod. xix. 18. See ó. Vulg. & Æth.

141. פקודיך 52 MSS. Syr. adds ו. See our Verſ.

142. The laſt line being deficient, perhaps לעד is omitted, "and thy law is truth *for ever*." See verſe 25. Syr. reads ישבה, or ſome ſuch word for צדק.

143. Syr. reads ומצותיך, which ſeems right. See our Bib. Verſ.

145. ó. Syr. Vulg. Ar. & Æth. read לבי. חוקיך 4 MSS.

146. Another inſtance of the Tetracolon. See verſe 89. עדותיך 24 MSS.

147. לדברך 53 MSS. See verſe 114, &c.

148. "*The watches.*" Ch. interprets it of *both* watches, the *evening* and *morning*. Our verſions confine it to the *night watches*. Hammond underſtands it of the *morning* watches, which the former verſe ſeems to favor. אשמורות 39 MSS.

149. See verſe 43 and 175, with 57 MSS. חייני 49 MSS.

150. The

150. The antitheſis between the two verbs is very well preſerved in our verſions. רודפי 7 MSS.—ó. Syr. Vulg. Ar. & Æth. read ומתורתך, "*but* are far, &c."

151. The metre, as well as ſenſe, ſeems to require לי at the end of the firſt line, "Thou art near *unto me* Jehovah." "Illi prope ſunt, ſed tu *mihi* propior es." Gejer. &c.

152. מעדתיך, or as 24 MSS. מעדותיך. Syr. Hare, &c. reject the מ, as redundant; and Green's verſion is, "I have long ſince known, "that thou haſt eſtabliſhed *thy teſtimonies* for ever." A friend following ó. renders the text, "I have long ſince known *from thy teſtimonies*, that thou haſt founded them for ever." Secker offers יסרתם for יסדתם, "for *thou ſhalt puniſh them* for ever." i. e. the perſons mentioned verſe 150. which avoids the irregularity of the pronoun; but the maſc. affix occurs again in verſe 167.

154. חיני. See verſe 25. One ant. MS. reads חנני, "*be gracious unto me* according unto thy word." Which ſeems moſt ſuitable to the context; but one MS. probably reads with Syr. ולאמרתך, "*and be gracious*, &c."

155. חוקיך 5 MSS.

157. One MS. of good authority with Ar. reads the ו at the beginning of the 2d. line, "*but* I declined not." רודפי 5 MSS.

158. בגדים. 32 MSS. בוגדים.

ואתקוטטה. The metre ſeems to require that we ſhould omit ה final. See Pſ. cxxxix. 21.

160. ראש. ó. Vulg. Syr. & Æth. with Hammond, Hare, &c. "*The beginning* of thy word (or as ó. with one MS. *of thy words*, as a friend obſerves) is truth." Vatablus, &c. ſuppoſe the מ dropped on account of the *alphabetical* order, "*From the beginning*." See our Verſ. Cocceius, &c. render it *ſumma*, "*The whole* of thy word is truth." Jun. and Trem. with Lowth, &c. "Thy *moſt excellent* word is truth." See Merrick. Perhaps by a metatheſis, "Thy word is *the excellency*

excellency of truth." As containing the moſt intereſting of all truths the knowledge of the one true God.

משפט צדקך. ó. Syr. Vulg. Ar. & Æth. with 10 MSS. Hare, &c. משפטי, " and all *the judgments of thy righteouſneſs* are for ever." Green reads with one MS. משפטיך צדק, " and all *thy laws* are *righteouſneſs* for ever." But ſee verſe 164.

160. " *Princes*, &c." " Magnates ſive Saulis, ſive Abſalomi." Muis.

161. ומדבריך. Ch. with 55 MSS. ומדברך, " *but* my heart feareth *becauſe of thy word*." Syr. & Ar. read ודברך, " *but* my heart feareth *thy word*." i. e. he was reſtrained thereby from doing them any hurt. See 1 Sam. xxiv. 6.

162. שש. ó. Vulg. Ar. & Æth. אשוש. Syr. ישתי. But perhaps we ſhould read שוש, *gaudiens ſum*.

163. תורתך. ó. Syr. Vulg. Ar. & Æth. with 9 MS. ותורתך, which the antitheſis calls for, " *but* thy law, &c."

165. Secker with Marginal Verſ. " and they ſhall have no ſtumbling-block." לאוהבי 9 MSS.

167. ואהבם. As the conſtruction is here irregular, and the metre defective, perhaps we ſhould read ואהבה, (מ being borrowed from the following word) and ſupply חוקיך, " *and loveth thy ſtatutes* exceedingly." See verſe 152.

עדותיך 23 MSS.

168. The Omnipreſence of the Deity is the moſt forcible motive to a virtuous upright conduct.

עדותיך 20 MSS.

169. If we read יהוה at the beginning of the 2d line, which is equally proper, this and the following verſe not only afford a beautiful *alternate* tetracolon, but likewiſe a ſtriking *homoioteleuton*, which our verſions have in ſome meaſure imitated.

171. תבענה. Houb. reads תביענה, which is its uſual form.

תהלה. Syr. reads תהלך, " *thy praiſe*." Which ſeems better.

חוקיך 3 MSS.

Perhaps rather, "*for* thou haſt taught, &c." See the next verſes.

172. תען. Houb. more properly תענה. See verſe 42.

175. ומשפטך יעזרני. ó. Vulg. Ch. Ar. & Æth. read the words in the plur. and 63 MSS. have ומשפטיך, and 32 יעזרוני; and as the noun is generally read in the plur. this is probably the true reading. See our old Verſ. and verſe 43.

176. אבד. 16 MSS. אובד.

"*Oh ſeek thy ſervant.*" Theſe words make the firſt line of Hare's metre, and the laſt of the Collat. too long; if therefore they are retained, ſhould not the verſe conſiſt of *three* lines, inſerting יהוה at the beginning of the 2d, "I have wandered here and there like a loſt ſheep—*O Jehovah* ſeek thy ſervant—for, &c.?" But perhaps they are only an interpolation, as one very ant. MS. omits עבדך, "I have wandered here and there like a loſt ſheep—but I do not, &c." It is very obſervable that not one of the *initial* letters in this pſalm has been loſt, which ſhews how uſeful the *alphabetical* order has been to the preſervation of this moſt excellent ſyſtem of religious, and moral precepts, for 2400 years, ſuppoſing it to have been written in the time of the Babyloniſh captivity; but much longer, if David was the author of it. And this circumſtance may account for the many ſeeming deficiencies at the end of the lines, ſuppoſing the metre of Kennicott's collation be admitted. See Pref. For as Hare obſerves, "ſingulæ Periodi in hoc pſalmo duobus conſtant verſibus, qui longitudine eadem fere ſunt ac alii."

PSALM CXX.

THIS and the fourteen following pſalms are called ſongs of *degrees*, or *aſcents*. "hoc eſt, quæ caneretur, cum populus in Hieroſolymam *aſcenderet*; nimirum vel ad feſta quotannis celebranda, vel tum cum e captivitate Babylonica reverteretur." Lowth. See Calmet alſo. But Gejerus, &c. ſuppoſe it to be a *muſical* term to denote the *tone* of voice

in

in which they were to be ſung. See Patrick, and Pſ. vi. " Hi pſalmi ſic dicuntur, quod a Levitis decantati eſſent in *quindecim* gradibus. Singuli pſalmi ſingulis gradibus deſtinati ſunt." Muis, Hammond, &c.

V. 1. The metre of the two firſt verſes, according to Hare, and the Collat. ſeeming irregular, may they be divided thus, " In my diſtreſs I cried unto Jehovah—and he heard me: Jehovah delivered my ſoul—from lying lips, &c.?" But ſee Lowth's prel. Diſſ. on Iſai. p. 26.

ó. Syr. Vulg. Ar. & Æth. with 8 MSS. read ומלשון. See our Verſ. Patrick, &c. ſuppoſe theſe words to refer to *Doeg*.

3. The firſt line of this verſe ſeems defective. Cloppenburgius and others ſuppoſe אלהים, to be underſtood, or wanting, " What ſhall *God* give unto thee?" But Hare, &c. read שפת שקר; which the former line ſtrongly ſupports.

יסיף. 50 MSS. have יוסיף more regularly, which confines the verbs to the active ſenſe according to Ch. Syr. Ar. Lowth, &c.—Houb. &c. with one MS. read after ó. Vulg. & Æth. יוסף, in *Hoph.* " What ſhall be given unto thee, *thou lying lip?*—or what ſhall be done unto thee, thou falſe tongue?"

4. גבור, " The arrows *of the Mighty* one ſharpened." This may be meant *of God*. See Cocceius and Pſ. lxiv. 3, 7. which paſſages ſeem with this to allude to the *Lex Talionis*.

גחלי רתמים, " with coals *of Juniper*." Which, as Vatablus and others aſſert, burn *long and furious*. Arias montanus, &c. " with coals *of broom*." See Harmer's Obſ. Vol. II. 426. Syr. " with coals *of the oak*." ó. Vulg. & Æth. probably read חרבים, " cum carbonibus *deſolatoriis*. But as Ar. followed by our old Verſ. renders the words *burning coals*, perhaps it might read with a ſmall alteration גחלים החמים. See Job xxxvii. 17. Houb. reading כגחלי for עם גחלי, gives the words this ſenſe, " The arrows of the Mighty one are renewed—*as the coals* of the Juniper." See his Verſ.

5. אויה. Probably written for אוי. See Calaſ. Conc.

מישך. ó. Syr. Vulg. Ar. & Æth. with Houb. &c. read משכה, "Woe is me, for my *ſojourning is prolonged*." And to the ſame purport is Bochart's ſenſe of the word taken adverbially, "For I have ſojourned *for a long time*." Gejerus, Hare, &c. read במשך, "Woe is me, that I ſojourn in Meſech." But Muis, &c. underſtand it proverbially, as they ſay in French, "demeurer et avoir affaire avec des *Turcs & Arabes*." Some refer this and the following part of the verſe to 1 Sam. xxv. 1.

6. לה נפשי. The firſt word not being found in ó. Syr. Vulg. Ar. & Æth. perhaps the true reading is הנפשי. One ant. MS. has לי.

שונא. ó. Syr. Vulg. Ar. & Æth. with one very valuable MS. read שונאי, "*with them who hate* peace." Which the metre and the following verſe ſeem to call for.

7. שלום. The abſtract for the concrete, as in 1 Sam. xxv. 6. Gejerus. But two valuable MSS. read לשלום, and this anſwers better, as a friend alſo obſerves, to למלחמה in the next line; which being too ſhort, perhaps המו may have been omitted from its likeneſs to המה, "I was *for peace*, but when I ſpoke—they *ſhouted* for battle." See Pſ. xlvi. 7. Green reads כי, "*When* I ſpeak of peace."

PSALM CXXI.

למעלות. 7 MSS. have המעלות, conformably to the other 14 pſalms. The metre ſhould be all *long* according to the latter part of the Collat. or *ſhort* according to Hare, which Lowth follows chiefly. Whether we muſt underſtand *David* ſpeaking here, or a perſon going up to the feaſts at Jeruſalem, or on his return from the Babyloniſh captivity, by the *hills*, or *mountains* are probably meant *Zion* and *Moriah*, "ubi Deus præſens erat ad opem ferendam." Grotius, &c. who ſuppoſes alſo that David compoſed it during *Abſalom*'s rebellion. See Pſ. lxxxvii. 1. cx. 3.

V. 1. Lowth

V. 1. Lowth makes the King to ſpeak in this and the following verſe, whom he ſuppoſes to be before the ark, imploring the Divine Aid. See Prælect. 30.

2. עושה 8 MSS.

3. In this and the following verſes Lowth makes the high prieſt to anſwer the king.

אל 2d.—ó. Syr. Vulg. Ar. & Æth. with 18 MSS. have ואל, which the connection, as well as the ſhort metre, requires, "*and* he that keepeth thee will not ſlumber." This and the three following verſes favor the opinion that this pſalm was compoſed on the going up to the *feaſts*, or on the return from the captivity. See verſe 6.

שומרך 5 MSS. with ó. Syr. & Vulg.

4. שמר. Houb. reads with 67 MSS. שומר; and from comparing Hare's and Lowth's metre, might it not be better to reduce the four lines into three, "Behold he neither ſlumbereth nor ſleepeth—Jehovah *the keeper* of Iſrael, keepeth thee—Jehovah is thy ſhade upon thy right hand?"

6. יככה. ó. Vulg. Ar. & Æth. read יכויך, or יכוהך, "*non uret te.*" But Iſai. xlix. 10. favors the text. See Deut. xxviii. 26, &c.

Hare's and Lowth's metre being defective, and the ſenſe imperfect, we muſt either read with the former according to ó. Syr. Vulg. Ar. & Æth. ולא ירח for וירח; or, as the *ſmiting*, or *burning of the Moon* ſeems to be an improper expreſſion, perhaps יאיר has been accidentally omitted, "and the Moon *ſhall give light* by night." See Iſai. lx. 19. Which ſenſe the ſuppoſition in verſe 3 may countenance.

7. Hare, &c. connect the firſt word in the beginning of the next verſe with the laſt line of this, "*Jehovah* ſhall preſerve thy ſoul." Several MSS. have ישמור here and in the next verſe.

8. Lowth, &c. refer theſe words to the king's going forth to battle. But they may be applicable to the preſervation of the Jews from their enemies on their going to the *feaſts* at Jeruſalem. See Exod. xxxiv. 24.

PSALM CXXII.

IT is thought by ſome that this pſalm was compoſed by David, as the title ſets forth, for the uſe of the people going up to the *feaſts*. See Muis, &c. The metre of the Collat. is long, which is ſeldom uſed by *David*, but here it ſeems preferable to Hare's, who, on account of the metre, brings יחדו from the end of the 3d verſe, where it is ſuppoſed to be redundant, "Let us go *together* to the Houſe of Jehovah—*And* let us, &c." But ſee verſe 3.

V. 1. באומרים 9 MSS.

2. עומדות 15 MSS. "More literally *ſtood*, or *are ſtanding*." Secker, who renders the firſt verſe with ó. & Ch. "*I was glad amongst*, or *rejoiced in thoſe, who*, &c."

3. שחברה, The ש is uſed for אשר, Judg. vii. 12. and viii. 26. But a friend obſerves that the uſe of ש for אשר is a proof of the recentneſs of the latter pſalms, where it occurs ſo frequently; and that it is uncertain who was the author of the Book of Judges. Houb. reads with 13 MSS. שחוברה.

יחדו, ſeems to be better connected with the following verſe; eſpecially if for ששם we might read שושים. See the next verſe, and Pſ. cxix. 162.

4. יה'. Hare, &c. read יהוה, "*Rejoicing* the tribes go up *together*, *the Tribes of Jehovah, the congregations* of *Iſrael*." Who in full confidence of the protection of their *eternal King*, aſſembled from every part of the land without any fear of moleſtation. For this ſenſe of עדות ſee Houb. &c.

5. As the metre in the Collat. is probably too ſhort in the laſt line, עד עולם may have been omitted, "the Thrones of the Houſe of David

vid *for ever.*" See 2 Sam. vii. 16. But why *thrones?* "Dicit *throni* pro *domo*, ſive *familia*, &c. in plur. vel, quod throni regales cum demortuis Regibus combuſti ſunt, teſte Maimonide." Gejerus. Rather perhaps to denote the *temporal* kingdom of David, and the *ſpiritual* kingdom of *Chriſt*, his Son, which was to ſucceed the former, and of which there was to be *no end.* See Luke i. 32, 33. xxii. 30.

6. The addreſs of the high prieſt perhaps to the people aſſembled at Jeruſalem. "In hoc verſu elegans eſt paronomaſia *quatuor* vocabulorum." Lorinus. אוהביך 5 MSS. And as in moſt places there is MS. authority for it, this is probably the true reading.

7. בחילך, "*within thy fortreſs.*" Probably the *Tower of David* mentioned Cant. iv. 4. See alſo 2 Sam. v. 9.

שלוה. ó. Syr. Vulg. Ar. & Æth. with 11 MSS. ושלוה, "*and tranquillity* within thy palaces." This wiſh was peculiarly proper, when they were aſſembling to pay their homage to *Jehovah* their king.

8. נא. Hare and others for the metre's ſake remove this word into the next verſe, but as it has a peculiar emphaſis here, it may have been omitted there, "I will *now* wiſh thee proſperity—I will *now* ſeek thy good." All the verſions omit it in both places. Better perhaps הטוב אבקש.

PSALM CXXIII.

LORINUS attributes this pſalm to *David.* Patrick aſcribes it to *Iſaiah* on *Sennacherib*'s invaſion. See 2 Chron. xxxii. 20. Muis and others refer it to the time of the *Babyloniſh* captivity, or that of *Antiochus.* The metre of the Collat. ſeems moſt eligible, and the title of *a ſong of aſcents* does not ſeem to accord with the ſubject of it. But ſee Pſ. cxx. 1.

V. 1. הישבי.

V. 1. הישבי. One MS. has היושב, which is probably the true reading. See Pſ. ii. 4. Unleſs, as 13 MSS. have היושבי, we conſider it as a *Chaldaiſm*.

2. כעיני 2d. Ch. Syr. & Ar. with 7 MSS. וכעיני, " *and as the eyes* of a maiden, &c." For the explanation of this phraſe ſee Muis, and Harmer's Obſ. Vol. II. p. 123.

3. שבענו, " For we are filled with *great* contempt." Caſt.—Syr. reads שמענו, " For *we have heard much* contempt." This may refer to 2 Chron. xxxii. Or to the inſults of the *Babylonians* mentioned Pſ. cxxxvii. 3.

4. רבת. Perhaps written for דבת, and for לה נפשנו we ſhould probably read הנפשנו, as one MS. omits לה with all the verſions, adding with another יהוה at the beginning to complete the metre of the Collat. " *O Jehovah, diſgrace* hath filled *our ſoul*." Or as 25 MSS. " *our ſouls*." The following words according to ó. & Vulg. are in appoſition " The ſcorn of thoſe that are at eaſe, the contempt *of the proud*." which ſeems moſt ſuitable to the luxury, and pride of the Babylonians. See Iſai. xiv. 4. &c.

לגאיונים. Perhaps, in conformity with the other word, הגאיונים; which is characteriſtic of the *Babylonians*. See Iſai. xiii. 11. Unleſs, as the Keri reads לגאי יונים ſeparately, הגאים יונים might be better, " the contempt *of the proud oppreſſors*."

PSALM CXXIV.

MUIS, &c. aſcribe this pſalm to *David*, agreeably to the title, upon his victory over the *Ammonites*, 2 Sam. x. Lorinus and others refer it to the *Babyloniſh* captivity; which verſe 7 ſtrongly countenances; and two MSS. (one of note) omit לדוד.

V. 3.

V. 3. אוי. Hare omits the י here with one MS. but retains it in the two next verſes. Houb. rejects it in all three; and it would be better to read uniformly; but the final י favors of Chaldaiſm; and, as a friend obſerves, it is found no where elſe in this form.

4. נחלה עבר. "Omnino legendum in *Hoph.* נחל העבר." Houb. "The flood *would have been made to go*, &c." But a friend obſerves that one MS. omits ה in the firſt word.

5. עבר. Hare, &c. read with Syr. עברו, which is the beſt method of reſtoring the grammatical conſtruction, "Then the proud waters had gone, &c,"

6. Perhaps *Belſhazzar* might have meditated the total deſtruction of the Jewiſh people in his drunken fit. See Dan. v. 4.

7. See this probably foretold, Iſai. xiv. 4. and completed Dan. v. 30. &c.

The metre appearing defective, מעריגו may have been dropped from the end of this line, through it's likeneſs to the following word, "and we are delivered *from our enemies*."

8. ó. with 7 MSS. עושה.

PSALM CXXV.

DELANY aſcribes this pſalm to *David* upon his taking poſſeſſion of Jeruſalem; but it ſeems equally adapted to the Iſraelites aſſembling together at their *annual* feaſts. The metre of the Collat. is long.

V. 1. ó. Ar. &c. with 6 MSS. הבוטחים.

לעולם. Syr. reads ולעולם, "*but* abideth *for ever*."

2. סביב לה. Sometimes the relative is uſed with the antecedent, but Syr. reads סובבו, "The mountains *ſurround* Jeruſalem—*and*, or *ſo*, Jehovah, &c" See our old Verſ. Syr. reads alſo סובב, or סבב in the 2d place. "More literally, *the mountains are—and the Lord is*." Secker.

3. Theſe words ſeem to imply that no foreign invader ſhould take poſſeſſion of the Jewiſh territories, agreeable to that promiſe, Numb. xxxiv. 24. See Cajetan, &c.

4. הטיבה conſidered as the 3d perſ. agrees better with what follows, "Jehovah *doeth good* unto thoſe, &c." היטיבה 24 MSS.

5. ó. Ar. & Æth. with Houb. ſupply על, "But as for thoſe that turn aſide *unto* their crooked ways." An eaſy miſtake from the ſimilitude of the two following letters. פועלי 13 MSS.

שלום, &c. Hare, &c. reject theſe words as ſpurious. But as all the verſions retain them, as 4 MSS. and two others perhaps, read with Syr. & Ar. ושלום, and they ſeem requiſite to the metre of the Collat. they may be authentic.

PSALM CXXVI.

THIS pſalm was probably compoſed by *Ezra*, or *Nehemiah*. See Grotius, &c.

V. 1. שיבת 8 MSS. with Pſ. xiv. 7. and Secker שבות, or with one MS. ישבית. See verſe 4.

כחלמים. 22 MSS. כחולמים more regular, "*as thoſe that dream.*" Their deliverance was ſo great and unexpected that they thought it a mere viſion. A friend conjectures that ó. Vulg. & Ar. read כנחמים, ὡς παρακεκλημένοι. Ch. perhaps כחלהים, *ſicut ægroti.*

2. ימלא. "Obſerva אז hic, ut alias, convertere fut. in præt. Sic et Exod. xv. 1." Muis. See lxix. 5.

4. שובה may be, as Houbigant makes it, the participle paſſive; but it may be alſo, which he ſeems not to allow, imperative *Kal.*" Secker. See Numb. x. 36. A friend reads with one MS. שיבה, "Bring back again our captivity." i. e. "our captives, O Jehovah, to the South,

as

as is the courſe of the rivers, to wit, from Babylon which is ſituated to the North of Judæa. The rivers Euphrates, Tygris, &c. run from the North to the South towards the Sea." Should we not rather read השב, or השיב? Durell makes it the nominat. caſe, and את the ſign of the genit. "*The turning of our captivity*, &c." Syr. probably reads שובב, or שב, "Jehovah *hath turned again* our captivity, as the torrents in the South." Lowth thinks, "that the image is taken from the torrents in the deſerts to the South of Judæa—The point of the compariſon ſeems to be the return and renewal of theſe (not *rivers*, but) *torrents*, which yearly leave their beds dry, but fill them again; as the Jews had left their country deſolate, but now flowed again into it."

5. A *proverbial* expreſſion according to Muis, &c. But ſee the next verſe.

6. נשא משך הזרע, or נושא, as ſeveral MSS. in both places. "Portans *tractionem ſeminis*." i. e. "per Hypallagen, *ſemen tractionis*. h. e. ſemen e vaſe de collo ſuſpenſo extrahendum, et in gyrum projiciendum." Piſcator, &c.—Mudge, &c. "Bearing *a caſt of ſeed*." "*Tractum ſeminis* vocat, propter ſulci longitudinem, in quem ſemen tractum ſpargitur." Boch. "*Traham frumenti*." *Traha* eſt vas exiguæ molis. Abu. Walid in Hamm. "*Parum ſeminis*." Marian. See Poole. Houb. omits the *firſt* word, rendering thus, "*drawing forth the ſeed*." And Amos ix. 13. to which Mr. Bradley refers, countenances this. But he queries, whether it might not be משק, "*from a ſack?*" A friend with ó. Syr. Vulg. Ar. Æth. and one MS. omits משך. But if הזרע may be conſidered as the partic. *ben*. (for which ſee Iſai. lv. 10.) the words may bear this conſtruction, "*The ſower*, who goeth on and weepeth, *bearing the meaſure*—ſhall come again with joy, *bearing his ſheaves*."

Several MSS. read בוא יבוא, and 12 אלכותין. Our verſions add אתו, "*with him*." But I do not know upon what authority, though it may poſſibly have been dropped from its likeneſs to the laſt letters of the former word.

Harmer

Harmer ſuppoſes that the pſalmiſt here refers to the cuſtom of the Arabs plundering the huſbandman of his ſeed. See Vol. I. p. 87.

PSALM CXXVII.

SOME aſcribe this pſalm to *David*. Houb. &c. to *Solomon* according to the title. Merrick ſuppoſes it to be a *Cradle-hymn*. Lorinus, &c. think it was compoſed on the building of the ſecond temple, and בית may be underſtood κατ' ἐξοχην of the *Houſe of God*. See Pſ. cxxxiv. 1. Though ó. Syr. Ar. & Æth. omit בו, there ſeems to be an emphaſis in it according to Ch. "fruſtra laborant *in ea* architecti ejus." See Secker alſo.

V. 1. Hare to ſupply the defect in the 4th line of this verſe would either add שקוד, or read in the plural with others according to Syr. & Ar. שקדו שומרים, "*The watchmen*, &c." But perhaps according to Vulg. אתה may have been loſt from the end, "If Jehovah keep not the city—he that keepeth *it* watcheth in vain."—A beautiful tetracolon. One MS. and another at firſt, ישמור.

2. This verſe may be well underſtood of the aſſiduity of the Iſraelites in rebuilding the temple and city of Jeruſalem. The 2d line is probably too ſhort; perhaps במשכבכם has been loſt by ſome accident from its ſimilitude to the word in the former line, "and delay to reſt *in your bed*."

אוכלי 4 MSS. more regular.

כן. The preſent Biſhop of Norwich, renders with Noldius, "*ſurely*." ó. Vulg. Ar. & Æth. with Hare and others, with 2 MSS. probably, read כי, "*for* he, &c." Or as Secker and Green, "*whereas*." which ſeems to be right. Our verſions have *loth*. "Membrum hîc deeſt." Houb. לידידן.

לידידו. Houb. underſtands this of *Solomon*. But ó. Vulg. Syr. Ar. & Æth. with 2 MSS. have לידידיו in the plur. See Iſai. lx. 5.

שנא. 4 MSS. שנה, doubtleſs right.

3. The next object was the repeopling of the land; which wholly depended upon the Divine Bleſſing. See Deut. xxviii. 4.

שכר. Hare, &c. read שכרו, "The fruit of the womb is *his gift*." In conſequence of the firſt bleſſing upon mankind, Gen. i. 28.

4. בני הנעורים, "*filii juventutis*." i. e. "In Juventute geniti." Grot. &c. "Juvenes." Piſc. &c. And this laſt ſenſe anſwers better to the next verſe, where גבר correſponds with גבור here.

5. See Pſ. i. 1.

את 1ſt. 9 MSS. with Hare omit it, and for the ſake of the metre it may be rejected, "*who* hath filled *his quiver* with them." i. e. *domum* Vatab. &c.

כי ידברו, "*but they ſhall deſtroy*, &c." So Glaſſius, &c. But the uſual ſenſe of the verb ſeems here preferable, "*when they ſhall ſpeak* with their enemies in the gate." i. e. In the defence of their *private* rights, or thoſe of the *ſtate*. See Muis, &c. Merrick makes בשער to ſignify "*in war*." referring to Judges v. 8. and he obſerves, from Du Halde, that it is a common ſaying at this day in China, "when a *ſon* is born, that *a bow and arrow are hung before the gate*."

יבושו 12 MSS. and 61 איבים.

PSALM CXXVIII.

THIS pſalm is naturally connected with the preceding, and is a moſt beautiful Epithalamium. See Patrick, &c.

V. 1. ó. Vulg. Ar. & Æth. read the verbs in the plur. But ſee Pſ. i. 1. ההולך 16 MSS.

2. כי. ó. Ar. & Æth. omit this word, and it is not neceſſary to the ſenſe; but Glaſſius, &c. tranſpoſe it, "*for* thou ſhalt eat the labor, &c." A metonymy of the cauſe for the effect. Here is a ſudden change of perſons.

3. As it was, and is ſtill, cuſtomary in the Eaſt to have ſeparate apartments for the *women*, "*in the ſides of thy houſe*," may as well refer to the *wife*, as to the *vines*. For the former ſee Muis, Harmer, &c. For the latter Patrick, &c.

"*Round about thy table.*" Meaning the *Olive Plants*. Patrick, &c. Gejerus, Harmer, &c. refer it to the *children*; and ſuch tranſpoſitions are frequent in the ſacred writings.

פוריה 58 MSS. and 60 כשתילי.

4. כי. "*Surely* thus." Durell, &c. But ó. Vulg. Syr. Ar. & Æth. with 5 MSS. omit it. See our old Verſ.

5. The firſt line ſeeming defective, ברך may have been dropped from the beginning of it, "Jehovah ſhall *ſurely* bleſs thee, &c." See Gen. xxii. 18. &c. All the Verſ. read וחראה, both here and in the next verſe, which ſeems to be right. Secker following ó. Vulg. Syr. & Æth. offers this ſenſe of this and the next verſe, "*The Lord bleſs—and mayeſt thou ſee—Yea mayeſt thou ſee—Peace upon Iſrael.*"

6. "Peace upon Iſrael." Hare, &c. reject theſe words; but if they are retained we ſhould read with Syr. Ar. & Houb. ושלום. See Pſ. cxxv. 5. and our Verſ.

PSALM CXXIX.

THIS pſalm might be compoſed by *Ezra*, or *Nehemiah*, for the conſolation of the Jews at the time that their enemies obſtructed the rebuilding of the city and temple.

V. 1.

V. 1. *From my youth.*" i. e. from the time I was in *Egypt*. See Muis. But Boſſuet carries it up to *Abel*. See Dr. Horne, the preſent Biſhop of Norwich. Syr. reads רבו צוררי, " *Creverunt oppreſſores mei.*" See Ch. alſo.

2. One MS. reads רבות, perhaps for רבו. See verſe 1.

3. Theſe words may refer to Exod. i. 11—14.

למענותם. 55 MSS. have למעניתם, & ó. Syr. Vulg. Ar. & Æth. read the word in the ſing. though they give different ſenſes to it. Houb. reading גגי for גבי, and להם מענותם, puts this conſtruction upon the words, " ſupra *tectum meum* molitiones clam fecerunt—in longum duxerunt *colloquia ſua.*" But Secker diſapproves of this ſenſe, and offers this tranſlation of the text, " *They have prolonged their afflictions.*" That is, *the afflictions cauſed by them.* As he obſerves further, ó. probably read הרשעים for חרשים; or as 11 MSS. חורשים more properly.

4. Hare and Edwards ſupply the defect in the metre of the firſt line by reading חנון וצדיק, " Jehovah, *who is gracious, and* righteous." See Pſ. cxvi. 4. Perhaps from the likeneſs of ל to ק, which ends the former word, and of קצה to the next, לקצה may have been dropped from the end, " Jehovah, who is righteous *unto the end*—hath cut aſunder, &c." Alluding to the *cords*, wherewith the taſk-maſters ſcourged the Iſraelites; or to the deliverance from the Babyloniſh captivity.

5. In this part of the pſalm the Iſraelites are encouraged not to deſiſt from their undertaking. See Title.

" All thoſe that hate Zion—ſhall be confounded and turned back" יבושו 9 MSS. 6 יסוגו. and 9 שונאי.

6. " *Like the graſs upon the houſe tops.*" The houſes in the Eaſt having *flat* roofs, they might carry up their corn ſometimes to dry there, and ſome of the ſcattered grains falling into chinks, might take root, but for want of ſoil and moiſture, preſently wither away. See Gejerus.

שקדמת שלף. Houb. reads שקדם השלף; but perhaps קדמת is uſed adverbially Ezra v. 11. which may prove that this pſalm was written by *him*, or at leaſt after the captivity. שלף may admit of different ſenſes. ó. Vulg. Ar. & Æth. with Hammond, &c. render it, "*be plucked up*." It being the cuſtom ſometimes when the corn was ripe to pull it up by the roots. Ch. with Mudge, Lowth, &c. "*groweth up*;" or as Gejerus, "which withereth, before *it appears in ear*." See Harmer, Vol. II. p. 462.

7. The laſt line being defective, perhaps we ſhould read מעמר עמר, it being very common to add the verbal noun. See Gen. i. 11. Rather with Piſc. &c. "Neither he that bindeth up the ſheaves, *his arm*."

8. The uſual ſalutation of travellers to the *reapers*. See Gejerus, &c. Ruth ii. 4.

העברים. 6 MSS. העוברים more regular.

PSALM CXXX.

PATRICK and others aſcribe this pſalm to *David*, either when perſecuted by *Saul*, or after his adultery with *Bathſheba*. Hammond, &c. to ſome perſon in the *Babyloniſh* captivity, which the laſt verſe favors.

V. 1. If the long metre of the Collat. is adhered to, the two firſt lines might be reduced into one, eſpecially if we omit אדני; for which 21 MSS. read יהוה, which occaſions an unneceſſary repetition, "Out of the depths have I called unto thee; O Jehovah, hear my voice!"

3. יה אדני. As 42 MSS. read יהוה inſtead of the laſt word, perhaps the firſt ſhould be omitted.

תשמר, or as 7 MSS. תשמור. "Rigidam hîc judicialemq. denotat delictorum obſervationem, & quaſi conſignationem, & ſecundum omnes circumſtantias examinationem." Gejerus.—יעמוד 5 MSS.

4. כי.

4. כי, " *But* there is mercy with thee, therefore ſhalt thou be feared, or reverenced." Grotius, &c.

תורא. 13 MSS. תיורא, and one Ed. תירא, which ſeems to be moſt regular. Ch. reads תראה. Vulg. תורתך. ó. & Ar. שמך. Houb. tranſpoſing the words in this and the following verſe, and reading with ó. Vulg. & Æth. קויתיך for קויתי, gives this ſenſe of them, " If thou haſt laid up iniquities with thee, *that thou mayeſt be feared*, O Jehovah who ſhall ſtand? ſeeing there is pardon with thee, *I have waited for thee*, O Jehovah." And it is obſervable, ſays a friend who adopts this reading, that none of the ant. verſions favor our tranſlation.

5. קויתי. Perhaps better קותה, there being an elegance, as well as emphaſis, in the repetition of the verb, " My ſoul hath *carneſtly* waited for Jehovah, and I have hoped for his word." i. e. Perhaps for the fulfilling of his promiſe. See Jerem. xxv. 12.

Houb. &c. read הוחלת, connecting it with the following words; and ó. reading לדברך, & 2 MSS. ולדברך, a friend gives this ſenſe of the words, " expectavit anima mea, et in verbo *tuo* ſperavit."

6. משמרים לבקר שמרים לבקר. ó. Vulg. Ar. & Æth. with Hare, &c. for שמרים לבקר read עד הלילה, " Anima mea expectat dominum ab excubiis matutinis *uſque ad noctem*." Hammond, &c. render the words, " My ſoul waiteth for Jehovah *every watch of the morning*." Houb. &c. read לשמרים לערב, " from the morning watch *even until the evening watch*." But there being an ellipſis of the verb, (unleſs we read הוחלת with Houb. &c. in the former verſe.) Green omits the two laſt words, and reads קותה at the beginning, " My ſoul *waiteth* for the Lord *more ardently* than thoſe who watch for *the appearance* of the morning." Perhaps the true reading might be נישמרה כשומרים לבקר, " My ſoul *watcheth* for Jehovah, *as thoſe who watch* for the morning." See Jonah ii. 9. alluding either to the *city guards*, as Muis, or to the *prieſts*, as Patrick, &c. Secker keeps to the preſent reading, pointing, and tranſlation.

לאדני. 41 MSS. ליהוה, 4 משומרים, and 5 שומרים.

7. The firſt line of this verſe according to the metre of the Collat. being defective, might we ſupply the defect according to the laſt line of the next pſalm, " Let Iſrael hope in Jehovah *from henceforth and for ever?*" See Pſ. cxxxi. 3.

8. Hare would either reject this verſe, or ſupply את עמו, " And he ſhall redeem *his people* Iſrael from all their ſins." But as the metre of the Collat. does not require this addition, and there does not ſeem ſufficient reaſon for rejecting it, perhaps for עונותיו we might read ענותו, " And he ſhall redeem Iſrael from all *his affliction*." i. e. The *Babyloniſh* captivity. See Pſ. xxii. 24. cxxxii. 1.

PSALM CXXXI.

DAVID compoſed this pſalm, as Patrick and others ſuppoſe, in conſequence of Saul's invidious ſuſpicions, 1 Sam. xviii. 8. Perhaps rather, if he wrote it, of his eldeſt brother's rebuke, ch. xvii. 28. The whole hiſtory of David ſhews that he did not aſpire to the kingdom through ambitious views. See 1 Sam. xx. 8.

V. 1. בגדולות 29 MSS.

2. Hare, &c. reject the three laſt words of this verſe as a faulty repetition. Houb. followed by Lowth, reads נפשה for נפשי, " like a a weaned child upon *her breaſt*." An unuſual ſenſe of the word. Without repeating therefore other ſenſes of the words (ſee Poole, &c.) giving אם לא the interrogative ſenſe, reading with Secker according to ó. Vulg. Syr. Ar. & Æth. שחותי for שויתי, and with a ſmall alteration ענו for עלי in the 2d place, which has occaſioned the greateſt difficulty, the whole may be rendered thus, " *Have I not humbled*, and kept my ſoul in ſilence?—As a child that is weaned of his mother, my ſoul *is humble* as a weaned child." Mr. Bradley reading עול for עלי in both places

places gives this conſtruction, " As an infant whom his mother *has weaned*, as an infant *who is weaned* is my ſoul." i. e. *innocent*.

כגמול many MSS. in both places. See Iſai. xxviii. 9.

3. This verſe ſeems improperly placed here. See Hare, &c. and Pſ. cxxx. 7.

PSALM CXXXII.

PATRICK, &c. aſcribe this pſalm to *Solomon*. Voſſius, &c. to *David*; and if conſidered as a continuation of the former, this exclamation naturally follows what had been ſaid in verſe 2.

V. 1. את. All the verſions with one MS. read ואת, *and* all his affliction." Or as Patrick, &c. according to ó. Syr. Vulg. Ar. & Æth. " and all *his humility*." See Pſ. cxxxi. 2. Hare makes it a prepoſition, " *with* all &c." Mudge approved by Secker renders, " Remember to David all &c."

2. אשר, " *Who* ſware, &c." Syr. And this oath might be made, when the ark was with *Obed-Edom*, from which God abſolved him by the Prophet, 2 Sam. vii. 5—13. But ſee verſe 5.

נדר. Syr. & Ar. with Hare ונדר, " *and vowed*." Vulg. & Æth. repeat the word, " *He vowed a vow* unto the Mighty One of Jacob." Which Periphraſis for *Jehovah* occurs Gen. xlix. 24. and might be here uſed, as Muis obſerves from Kimchi, " quod domus Sanctuarii, ſive templi, *Jacobo* in ſomno viſa eſſet, Gen. xxviii. 17." Or as alluding, according to Houb. to Gen. xxxii. 24. who ſupplies אל, " to the Mighty *God* of Jacob."

From אביר and כביר, which are ſynonymous, came the *Cabiri* or the great Gods of the Grecians, and the *Abiry* of the Druids. See Theſ. Antiq. Roman. Tom. v. p. 760. Bryant's Myth. Vol. II. p. 473. and Cooke's Patriarchal and Druidical Relig.

3. Here

3. Here is a beautiful Anaphora in the three firſt lines of this and the following verſe, that gives likewiſe an emphaſis to the expreſſions, which Glaſſius, &c. ſuppoſe to be hyperbolical; but Kirjath-jearim being ſo near to Jeruſalem, the bringing up the Ark thence might be performed in the courſe of a day. See Secker. אבוא 13 MSS.

4. לעפעפי. ó. Vulg. & Æth. ולעפעפי, which the conſtruction, as well as metre calls for, "*or* ſlumber &c."

5. משכנות. "Enallage numeri." Bochart, &c. But as all the verſions have the ſing. they probably read משכנה with ה final, or המשכן; unleſs the noun may be feminine in the ſing. as well as the plur; and then there will be an antecedent to the following fem. affixes. "Mudge ſeems rightly to tranſlate, "the place *of the Lord*, or Jehovah, &c." For the pſalm expreſſes in the next verſes, firſt his hearing news of the ark, and then his actual finding it at Kirjath-jearim, 1 Chron. xiii. 5, 6. which was the completion of his vow. ל frequently ſignifies, *of*." Secker.

6. ישמענוה. All the Verſ. have the ſem. affix, and Piſcator refers it to ארון, which he ſuppoſes to be underſtood in verſe 5, "for *the Ark* of Jehovah." But ſee verſe 5. Hieron. &c. read the verbs with the maſc. affix הו, making *the place* the antecedent. Rather perhaps according to Houb. *Jehovah*, who accompanied the Ark, (See verſes 7, 8.) "Behold we heard of *him* at *Ephratah*." i. e. "*Silo*, ubi arca diu manſit, in Ephratæa regione." Junius, &c. "Ephrata proprie eſt *Bethlehem*; ſed hîc accipitur pro tota regione Ephratæa, quæ extendebatur a Bethlehem Hieroſolymam." Tirinus, &c.

בשדי. 24 MSS. read בשדה, "*We found him in the territory* of Jear." i. e. at Kirjath-jearim.

7. Junius, &c. refer this to the Houſe of *Obed-Edom*. See verſe 5. Muis, &c. to the temple of *Solomon*. But why not to the tabernacle which *David* erected?

להדום 67 MSS.

8. "Ariſe,

8. " *Ariſe, O Jehovah,* &c." The uſual expreſſion on the removal of the Ark to any different place. See Numb. x. 35.

עוך 7 MSS. " *The Ark of thy ſtrength.*" h. e. " Omnipotentiæ tuæ ſymbolum." Gejer. See 2 Chron. vi. 41.

9. " *With righteouſneſs.*" Alluding to the prieſts garments, Exod. xxviii. 2.

The metre of the laſt line being defective, we ſhould read with 9 MSS. and as in the parallel place verſe 16. יְרַנְּנוּ, " and let thy ſaints *ſhout aloud* for joy." i. e. *The Levites,* whoſe office it was. See Spencer, &c.

10. " *Of thine Anointed*" may be ſynonymous to *thy ſervant,* and both may be ſpoken of *David.* One MS. דויד, as it is written through the firſt Book of Chron.

11. אמת. Gejerus reads with Ch. Syr. & Æth. באמת, which the conſtruction requires, " *in Truth.*"

" Of the fruit of thy body will I ſet upon thy throne." Ch. ſupplies the ellipſis by reading מלך, " will I ſet *a King,* &c." But perhaps for לך we ſhould read מלך, " of the fruit of thy body will I ſet *a King upon the Throne.*" Which may refer in the firſt place to Solomon, (See 2 Sam. vii. 12.) but was fully completed in Jeſus. See Acts ii. 30. Though Calovius and others make this promiſe to relate *ſolely* to Chriſt.

12. ועדתי. ó. Vulg. Ch. Ar. & Æth. with 45 MSS. have ועדותי, " *and my teſtimonies.*" The pronoun זו may have the plur. ſenſe as well as זה. See Job. xix. 19.

" *For evermore.*" The *temporal* kingdom of David continued in the line of *David* till the birth of Chriſt, when the *ſpiritual* kingdom commenced in the perſon of this Son of David, of which there ſhall be no end. See Luke i. 32, 33. and Piſcator.

13. It might have been revealed to David by Jehovah that *Zion* ſhould be his *ſettled* reſidence in future, which determined David to build a magnificent *temple* inſtead of the *tabernacle.* See verſe 2. and 2 Sam. vii. 2.

אוה. As all the verſions have the pronoun, ה muſt be conſidered according to Houb. as the fem. affix agreeing with Zion. See Pſ. cxii. 10. Or אחה, according to the Ch. being dropped through the ſimilitude of the letters, may be ſupplied after the verb, which the metre ſeems to want, "He hath deſired *it*, &c."

14. This declaration of Jehovah might be pronounced at the time that David brought the Ark, the ſymbol of the Divine Preſence, into the tabernacle. See 1 Chron. vi. 31. xvi. 1.

אותיה. 57 MSS. more regular אויתיה. See Iſai. xxvi. 9. Jerem. xvii. 16.

15. צידה. Houb. reads שריה, I will ſurely bleſs *her princes*." Mr. Bradley reads ציריה to the ſame purport. Secker ſupports the text from Neh. xiii. 15. But as Ch. reads the particip. in *piel* inſtead of the infinit. perhaps we might read עיר מברך, "*Bleſſing* I will bleſs *the city*."

16. וכהניה. 6. Syr. Vulg. Ar. & Æth. with 8 MSS. כהניה, nor does the ſenſe, or metre, ſeem to require the copulative, "*I will cloath* her prieſts with health." Rather, *with ſalvation*. Alluding to Exod. xxiv. 24.—"*And her ſaints*." See v. 9.

17. "*The Horn*." This was an emblem of regal power.

נר, "A *lamp*, or *candle*." which Solomon is expreſsly called 1 Kings xi. 36. But this title more peculiarly belongs to that Son of David, who is the *bright* and *morning ſtar*. See Rev. xxii. 16. Or may we read נזר, "I have prepared *a Crown* for mine anointed?" See the next verſe.

18. איבין 32 MSS. This received its completion in ſome meaſure 2 Sam. xx. 36—43, but has been and *will be* more eminently fulfilled in that King of Iſrael, whoſe kingdom ſhall have no end. "ó. legerunt נזרי το ἁγίασμά μου, et ſignificationem ſumpſerunt a נזר, quod eſt, *ſeparare* ſe ab aliis religione aut voto, ſicque ſe quodammodo ſanctificare." Muis. And a friend propoſes theſe queries, "whether this paſſage relates to the *Meſſiah?* and whether Jeſus may hence be called a *Nazaræan*, ſubmitting this

this conſtruction of the laſt words to conſideration, ועליו, *and from him,* (i. e. ſprung from David) a Nazaræan ſhall flouriſh?"

PSALM CXXXIII.

THIS pſalm being probably compoſed by ſome perſon on the Iſraelites aſſembling themſelves together at Jeruſalem on their feſtivals might be properly ſtiled, *A ſong of aſcents.* See Pſ. cxx. Mudge, and Lowth's Prælect. 25. Patrick, &c. ſuppoſe it rather to be written by David on the concluſion of Abſalom's rebellion.

V. 1. Syr. omits הנה, with 5 MSS. "How good, &c." Hare, &c. omit the 2d מה with one MS. "Behold how good *and pleaſant* it is, &c." גם is ſuppoſed to have an emphaſis here. See Muis. But a friend obſerves, 2 MSS. (one of them very ant.) omit it, with ó. Syr. Vulg. Ar. & Æth.

2. הטוב. "ה ſuperlativum ſignificat." Gejerus. And the ointment uſed for the unction of the *High Prieſt* was made of the moſt odoriferous and coſtly herbs. See Exod. xxx. 23, 30. It is probable alſo that it was this kind of ointment, with which *Mary* anointed the Bleſſed Jeſus, as emblematical of, and preparatory to, his entrance on his *Prieſtly* office by the offering of his body once for all.

ירד. Hare, &c. read שירד. Houb. שיורד. And ש might be dropped, the laſt word ending with it. 21 MSS. read יורד, and 18. שיורד. See alſo the next line.

על פי, "*to the collar* of his garments." See Exod. xxxix. 23. Muis, Patrick, &c.

3. This verſe has been truly the crux criticorum. Euſebius, &c. as Lorinus obſerves, ſuppoſe the dew to be carried by the wind from *Hermon* to *Zion,* but this being improbable, Grotius, Houb. &c. read שיאן for ציון, making that and Hermon to be the ſame, according to Deut. iv. 48. Secker, &c. conſider ציון as an appellative, "As the dew of Hermon,

Hermon, that deſcendeth upon the *dry* hills." See Iſai. xxv. 5. Glaſſius, Lowth, &c. ſuppoſe an ellipſis of ו, or כ, before שירד; and a friend obſerves, that as ſeveral MSS. read שיורד, ו may have been tranſpoſed from the beginning to the middle of the word, " As the dew of Hermon, *and that which fell* upon the hill of Sion," Gejerus, &c. ſuppoſe an ellipſis alſo of the word טל, " *and the dew*, which fell, &c." See Lowth on Pſ. cx. 3. But perhaps חרמון may be written for ההמון, *copia*, and by an Hebraiſm the words may bear this ſenſe, " As the *copious* dew, which deſcendeth upon the mountains of Zion." See Pſ. lxxxvii. 1. 1 Kings xviii. 41. There is a peculiar beauty in comparing the Iſraelites aſſembled on Mount Zion to the *numberleſs* drops of dew that fall down upon it. See Pſ. cx. 3.

שם, " For *there*, &c." This word, as Lowth obſerves, neceſſarily refers to *Zion*, which is a very ſtrong objection to ſeveral interpretations of the former part of the verſe. But ſee Tirinus, Secker, &c.

חיים. Syr. Vulg. & Ar. with one very ant. MS. וחיים, " *and Life* for evermore."

PSALM CXXXIV.

AS Lyranus obſerves, this pſalm may be only a continuation of the former, and the *Prieſt* may addreſs the *Levites* in the two firſt verſes. Or *one* company of the Levites the *other* according to Lowth, who remarks " that this pſalm is nothing more than the alternate cry of two different diviſions of the *temple* watch. The firſt watch addreſſes the ſecond, reminding them of their duty: the ſecond anſwers by a ſolemn bleſſing: the addreſs and the anſwer ſeem both to be a ſet form, which each diviſion proclaimed, or ſung aloud at ſtated intervals, to notify the time of night." Notes on Iſai. p. 263.

V. 1. Syr. omits הנה, and perhaps rightly. ועומדים 9 MSS.

2. All the verſions with Houb. and 35 MSS. read ידיכם, *your hands*.

קדש

קדש. ó. Syr. Ar. with Houb. &c. לקדש, "*to* the ſanctuary." Perhaps with ה *local.* קדשה. Hare, &c. read קדשו, "to *his ſanctuary*," and ſupply שם for the ſake of the metre, "and bleſs *the name* of Jehovah." But the long metre of the Collat. if admitted, renders this unneceſſary.

3. Here the Levites anſwer the prieſt, or one company the other. See above. Perhaps rather, "*in Zion.*" See Pſ. cxxxv. 21. and Joel iii. 21.

עושה ó. with 9 MSS.

PSALM CXXXV.

PATRICK, &c. ſuppoſe, that this pſalm was compoſed on ſome very remarkable deliverance of the Iſraelites from their enemies; but the ſubject of it ſeems peculiarly adapted to the celebration of their *annual* feſtivals, in which it was highly proper for them to recite the mercies vouchſafed to them from the *Exod* to ſettling them in the Land of Canaan, and it might have been compoſed for the uſe of the temple on theſe ſolemn occaſions. But ſee verſe 9.

הללו 2d. perhaps, "praiſe *it*, or *him*, O ye ſervants of Jehovah." See our verſions, and Pſ. ii. 12.

3. הללו יה. One MS. omits the laſt word; but another appearing to have read a third letter, and Syr. omitting Jehovah at the end, the true reading may have been יהוה in the firſt place, and הוה in the 2d. according to Syr. "Praiſe ye *Jehovah*; for he *is* good."

4. ישראל. Syr. Ar. & Æth. with our Verſ. וישראל, which the metre ſeems to want; and as כי ſeems redundant at the beginning of the next verſe perhaps it may be written for יקח, which might end this, *and hath taken Iſrael*, &c." For יה read יהוה. See Pſ. lxxxix. 9.

5. כי אני. Hare omits the laſt word as repugnant to the metre; but in this place it appears to be emphatical. See verſe 4.

ואדונינו 20 MSS. which ſeems to be the true reading. See Joſh. iii. 11, 13. Iſai. i. 24. &c.

6. וכל. ó. Syr. Vulg. Ar. & Æth. with 23 MSS. Houb. &c. ובכל, "and *in* all deep places." See Lowth's Prel. Diſſ. on Iſai. p. 23.

7. Jeremiah might borrow theſe words from the pſalmiſt. See ch. x. 13. and Grotius. נשיאים 58 MS.

למטר, "*with the rain.*" ל bearing this ſenſe, Gen. xlvi. 26. See Gejerus; who obſerves, "inter mira Dei opera merito hoc refertur, duo adeo *contraria* elementa ſociari." And the pſalmiſt probably alludes to Exod. ix. 23.

מוצא. 3 MSS. מוציא. See Calaſ. Conc.

"*Out of his treaſures.*" "Reliqua tria elementa, *ignis, aqua, terra,* oculis cernuntur; non vero *aer aereique venti,* qui ideo reconditi dicuntur." Gejer.

8. עד. 36 MSS. ועד, "from man *even* unto beaſt." See Syr. Vulg. & Ar. But one MS. tranſpoſes this and the following verſe, which ſeems to be their natural order.

9. As 42 MSS. read אותת, and 24. אותות, this is probably the true reading.

ומפתים. Houb. with 35 MSS. ומופתים. See Calaſ. Conc.

בתוככי. Perhaps בתוכך ארץ, "in the midſt of thee, *O thou Land* of Egypt." Though there is no other authority for it but our old Verſ. and the ſeeming deficiency of the metre. See Exod. from ch. iv. to ch. xi. But if this be a Chaldaiſm, as Gejerus ſuppoſes, (See verſe 10. and Pſ. cxxii. 3.) the date of the Pſ. muſt be brought to a lower period.

11. האמרי. 10 MSS. האמורי; and from Ch. with the other verſions, one may conclude that this is the true reading, which one very ant. MS. has preſerved Gen. xv. 16.

"*And all the kingdoms of Canaan.*" i. e. 31. See Joſh. xii.

12. נחלה 1ſt. 5 MSS. לנחלה. See Pſ. cxxxvi. 21.

13. Many MSS. לדור ודור.

14. "For

14. " For Jehovah *will avenge* his people." So the word ſhould be rendered here, and Deut. xxxii. 36. whence this verſe is taken. See Hammond, &c.

15. See Pſ. cxv. 4, &c. This and the three following verſes contain a moſt ſarcaſtical deſcription of the idols of *Egypt* and *Canaan*; which could not preſerve their votaries from deſtruction. See Deut. xxix. 17.

17. One MS. reads here as in Pſ. cxv. 6. and ſupplies verſe 7. which ſee.

18. עשיהם. 24 MSS. have עושיהם.

כל. ó. Syr. Vulg. Ar. Æth. with 12 MSS. וכל, " *and* every one, &c."

19. Patrick concludes that this and Pſ. cxv. were written by the ſame perſon on different occaſions, the one in a time of diſtreſs, the other when it was over; which gave riſe to the variation of the expreſſion. But ſee verſe 1.

21. מציון. See Pſ. cxxxiv. 3.

שכן. 23 MSS. שוכן, part. *Ben.* " *dwelling* at Jeruſalem."

הללו יה. ó. Vulg. Æth. Hammond, &c. connect theſe words with the next Pſ. which wants a title.

PSALM CXXXVI.

THE argument of this pſalm ſo nearly correſponds with that of the former, that it was probably wrote in imitation of that for one of the *three* great feſtivals, with this difference only that an *Intercalary* verſe, or *chorus*, is repeated after every hemiſtich, and makes, as Lowth obſerves, *perpetuam* επῳδην. Lorinus thinks that the latter part of the pſalm has reſpect to the *Babyloniſh* captivity. It abounds in anaphoras, and alliterations, and it is obſervable that not *one letter* of the *Intercalary* verſe has failed through the whole pſalm.

V. 2.

V. 2. Jehovah is ſuperior to all the Gods of the Heathen. See Exod. xviii. 11.

3. לאדוני 9 MSS. האדונים 10 MSS. See Pſ. cxxxv. 5.

The government of the Jewiſh people being a *Theocracy*, (See 1 Sam. xii. 12.) Jehovah's ſupremacy over all the kings of the earth is here aſſerted, and as Lorinus obſerves, " huc forſitan alluſit Johannes, appellans Chriſtum, regem regum, et *dominum dominorum*."

4. לעשה. ó. with 15 MSS. לעושה, part. *Ben.* גדולות 27 MSS. A beautiful aſyndeton in the ſix following verſes.

5. The formation of the *Heavenly* Bodies ſeems to call for a peculiar exertion of wiſdom. See Pſ. viii. 3. Houb. ſuppoſes the prep. ב to have a ſuperlative ſenſe here. See Pſ. lv. 19. Secker renders it, *in*. לעושה 18 MSS.

6. על, juxta, " *near* the waters." Gejerus. Rather, " *together* with the waters." See Taylor's Conc.

7. לעושה 24 MSS. and 41 גדולים.

9. The metre of this verſe, according to the Collat. being too long, and that of Hare, &c. diſſonant to the reſt of the pſalm, which made Hare himſelf ſuſpect that למשלות בלילה was an interpolation, it is probable that, mention being made of *great* lights in the former verſe, וכוכבים is an interpolation, " *the Moon to rule the night*" See Gen. i. 16.

למשלות. All the Verſ. Houb. &c. with 16 MSS. למשלת. See verſe 8. and Gen. i. 16.

10. " To him, who ſmote *the Egyptians* with their firſt born." The plur. affix requires this verſion. See Gen. xliii. 32.

11. ויוצא. ויוציא would be more regular. See Calaſ. Conc.

13. לגזר. ó. with 33 MSS. לגוזר.

" *Into parts*." Our old Verſ. better, " into *two* parts." See Exod. xiv. 22. and Gen. xv. 17. But the antient Jews had a notion that the ſea was divided into *twelve* parts according to the *number* of the tribes. See Muis.

17. גדולים

17. גדולים 42 MSS.

18. ויהרוג 5 MSS.

19. האמורי 9 MSS. See Pſ. cxxxv. 11.

21. "*Their Land.*" This ſeems to make againſt the ſuppoſition that the Iſraelites had a *prior* right to the Land of Canaan. See Pſ. lxxviii. 55.

23, 24. As theſe verſes ſeem to have a reference to ſome later deliverance than that from *Egyptian* bondage, perhaps it might be the redemption from the *Babyloniſh* captivity, and Ezra or Nehemiah might borrow from the former pſalm, and make this addition to it. See verſe 1.

ויפרקנו, "*et eripuit nos.*" "Violenter, dilaceratis vinculis, clauſtris, &c." Gejerus. A word very expreſſive of the forcible reſcue of the Iſraelites by the ſudden conqueſts of *Cyrus*.

25. נתן. 27 MSS. with ó. read נותן, "*who is the giver*, &c." But the proper place of this verſe ſeems to be after verſe 9, as the *Sun* and *Moon* are the grand inſtruments of *vegetation*.

26. לאל. The metre ſeems to require לאלהי. The firſt verſe of Pſ. xxxiii. is found in 2 MSS. between the end of this pſalm and the beginning of the next.

PSALM CXXXVII.

NOTWITHSTANDING this pſalm bears the title of *David* in ó. Syr. Vulg. Ar. & Æth. it was compoſed by ſome perſon during the captivity according to Patrick, &c. Or upon the return from it; as Muis, &c.

V. 1. נהרות, "By the *rivers* of Babylon, &c." The river *Euphrates* in the neighbourhood of the city might be divided into ſeveral branches, one of which ran through the midſt of it. See Prid. Connect.

Or there might be ſeveral cuts made from it to water the different parts of the city. See Bryant.

" *We ſat down.*" " Sitting on the ground was a poſture that denoted mourning and deep diſtreſs. See Lam. ii. 8.". Lowth's Notes on Iſai. p. 39.

2. בתוכה, " *in the midſt thereof.*" i. e. of *Babylon*: and the willows might be planted on each ſide of the ſtream by way of ornament.

" *Our harps.*" Perhaps the conquerors obliged the *Levites* to carry their harps to Babylon in deriſion of *Jehovah* their king. For other reaſons ſee Poole.

בנורותינו. This is the only place, where the 1ſt ו appears in the plur. but as it is only once wanting in the ſing. and 23 MSS. read בנורתינו, that is probably the true reading; or rather with 2 MSS. כיניהותינו. See alſo MSS. 30, 39, and 245.

3, ותוללינו. Hare, &c. read תלינו, as in the preceding verſe with ושמחה, " We hung them up, for there, &c." But this tranſpoſition has no authority. Others make it the noun from the ſame verb, " *in the ſuſpenſion*, or *hanging up, of our harps.*" Durell fetching the ſenſe from Ar. renders it, " *they that laid heaps upon us*; or following ó. Vulg. Syr. Ar. & Æth. is inclined to read ויוליכינו. Rather ומוליכינו. Mudge, &c. after De Dieu ſuppoſe that by a Chaldaiſm ש is changed into ת, " *and they that ſpoiled us.*" Ch. favors this reading. Houb. derives it from תל, Ar. *vincire*, or from Samar. תלא, " *et qui nos aſportarunt.*" Muis from ילל, *ejulare*. See Durell alſo. Others from הלל, " *and they that were mad upon us.*" See Pſ. cii. 8. Perhaps we ſhould read וחוללינו, " *and they that pierced*, or *wounded us*, in joy (ſaid) *ſing us the ſong of Zion.*" Alluding to their cruel and inſolent treatment of, and triumph over them. See MS. 245. and Jerem. li. 51, 52.

משיר. ó. Syr. Vulg. Ar. & Æth. משירי, " *out of the ſongs.*" " מ denotat canticum ſelectum & eximium. Vid. Pſ. xxviii. 7." Gejer. Perhaps השיר is the true reading. See verſe 4.

4. " *The*

4. " *The ſong of Jehovah.*" i. e. Perhaps ſome particular ſong uſed at the celebration of the feſtivals in honor of Jehovah. See Amos viii. 3. Revel. xv. 3.

" In the land *of a ſtranger.*" i. e. *of a ſtrange God.* See our Marg. Verſ. Muis, &c.

5. תשכח ימיני. ℭ. & Vulg. with De Dieu, &c. in *Niphal,* " Let my right hand *be forgotten.*" Syr. & Ar. with Houb. &c. read תשכחי for תשכח, " Let my right hand *forget me.*" Patrick and others ſuppoſe an ellipſis. See our Verſ. Perhaps therefore נגן hath been omitted, " Let my right hand forget *to play.*" See 1 Sam. xvi. 18.

6. על ראש. All the verſions, " *in the beginning* of my joy." Muis. Lowth, &c. with our Bib. Verſ. " *Above our chief,* or *greateſt* joy." Our old Verſ. omits ראש entirely. Durell interprets the laſt words thus, " *let me rejoice in bitterneſs.*" i. e. " May an oppreſſive calamity be my doom and only comfort." The ſecond ſenſe ſeems beſt.

7. " Remember, O Jehovah, *to the children of Edom* the day of Jeruſalem." i. e. puniſh them for their cruel inſults. See Mudge, &c. and Obad. v. 10. " Judicia autem Dei in Idumæos propter hanc ἐπιχαιρεκακίαν habes Jerem. xlix. 7, &c." Grot.

זכור 36 MSS. האומרים 9.

8. השרודה. Syr. & Houb. with one MS. השודדה, and as the metre of the Collat. is defective, perhaps we ſhould add תשודדי, which might be dropped from the ſimilitude, " O, daughter of Babylon, *who deſtroyeſt, thou ſhalt be deſtroyed.*" Alluding to Iſai. xiv. 4. " *Vaſtata,* i. e. certo exitio deſtinata." Muis, &c. But ſee Secker. This and the following verſe ſeem to have reſpect to the *Lex Talionis,* Exod. xxi. 24. See Lorinus, &c.

9. That the Babylonians probably uſed this cruelty to the Iſraelitiſh children ſee Lam. ii. 11. and Iſai. xiii. 16.

PSALM CXXXVIII.

PATRICK, &c. aſcribe this pſalm to *David* agreeable to the title. Lorinus, &c. from the uſe of היכל in the 2d verſe infer that it was written after the building of the temple, which argument has no foundation. See Pſ. v. 8. 1 Sam. iii. 3. Mudge aſcribes it to *Daniel*. See Pſ. lvii. 1.

V. 1. All the Verſ. with Hare, &c. and 4 MSS. ſupply יהוה in the firſt line, "I will praiſe thee, *O Jehovah*."

נגד. ó. Syr. Ar. & Æth. have ונגד, "*even* before the Gods, &c." i. e. "before *Kings*, Glaſſius, &c." "before *the Angels*," ó. Vulg. Ar. & Æth. with Mede, &c. Perhaps before *the falſe Gods* of the Heathen, amongſt whom the pſalmiſt might at this time be; (See 1 Sam. xxx. 7.) if David was the author, or Daniel.

2. "*Towards thy holy temple*." Wherever the *ark* was, there was the *temple* of Jehovah. See 1 Sam. iii. 3. And the pſalmiſt probably directed himſelf to that point. See Dan. vi. 10.

על כל שמך אמרתך. If the preſent reading of ó. Ar. & Æth. be right, their copy had קדש inſtead of the laſt word, "for thou haſt magnified thy *holy* name above all." But Hammond thinks that for ἅγιον, we ſhould read κόσμον, which the Collat. of the ó. MSS. may ſet right. Durell wholly rejects the word upon their authority, "For thou haſt magnified thy name above every thing." And one MS. wants it. Hare, &c. read שם inſtead of it, "thy name *above every name*." See Phil. ii. 9. Syr. reads שם for שמך, "for thou haſt magnified thy Word above every *name*." Secker propoſes אמתך for the laſt word, *thy Truth*. But ואמרתך ſeems to be right, "for thou haſt magnified thy Name *and thy Word* above all things." See verſe 4, our old Verſ. & Houb. But a friend

a friend for כל שמך conjectures השמים, " for thou haſt magnified thy name above *the heavens*." See Pſ. viii. 1. cxiii. 4.

V. 3. ותענני, " *reſpondiſti mihi*." Syr. See alſo our Verſ. and the words may refer to 1 Sam. xxx. 8.

תרהבני. ó. Vulg. & Ar. probably read תרבבני, " *thou ſhalt multiply me*." 48 MSS. have תרהיבני, in *Hiph.* Houb. reads תרהיב. But Syr. probably reads ותרב עוז הנפשי, " *and thou haſt increaſed* the ſtrength *of my ſoul*." עוז 10 MSS.

4. " When they have heard the words of thy mouth." i. e. " opere nimirum completa." Gejerus.

5. בדרכי, " And they ſhall ſing *of the ways* of Jehovah." For ב in this ſignification ſee Caſtel's Lexic. Piſcator, &c. But a friend reads with one MS. וישרו for וישירו, " *et recte procedent*."

6. Mudge, &c. place the correſpondence between רם & ממרחק, " Though Jehovah be *high*, yet he hath reſpect to the lowly—and obſerveth the haughty, *though afar off*." Houb. &c. put it between רם and וגבוה, " Though Jehovah be *high*, yet he regardeth the lowly—*though he be exalted*, he acknowledgeth him afar off." And Green tranſpoſing the two laſt words reads וידע for יידע " though he be exalted, *yet he owneth* (him) from afar." Durell renders the laſt line, " *but the proud he regardeth with averſion*." R. Nathan, &c. referring to Judg. viii. 16, render יידע, *franget*. See Poole. But Ch. & Vulg. probably read there וירע from רעע, *frangere*. Syr. & Ar. from רוע, in *Hiph.* " *malo afficere*."

7. תחיני. 53 MSS. תחייני. But Houb. reads תנחני, " *thou ſhalt lead me*." See Pſ. cxix. 37.

על אף. Houb. &c. with 11 MSS. tranſpoſe theſe words, which removes the neceſſity of expunging the laſt with Hare and Edwards, who to complete *their* metre inſert אדוני at the end of the 3d line; but as that of Green and the Collat. ſeems preferable, I would add יהוה at the end of the verſe, which might be loſt, the next beginning with it, " and

right hand ſhall ſave me, *O Jehovah.*" Syr. renders the words, *in ira.*

8. יגמר or as 11 MSS. יגמור. Lowth, &c. read according to ó. Vulg. Ch. Ar. & Æth. יגמל, or תגמל, "*will*, or, *wilt recompence.*" Houb. objecting to this reading, and the text on account of the prepoſition, (which Secker obviates) remarks thus, "Syrus אגן, *protexit*, ex ſcriptione antiqua יגן, *proteget*. בעד ſubjungi ſolet verbis מגן, et גנן *protegere.*" But Secker obſerves that the firſt verb never bears this ſenſe; and Syr. does not ſeem to have read either of them, but הרגיע or ſome ſuch word, "Dexteram tuam Domine *quieſcere fac* ſuper me." Unleſs Walton's verſion be wrong, as Houb. and Secker agree in their ſenſe. Mudge, &c. render the text, "will completely cover me all round." See Cocceius. Green reads מגן, "Jehovah will be *a ſhield* around me." Perhaps יגמרם may be the better reading, "Jehovah *ſhall conſume them* for my ſake." i. e. The enemies mentioned before. For this ſenſe of the verb in Ch. & Syr. See Caſt. Lexicon. Unleſs we read in the 2d. perſ. with ó. which agrees better with the context, "*Thou ſhalt conſume them*, O Jehovah, &c." Syr. reads with 15 MSS. מעשה, "*the work*, &c."

PSALM CXXXIX.

THE title, with all the verſions, aſcribes this pſalm to David, but the many Chaldaiſms in it (See verſe 2, &c.) militate againſt this opinion; and as in the Alex. Verſ. there is added, Ζαχαρίου ἐν τῇ διασπορᾷ, it might be written perhaps after the captivity. See Mudge. It is a moſt beautiful compoſition; "Et ſi primas tenet in *Idyllico* genere Pſ. civ. hic proxime illi aſſidet." Lowth's Prælect. who with Mudge divides it into *five* parts. Green and the Collat. into *four*. The firſt ſection contains a moſt ſublime deſcription of the omniſcience of the Deity.

V. 1.

V. 1. ותדע. ó. Syr. Vulg. Ar. & Æth. with Houb. &c. read ותדעני, "and known *me*." Unleſs אתי, which generally follows this verb, has been dropped through its likeneſs to the following word. See Calaſ. Concord.

2. מרחוק, "exponatur de *loco* remotiſſimo, aut *tempore*." Lorinus. Here it ſeems to refer to the latter. See our old verſion, and Secker.

3. זריתי. "*Thou ſifteſt* my path, &c." Mudge, &c. See alſo our marg. Verſ. Munſter, &c. "*thou compaſſeſt*." And from this ſenſe of the verb comes זר, *corona*, which alſo ſeems moſt ſuitable here. See our Bib. Verſ. and verſe 5.

רבעי Cocceius and others (See Poole) ſuppoſe this word to be a Chaldaiſm for רבצי; but a friend with great probability thinks *a bed* is ſo named from the *ſquare* ſhape of it, as *quadra* ſignifies *id quod eſt quadratum:* See Ezek. i. 9. Lev. xx. 16. He alſo further remarks with Muis that σχοῖνος not only ſignifies, *juncus*, but *ſtoream e juncis contextam*, Ang. *a mattraſs*. Grotius ſays that this word is written by miſtake for κοῖτον. The Collat. of the ó. MSS. will clear up this.

4. הן. ó. Vulg. Syr. Ar. & Æth. with one ant. MS. read הן אתה. A friend referring to Dan. iii. 18. offers הן לא. Perhaps והן, "*But lo*, O Jehovah, thou knoweſt the whole of it." See our Bib. Verſ. and Green's tranſlation of the laſt word. "Et ſi nondum eſt ſermo in lingua mea, tu tamen Domine noſti omnia, *quæ futura ſunt, ut quæ præceſſerunt*. Tu formaſti me, &c." Houb.—ó. Syr. & Ar. dividing the ſentences differently, for מלה probably read מלה עוה, or מעלה, "*prevaricatio*."

5. Green's tranſpoſition of this and the next verſe probably right; the former referring to the *Omnipreſence* of the Deity treated of in the next ſection. Our Bib. Verſ. as Secker obſerves, ſeems equally good with that of ó. and Houb. See verſe 4.

6. פלאיה. 39 MSS. read פליאה. probably right. See Caſtell. Houb. reads הפלאית דעתך, "*Thou haſt magnified thy knowledge*, &c." See ó. and Secker.

אוכל,

אוכל, Durell, deriving it from כול, reads אכול, "*I cannot comprehend it.*" Which ſeems moſt pertinent.

7. This ſeems to allude to Gen. iii. 8.

מרוחך, "*from thy ſpirit.*" By this expreſſion moſt of the antient fathers, and the generality of modern interpreters underſtand the *Holy Ghoſt.* See Lorinus, Poole, &c. It is alſo clear from Pſ. li. 13, &c. that *this perſon* of the *Trinity* was well known to the Jews in the time of *David.* And the learned Cudworth has ſhewn (See his Intel. Syſt. p. 548. &c.) "that the *platonic* doctrine of a *Divine Triad* was derived from a *theology of Divine tradition or revelation,* or a *Divine Cabala* amongſt the *Hebrews,* and from them afterwards communicated to the Egyptians, and other nations." Which tradition probably commenced from the creation of the world. In the account of which Moſes makes uſe of this expreſſion ברא אלהים, where the plural noun with the ſingular verb, as has been obſerved by many learned perſons, ſeems to denote a plurality of perſons in the Unity of the Godhead. See Piſcator, Randolph, &c. In the next verſe we read that "*the Spirit of God* moved upon the face of the waters." And that by the Spirit of God we are here to underſtand the third perſon in the Trinity is not only ſuppoſed by moſt of the Greek and Latin Fathers, (See Tirinus) but may probably be inferred from Pſ. xxxiii. 6, &c. For though ſome learned men ſuppoſe this expreſſion only to denote a *ſtrong,* or *great wind,* (See Grotius, &c.) the idea of a *great* wind ſitting, or as the word מרחפת properly ſignifies, *brooding* upon the face of the waters, does not ſeem here ſo conſonant. And that the Evangeliſt in thoſe remarkable words, "The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt *ſhall overſhadow thee,*" (Luke i. 35.) alluded to this paſſage of Geneſis is admitted by Grotius himſelf, "mihi placet ſententia putantium tralationem ſumptam ab Avibus pullos excludentibus; ut ita oſtendat Angelus, êa virtute oriturum hunc fœtum quâ mundus ipſe exordium ſumpſit." But if theſe arguments ſhould not be deemed by ſome concluſive, the following paſſage in verſe 26. "*Let*

us

us make man," more plainly proves a *plurality of perſons*. For though this mode of expreſſion may be ſometimes uſed as a *majeſtic* form of ſpeech, it will appear from comparing ch. iii. 22. that this interpretation cannot be admitted here, as כאחד ממנו, *as one of us*, relates to the ſame as נעשה, *let us make*, and thoſe words cannot be underſtood of an individual perſon. See Chryſoſt. Patrick, &c. And that they are not addreſſed by the Deity to the *angels*, as Grotius and others aſſert, is evident from Heb. ch. i. where *The Son* is expreſsly declared to have made the world in excluſion to the *angels*; who, as may appear from comparing Gen. iii. 24. with Heb. i. 7. were probably employed by the Divine perſons to guard the tree of life. See Pſ. civ. 4. Ainſworth, Sharpe on Cherubim, &c. " *Facies tua* hîc Filium deſignat." Gejer.

8. אסק. As this verb appears only here, and in Dan. it ſtrengthens the ſuppoſition that this pſalm is of recent date.

שמים. All the Verſ. with one valuable MS. probably read אל before it.

ואציעה שאול. All the Verſ. with Houb. &c. read ואצעה, " *Or ſhould I go down* to the grave, &c." Vatablus, &c. adhering to the text, ſay, " alludit ad id, quod *ſepulchrum* mortuis eſt pro *lecto*," " *Or if I make* the grave *my bed*, &c." Or as Secker, " *if I lay the grave*, or, place of the deceaſed, *under me*," i. e. lie down in it. Green renders שאיל, *Hell*.

9. " Videntur mihi hujuſce diſtichi, plane ſicut prioris, duo membra intra ſe opponi, non eſſe alterum alteri conſequens; tranſitum *duplicem* exprimi, unum ad *Orientem*, ad *occidentem* alterum." Lowth's Præl. 16. See Green alſo. As the firſt Hemiſtich ſeems ſhort, we ſhould probably read with ó. Syr. Vulg. Ar. Æth. & Green אם אשא; and 5 MSS. read with them ואשכנה.

" *Of the ſea*." i. e. The Mediterranean, which was Weſt of Judæa.

10. As the two members of this verſe anſwer to thoſe of the former, and the metre of the laſt ſeems deficient, perhaps פה, may have been dropped from the middle of it, " Even *there* ſhall thy hand lead

me—and *here* ſhall thy right hand hold me up." i. e. that he ſhould not ſink in the deep waters.

11. ואמר. 9 MSS. ואומר more regular, or perhaps we ſhould read ואם אומר, " *And if I ſhould ſay.*"

ישופני. The ſenſe put upon this verb, as Green obſerves, ſeems forced, he therefore reads יחשכני, " the darkneſs *will hide me.*" But ישוכני is ſtill nearer to the text, " the darkneſs *will fence me.*" See Job. x. 11. Or as a friend יסוכני.

אור בעדני. Our Bib. Verſ. gives the literal ſenſe of theſe words. " Sed apud Nebienſem contrario ſenſu, *nox quoque eſt Obſcuritas propter me.*" Lorinus. Green alſo ſuppoſing this ſentence to be ſynonymous to the preceding, which Ch. and the following verſe countenance, reads אישון בעדי, " and the night ſhall be *blackneſs* around me." Houb. fetching the ſenſe from Ar. & Æth. reads עור ſtill nearer to the text, " *cæca erit* ſuper me." See Caſt. Lex.—Secker is not at all ſatisfied about this verſe.

12. יחשיך. 6 MSS. read יחשך, but the true reading ſeems to be יחשוך, " Yea, the darkneſs is not dark with thee." See our old Verſ.

כחשיכה. Houb. with 56 MSS. בחשכה, in which form it is found every where elſe; and the word לך ſeems to be dropped at the end of the line, " As is the darkneſs, ſo is the light *to thee.*" See our marg. Verſ.

13. Green connects this verſe with the former. Lowth, &c. make it a part of the next ſection, to which it ſeems more properly to belong, as it ſets forth the *omnipotence* of God in the formation of man, " the nobleſt work of God."

קנית, " Becauſe *thou haſt created* my reins." See Lorinus, &c.

כליתי. 47 MSS. have כליותי, a ſtrong proof of the corruption of the text. See Calaſ. Conc.

" *Thou coveredſt me,*" &c. i. e. With a membrane which contains the *Fœtus.* See Piſcator, &c.

14. על כי נוראות נפליתי. The critics differ widely in the conſtruction of theſe words. 32 MSS. read נפלאתי more conformable to the radix. All the Verſ. read נפלית, agreeable to which Durell renders thus, " I will praiſe thee, for *thou haſt wonderfully done* terrible things." Houb. ſuppoſing that על כי never bears the ſenſe of *for*, reads אל for על, and נפעלתי for נפליתי, " I will praiſe thee, *O God*, for *I am* awfully *made*." See Syr. alſo & Green. But Secker reading the verb with Houb. maintains from Noldius this ſignification of the conjunctions united. Mr. Bradley reads אל with Houb. and the verb according to the Verſ. " I will praiſe thee, *O God*, for *thou haſt wrought* terrible things wonderfully." But perhaps כי has been written for כל, " I will praiſe thee for *all* the terrible things *thou haſt wonderfully done*."

15. עשיתי. ó. Syr. Vulg. Ar. & Æth. in the 2d perſ. עשית.

רקמתי. ó. & Vulg. probably read וקמתי, " *et ſubſtantia mea*." I would read רקמת, or with the ו prefixed, " My ſubſtance was not hid from thee, which *thou madeſt* in ſecret—*and wroughteſt curiouſly* in the lower parts of the earth." " Diſtinctionem pulcherrimam membrorum comparat operi *Phrygionico*." Grot. See Lowth alſo Præl. 8. and Green.

" *In the lower parts of the earth*." i. e. The *womb*. See Muis, &c. with Job xxxi. 15. Houb. reads עשיתני and רקמתני.

16. גלמי. This word occurs no where elſe, and Secker with great probability reads גרמי, by which a proper noun is ſupplied to the *plural* verbs and affixes, and the tranſpoſition and addition propoſed by Green, &c. rendered unneceſſary, " Thine eyes did ſee *my bones*—and in thy book *all of them* were written, they were faſhioned daily, when there was not one of them." A friend conjectures that יצרי may have been omitted from its ſimilitude to יצרן in the following line. See our Verſions.

" *In thy book*" alludes to the method practiſed by human artiſts of working by a *ſketch* or *model*. See Hammond.

יצרן,

יצרו. Durell reads יצרי, "*my members* were regiſtered." See Job. xvi. 7. Houb. ſupplying נכחד gives this ſenſe, "Dies mei in faſciculo erant, et ne unus quidem ex iis *defuit*." See Hammond alſo, and Green.

17. ולי. Hare, &c. rightly conclude this word improperly placed, and we ſhould probably read with Green מה יקרו לי, "How precious *to me* are the thoughts of thee, O God." Or with Hare אלי, "How precious are the thoughts of thee, *O my God*."

18. אספרם. The fut. for the ſubjunct. Grotius, &c.—אם rather ſeems to have been omitted through its ſimilitude to the two firſt letters of the verb. See Gejer.

הקיצתי. 57 MSS. הקיצותי. See Pſ. iii. 5. "*I awake*, and am ſtill with thee." i. e. *am ſtill thinking of thee*. Muis, Patrick, &c.—"*I am weary*, &c. i. e. I find it an impracticable attempt, for in the end I am where I began." Durell.—There does not ſeem to be any connection between the two Hemiſtichs of this verſe, as a friend has obſerved. Might we then read הקצם for הקיצתי, "*Is there any end of them*; for I am yet with thee?" i. e. thou doſt ſtill ſupport me.

19. The preſent learned Biſhop of Saliſbury conjectures that this and the three next verſes are miſplaced, and that they might begin the next pſalm, the 23 verſe being more regularly connected with verſe 18, and then this might be divided into three ſections. Otherwiſe this verſe, according to Muis, begins the laſt ſection, and by an apoſtrophe the pſalmiſt expreſſes his indignation againſt thoſe who impiouſly oppoſe their *Creator*, and deſtroy their *fellow-creatures*, who are *his* work.

אם. De Dieu, &c. "*verily*." Gejerus, &c. with Syr. "*Oh that*." Houb. &c. read אך. But the 2d ſenſe may be conſiſtent with the idea of a *Theocracy*, wherein idolaters may be conſidered as *rebels*. See Chryſoſt.

תקטול 22 MSS. and ó. Syr. Vulg. Ar. & Æth. read רשעים. Buxtorf. miſtakes in ſaying that אלוה is wrote only once fully in Pſ. l. 21. for

it

it is found here, Pſ. xviii. 32. cxiv. 7. Deut. xxxii. 15. Prov. xxx. 5. &c. But one MS. reads אלהי, and ſee Pſ. cxlv. 1.

" *The men of blood* (i. e. *murderers*) *ſhall depart* from me." ו being conſidered as converſive. Green omitting it, would read יסרו. But ſee our Bib. Verſ.

מני. 7 MSS. ממני more uſual.

20. ימרוך. 28 MSS. read with Syr. our Verſ. &c. יאמרוך; but the text will admit of a very good ſenſe. See Houb.

נשוא לשוא עריך. The verſions make little ſenſe of theſe words, but all agree with moſt of the critics in reading נשאו. Hare, &c. ſupply שמך, " Thine enemies take *thy Name* in vain." Green to avoid the ellipſis reads by a tranſpoſition רעיך, " and *take thought of thee.* i. e. *think of thee* only for deceit." Houb. reads with a very ſmall alteration עליך, following which the verſe might be rendered, " Who *rebel againſt thee* for the ſake of wickedneſs—*they lift up themſelves againſt thee* for the ſake of vanity." i. e. by preferring *falſe Gods* to the Creator of all things: at which impiety the pſalmiſt expreſſes his indignation in the following verſe.

21. הלוא. 67 MSS. הלא.

ובתקוממיך. Hare, &c. with 2 MSS. ובמתקוממיך, and two others ſupply מ, which is probably right, notwithſtanding what Buxtorf aſſerts, Gram. p. 234.

" *And am not I grieved?*" Rather, " *and do not I abhor?*" See Green, and verſe 22. But, as Secker obſerves, one is tempted to think that this ſhould be אתקומם; though no verſion or MS. favors this interpretation. And for the text he refers to Gen. xii. 3. Pſ. xviii. 7.

22. " *Perfectione odii*, per hypallagen, pro *odio perfectionis.*" Piſcator. Theſe words are ſpoken in the ſpirit of the *Law*, which conſidered idolaters as *rebels* againſt the ſtate. See verſe 19. לאיבים 55 MSS. As this line ſeems defective according to the Collat. perhaps לעד has been dropped at the end, " They ſhall be enemies to me *for ever.*" i. e. I will have no intercourſe with them.

23. שרעפי. 18 MSS. סרעפי. See Pſ. xciv. 19. But ó. Vulg. Ar. & Æth. probably read שבילי, "*my paths.*" Syr. צעדי, "*my ſteps.*" Ch. reads a different word from Pſ. xciv. 19.

24. בדרך עולם. Hare diſſatisfied with the ſenſe of Muis, Le Clerc, &c. reads שלום, "in the way *of peace.*" "Via *pacis* viæ *moleſtiæ* optime opponitur." "Et deduc me *ad terminos vitæ conſuetos.*" Houb. But as עצב ſignifies an *idol*, and is ſo rendered by Kimchi, &c. (See Poole) בדרכך may be the true reading, "And ſee if the way *of an idol* be in me—and lead me *in thy way for ever.*" The affix being eaſily omitted through the ſameneſs of the letters. But Secker juſtifies the text from Pſ. i. 6. Jerem. vi. 16.

PSALM CXL.

IT is ſuppoſed by ſome that this pſalm was compoſed by David according to the title, when under perſecution from Saul. See Muis, Patrick, &c.

V. 2. מאדם & מאיש may be either taken *collectively*, as Lorinus and Durell ſuppoſe; or the *violent man* may relate to *Saul*, and the other to *Doeg*. See Pſ. xviii. 47. with Muis, &c.

תנצרני. ó. Vulg. & Æth. with one ant. MSS. read נצרני. See our Bib. Verſ. Syr. & Ar. But 2 MSS. with Syr. ומאיש. See our old Verſ.

3. מלחמות. One MS. reads מלחמת, with Syr. & Ar. It is neceſſary with Gejerus to ſupply אל, or ל, "Every day they are gathered together *for battle.*" See our Bib. Verſ.

4. עכשוב. A *ſerpent* of the moſt venomous kind. See Boch.—ó. Vulg. Ar. & Æth. with the Apoſtle in the plur. "*of aſps.*"

5. See verſe 2.

6. Hare, &c. divide this verſe into *four* lines. Mudge and the Collat. only into *three*, though in a different manner; and as one MS. omits רשת,

and

and another reads לרגלי ליד, (See ó. Ar. & Æth.) Hare, &c. with Syr. read מעגלי, and 30 MSS. מוקשים, I would propoſe this order, and conſtruction of the words,

&c. טמנו
&c. וחבלים
: &c. מעגלי

" The proud have hid a ſnare for me—and they have ſpread cords *for my feet—in my path* they have laid traps for me." And theſe ſynonymous expreſſions may denote the great vigilance of his enemies.

8. " *O Jehovah, my Lord,* the ſtrength of my ſalvation."

עוז 16 MSS. and 6 סכות.

9. Hare, Houb. &c. agree nearly in their corrections and diviſion of this, and the next verſe; I ſhall therefore only obſerve, that 2 MSS. juſtify ירימו for ירומו, and 45 MSS. read יכסמו inſtead of יכסומו, and adding אלהים inſtead of סלה, which is improperly placed, they may be divided thus, " Grant not, O Jehovah, the deſires of the wicked—Let not his device ſucceed *O God—They lift up the head* who ſurround me—let the miſchief of their own lips *cover them.*" Ar. reads the negative, and a friend remarks perhaps rightly, " ut ne ſuperbiant." See Hare alſo.

11. ימיטו. Houb. with 31 MSS. ימוטו. Secker with great probability reads ימטיר.

יפלם. 58 MSS. יפילם, which the conſtruction requires; and Vulg. ó. with Ar. גחלי האש, " *He ſhall rain* coals *of fire* upon them—he ſhall caſt them into pits, that they ſhall not riſe again." See Pſ. xi. 6. But ó. Vulg. Ar. & Æth. ſeem to have read במרות for במהמרות, " *in miſeriis.*" Ch. reads בחמרות, " in foveas *lutoſas.*" Syr. omits it. And as it occurs no where elſe, may it not be written for במכמרות? See Pſ. cxli. 10. Hab. i. 15, 17. Houb. &c. read according to Vulg. & Alex. Verſ. תפילם, or ותפילם, " *Thou ſhalt caſt them,* &c." Or, " *But thou,* &c."

12. " *Vir*

12. " *Vir linguæ* eſt *maledicus*." Gejerus and Hunt. Hare not thinking this expreſſion ſtrong enough reads לצון for לשון, " *The Scorner*." Either of which is applicable to *Doeg*. But from comparing verſe 1 and 5 with this, Hare's metre with the Collat. and conſidering that רע, which 2 MSS. omit, ſeems redundant in the 2d line, perhaps this word, or rather רשע, ſhould be inſerted in the firſt inſtead of לשון, " He (i. e. *God*) will not eſtabliſh the *wicked* man in *the Land*, (i. e. of Iſrael)—he will hunt *the violent man* to deſtruction." But one ant. MS. omits חמס.

13. ידעת, All the Verſ. Houb. &c. with 48 MSS. have ידעתי.

משפט. All the Verſ. Houb. with 4 MSS. ומשפט.

אבינים. Houb. with 70 MSS. אביונים, in which form it is always found, " *I know* that Jehovah will maintain—the cauſe of the afflicted, *and the right* of the poor."

14. In this verſe the rewards of the righteous, which were *temporal* under the *Theocracy*, are contraſted to the puniſhments of the wicked, deſcribed in verſe 12.

" *In*, or *with*, thy Preſence." i. e. The divine Shechinah.

PSALM CXLI.

MUIS, Peters, &c. ſuppoſe that this pſalm was compoſed by *David* according to the title, upon his flight to *Achiſh*, king of Gath, 1 Sam. xxvii. 2. Hammond, &c. refer it to 1 Sam. xxiv. and perhaps the remark on verſe 6. may ſtrengthen this opinion. Mudge, &c. attribute it to *Jeremiah*. See Jerem. viii. 1, 2, 41. Secker remarks that Peters's expoſition and application of this pſalm is admirable, though not quite unexceptionable.

V. 2.

V. 2. קטרת. All the Verſ. have כקטרת, "*as the incenſe.*" But Caſt. reads לקטרת, "*for incenſe.*" Gejerus obſerves that the incenſe was offered up in the *morning*, and is oppoſed to the *evening ſacrifice*, at the time of offering which (i. e. *three o'clock* in the afternoon) devout Jews at a diſtance from Jeruſalem uſed to ſend up their prayers to God. See Dan. vi. 10.

3. דל. ó. & Vulg. ſeem to have read דלת here, as does Houb. and if with Piſcator, &c. נצרה be conſidered as a noun, the words afford this ſenſe, "Set a watch, O Jehovah, before my mouth—*a guard* againſt, or upon,—*the door* of my lips." Which are ſynonymous expreſſions. But ſee Hammond, &c. One ant. MS. omits על, and another דל.

4. עללות. 68 MSS. עלילות. See Calaſ. Conc.

במנעמיהם, "with *their pleaſant meats.*" Durell. But Secker reads במטעמיהם. See Gen. xxvii. 4. &c. Prov. xxxiii. 3. Peters underſtands this of their luxurious *idol* feaſts. See Durell alſo. פועלי 13 MSS.

5. יהלמני. Lowth reads according to Syr. & Ar. ילמדני, "Let the righteous *inſtruct me.*"

חסד. Hare, &c. read with ó. Vulg & Æth. בחסד, "*in kindneſs.*"

ראש אל יני. One MS. reads ראשי, which favors the opinion of Hammond, Peters, &c. "Let not the oil *of my head*, &c." [i. e. with which I was anointed.] But ſee Durell's verſion, who obſerves alſo, "if this be a prayer of David, the words may be rendered thus, *Tho' the righteous kindneſs* (ſhewn in ſparing Saul's life) *bruiſe me and reprove me, let not the anointed head* (i. e. Saul) *break my head.* See 1 Sam. xxvi. 23, 24." Grotius, &c. render the word, *præſtantiſſimum.* See alſo our Verſ.—Hammond tranſlates it, "the oil *of poiſon.*" i. e. *Calumny.* Hare, Lowth, &c. read רשע יניף, according to ó. Vulg. Syr. Ar. & Æth. "Let not the oil *of the wicked bedew*, or *anoint*, my head." Secker objects to this ſenſe of the verb. But this reading ſeems preferable; though 27 MSS. read יניא.

ותפלתי. Hare, &c. with one ant. MS. omit the ו; but it may be emphatical, "For my prayer is *even* yet againſt *their kindneſſes.*" i. e.

verba adulatoria. See Poole, ó. Vulg. Ar. & Æth. A friend reads התפלחי, and gives with ſome of the former readings this ſenſe of the whole, " Let the righteous inſtruct me in mercy, and reprove me; but let not the oil of the ſinner drop on my head; (i. e. flattery) for my prayer is ſtill againſt their wickedneſs."

6. נשמטו, " Their judges on the ſides of the rock *were diſmiſſed.*" i. e. *in ſafety.* Peters, &c. alluding to 1 Sam. xxiv. 7. And this ſeems to be the true ſenſe of the word; but perhaps נשמרו is the right reading, " Their judges *were preſerved* in the ſides of the rock—and heard my words, that they were pleaſant." See Prov. xvi. 24. and 1 Sam. xxiv. 9—22. Houb. נאמנו for נעמו, " *were true.*" In this verſe Peters obſerves, that the *kindneſs* of David to *Saul* and his men is oppoſed to their *cruelty* to *him*, as ſet forth in the next.

שופטיהם 7 MSS. But as one MS. omits ם, might not the true reading be שופטיהו, " *his judges.*" i. e. *Saul's.*

7. ופלח ובקע. As a friend obſerves, ó. might read יבקע. See Vulg. alſo. Durell makes theſe two words nouns, " *As ſhreds and chips.*" But 12 MSS. reading פולח, & 11 ובוקע, Junius, &c. ſeem right in making עצים to be underſtood. See Eccleſ. x. 9. and our Verſ. " Jam tanta vi me & meos circumſtant, ut mox diſtringendi, et membratim diſcerpendi ſimus illorum impetu, niſi tu, Deus, ſuccurreris." Junius. See Patrick alſo. Houb. &c. read עצמיהם, or עצמיו " *their bones,*" according to Alex. Verſ. Syr. & Ar.

לפי שאול. Peters renders theſe words, " *at the mouth*, i. e. *at the command of Saul.*" But the *pit*, or the *grave* here ſeems to be oppoſed to the *cave* in the preceding verſe.

8. " But mine eyes are unto thee, O Jehovah, *my Lord.*" Houb. reads with 13 MSS. בך. & ה might be added from its ſimilitude to the following letter.

9. מידי פח. ó. Vulg. Ar. & Æth. read מפח, " *a laqueo.*" Syr. מיד, " *a manu laquei.*" which ſeems to be right, and might be rendered " *from the power* of the ſnare." See Pſ. xlix. 15.

ומקשית.

ומקשות. 18 MSS. ומוקשות, more regular; but ó. Vulg. Ar. & Æth. and one MS. with Houb. וממוקשות, " and *from* the gins."

פועלי 9 MSS.

10. במכמרין. Hare, &c. read with ó. במכמרם, " *into their own net.*" Houb. במכמרים with Syr. & Ar. or rather as Lowth במכמריהם, " *into their own nets.*"

יחד. ó. Vulg. Ar. & Æth. connect this word with the laſt ſentence, whereas Hare allows that it belongs to the firſt; though for the ſake of the metre he has placed it in the laſt line; but the Collat. has reſtored it to its proper place; and inſtead of repeating עד with Houb. to ſupply the metrical defect, " ego *teſtis* ero, *donec* tranſeam," (to which Lowth objects, as unneceſſary) עדי has been probably dropped before עד, as they frequently occur together, " Let the wicked fall into their own nets *together*—let mè *ever* eſcape. See our Bib. Verſ. Unleſs we read with Ar. and our old Verſ. ואנכי—אעבורם, " *and* let me ever eſcape *them.*"

PSALM CXLII.

THIS pſalm is generally ſuppoſed to have been written by *David*, according to the Hebrew title, ó. Vulg. Ch. Ar. & Æth. when in the *cave*; perhaps of *Engeddi*; as the next might be compoſed when he was in that of *Adullam*. Or *vice verſa*. For it is not very probable that they were both penned on the ſame occaſion. But Houb. refers them both to *Chriſt*.

V. 2. The verbs are in the fut. " I will cry, &c." David therefore may be ſuppoſed to be in the cave. See Muis. But Secker obſerves, " that the danger was paſt, when this pſalm was penned; and therefore in the title, the tranſlation ſhould be, *when he had been in the cave.*" See verſe 5.

יהוה.

יהוה. 2d. Houb. reads with one MS. אדני. But if any change be made, perhaps it ſhould be אלי, (See the preceding word) " with my voice will I ſupplicate *my God*." There is no MS. authority for reading בקולי, which ſeems proper.

3. אשפוך 21 MSS.

4. ואתה. " ו non tam copulat, quam tempus veluti determinat." Gejer. " *Then* thou kneweſt my path." See our Bib. Verſ. Hare rejects it with 3 MSS. באורח 5 MSS.

The ſenſe, as well as metre, ſeems to require that with Hare, &c. we ſhould read גאים, as in Pſ. cxl. 6. " have *the proud* hid a ſnare for me." Houb. adds a line from Pſ. cxliii. 4.

5. הביט. Ch. reads אביט. ó. Syr, Vulg. Ar. & Æth. might, as Lorinus obſerves, read מביט part. *Ben.* or rather perhaps ואביט. See our old. Verſ. But he, after Hieron. with Hare, &c. reads הבט, as 51 MSS. have it; but the word in the text ſeems to be the regular imperat. See Maſclef, Pſ. xlv. 4. and our Marg. Verſ. Hare once thought that שמאל ſhould be ſupplied after וראה according to Houb. and Jun. " Look on the right hand, and ſee *on the left*." Some word ſeems wanting to make up the metre of the 2d. line in the Collat. perhaps איש may have been dropped after ואין, " *but no man* cared *for*, &c." See Gen. xxxi. 40. Syr. Vulg. and Ch. read with 18 MSS. ואין; 55 MSS. have דרש, but the verſions favor the text.

6. Syr. reads with one MS. וחלקי, " *and* my portion."

7. Hare for the ſake of the metre ſupplies עד in the 2d line; and the two following ſeeming too ſhort, might we read יהוה at the end of the 3d line, and add כח after כי at the beginning of the 4th, " Deliver me from my perſecutors, *Jehovah*—for they exceed me greatly *in ſtrength?*" See Prov. xxiv. 5. Amoſ. ii. 14. Nah. ii. 2. מרודפי 5 MSS.

8. ממסגר, " *out of priſon*." i. e. *The cave*, where he was confined. See Muis, &c.

בי.

בי. Houb. reads with 4 MSS. כי, " *For* the righteous *expect* that thou, &c." borrowing the Ch. ſenſe of the verb. See Lowth alſo. But as all the Verſ. have the pronoun, perhaps we ſhould read לי, as in Job xxxvi. 2. or rather ולי, " *Then* ſhall the righteous *flock about me*—when thou ſhalt be gracious unto me, *O Jehovah.*" See verſe 4. יכתירו 62 MSS. But ſee Pſ. xxii. 13. Hare's addition of יהוה, and אתה, ſeems proper at the end of the 2d and 4th line. תגמול 25 MSS.

PSALM CXLIII.

PATRICK, &c. refer it to the perſecution of *Abſalom*, according to ó. Vulg. Ar. & Æth. But ſee Pſ. cxlii. 1.

V. 1. Houb. &c. divide the metre thus, " O Jehovah hear my prayer —give ear to my ſupplications *in thy faithfulneſs*—anſwer me *in thy righteouſneſs.*" Rather, *in thy mercy*. See Eſſay for a new tranſlation. באמונתך 44 MSS.

2. תבוא, Hare, &c. read with Syr. תביא, " and *bring* not." See Job xiv. 3. But 57 MSS. read תבא, which favors the text. Mudge, &c. read this verſe in a parentheſis, which ſeems right.

3. איב. 3 MSS. Hare's metre ſeems moſt regular. Better with Syr. & Ar. " *as thoſe who are for ever dead.*" i. e. without any chance of being reſtored to life. See Iſai. xxvi. 14. Lam. iii. 6.

4. Hare's metre ſeems preferable.

5. " *The days of old*" ſeem to refer to the miraculous deliverance from *Egypt*.

פעלך. ó. Syr. Vulg. Ar. & Æth. with 12 MSS. פעליך. See Pſ. lxxvii. 13.

6. As the verb is wanting in the laſt ſentence of this verſe, Green in his verſion ſupplies צמאה. Durell with Syr. connects עיפה with the firſt noun, " Anima mea *ſitiens eſt* tui ſicut terra." See alſo Complut. Verſ.

7. One very valuable MS. reads with Syr. & Ar. כי before כלתה, " Hear me, O Jehovah, *for* my ſpirit." See our old Verſ.

ונמשלת, " *Leſt*, &c." The force of the negative is carried on. See above.—יורדי 47 MSS. Secker thinks ſomething may be wanting here. See Pſ. xxviii. 1.

8. " In the morning." i. e. " *celeriter*. vid. Pſ. xc. 14." Vatab. &c. בבוקר 2 MSS.

Perhaps יהוה is dropped after בטחתי, " for in thee do I truſt, *O Jehovah*." See the Collat.

9. אליך כסיתי, " *I have lain hid with thee*, or, *near thee*." Muis, &c. " Rather, hide me near thee." Durell.—Gejerus ſays that this verb may ſignify the ſame as חסיתי, which one valuable MS. reads, and a friend adopts; but ó. Vulg. Ar. & Æth. reading, as Secker obſerves, נסתי, (which one ant.. MS. authorizes) and 2 MSS. with ó. Ar. & Æth. כי אליך, the metre being deficient, perhaps we ſhould read כסותי נסתי " *For* unto thee *do I flee to hide me*." See our old Verſ. and Green.—Syr. omits the words of the text.

10. Hare's metre here ſeems preferable.

אלהי 42 MSS. See Pſ.cxxxix . 19. and cxlv. 1.

בארץ 6 MSS. read with Hare, &c. בארח, (See Pſ. xxvii. 11.) " Let thy good ſpirit lead me *in a plain path*, or, *the path of uprightneſs*." And this reading is ſtrengthened by 3 MSS. having בדרך. But Merrick follows our Bib. Verſ.

11. תחיני. 56 MSS. תחייני, " *Preſerve me alive*." Mudge.

12. Preferring the metre of the Collat. יהוה might be added to complete the laſt line, " for I am thy ſervant, *O Jehovah*." The preceding verbs ſhould be rendered in the fut. being declaratory, not imprecatory.

צוררי 19 MSS.

PSALM

PSALM CXLIV.

THE following pſalms are all *euchariſtical*. Grotius refers for the ſubject of this to 1 Sam. xvii. according to ó. Vulg. Ar. & Æth. Others ſuppoſe it a compendium of Pſ. xviii. But Patrick, &c. refer it to 2 Sam. v.

V. 1. Syr. Vulg. & Ar. with 5 MSS. ואצבעותי, " *and my fingers.*"

2. חסדי, " *Benignitas mea.*" i. e. " *in me beneficus*; abſtractum pro concreto." Gejerus. Hare reads מחסי, or חזקי. See Pſ. xviii. 1. xci. 2. Durell חסתי, probably right, " *My refuge* and my fortreſs, &c." Or perhaps, as חסיתי follows, חסני, " *My ſtrength.*" See Iſai. xxxiii. 6.

MSS. 2, omit לי; and 77 read with Houb. הרודה.

עמי. Muis, &c. with 42 MSS. beſides many marginal readings עמים, who ſubdueth *the nations* under me." See alſo Gen. Diſſ. Sect. 26. and verſe 6.

3. בן. ó. Syr. Vulg. Ar. Æth. with 14 MSS. ובן, " *or the ſon*, &c." " Exclamatio ab admiratione φιλανθρωπίας Dei, quam in ſe expertus fuerat." Muis. See Pſ. lxxviii. 70, 71.

4. עובר. ó. Syr. Vulg. Ar. Æth. with Hare, &c. עברו, " his days *paſs away* like a ſhadow." But ſee Ch. and our Bib. Verſ. Perhaps we ſhould read עובר עברו, " his days *paſs away* like the *departing* ſhadow." See Pſ. cii. 12.

5. שמיך. Ch. Syr. Ar. Hare, &c. with one ant. MS. if not another, read שמים, " Bow *the Heavens*, &c." See Pſ. xviii. 9. Alluding probably to the deſcent on Mount Sinai. See Lowth, &c. and Pſ. civ. 32.

6. " And ſcatter *them*." i. e. The nations mentioned verſe 2. whence Patrick infers that Pſ. xviii. and this were penned on different occaſions.

7. מים רבים. Hare with Edwards omits theſe two words, or adds with Green משני after them, as in Pſ. xviii. 17. for the ſake of the metre. But as Durell obſerves, מים not ſuiting well here, unleſs we underſtand it with him of *great afflictions*, perhaps מעמים might be better, and dividing the verſe into three lines, according to the Collat. והצילני might be put at the beginning of the 3d line, "Send down *thine hand* from above—rid me from the mighty *nations—and deliver me* from the hand of the ſons of the ſtranger." i. e. from the *Philiſtines*. See Hammond, &c. Or from *Idolaters*. See Patrick.

ידיך. All the Verſ. with 37 MSS. read ידך ſing.

8. Theſe words may allude to the *vanity* and *deceitfulneſs* of idols. See Hammond, and Iſai. xliv. 20. Or to the falſhood and *perjury* of their enemies. See Mariana, Spencer, &c. Pſ. cvi. 26. &c.—Perhaps אשר might be better rendered, "*For* their mouth." The laſt part of this and the 11th verſe ſhould be rendered uniformly. See our Bib. Verſ.

9. Here begins the ἐπινίκιον, or triumphant ſong in conſequence of the victory. See Pſ. xxxiii. 2. and Pref.

10. למלכים. Syr. reads למלך, "*to the king*." Rather with Secker למלכו, "*to his king*," anſwering to *his ſervant*. See 1 Sam. ii. 10. which expreſſion in Hannah's prayer ſeems prophetical of *David*. Houb. &c. read with Syr. Vulg. and one MS. עבדך, "*thy ſervant*."

"From the ſword *of the wicked*." Mudge; by whom he underſtands *Iſhbi-benob*. But ſee verſe 1.

11. Theſe words may bear the *paſt* ſenſe. "*He hath freed me, and delivered me*, &c." And this will remove the difficulty with reſpect to the three following verſes, which Gejerus, Hare, &c. ſuppoſe to be ſpoken by the Philiſtines κατὰ μίμησιν. But Vatablus and others conſider them as the words of the Pſalmiſt.

12. אשר. A friend ſuggeſts that this word may be a verb in the *imperat.* mood, and that its force ſhould be continued to the following verſes, "*Bleſs* our ſons, &c."

כזוית. ó. Vulg. Ch. Ar. & Æth. with 63 MSS. read כזויות, which is better. Houb. prefers כזיתות "*ſicut Olivetæ.*" "quæ, ex adverſo plantationum, cum ſeria mirifice congruunt." But in the 16 places, where זית appears in the plur. it is always in the *maſc.* gend. beſides that *corner* ſtones were in the higheſt eſtimation in the Eaſt. See Pſ. cxviii. 22.

תבנית. ó. Syr. Vulg. Ar. & Æth. read כתבנית, "*ſicut ſimilitudo.*" But the true reading is probably לתבנית, "Our daughters ſhall be *as the corner ſtones*, hewn out *for the building* of a *temple*, or *palace.*" היכל ſignifies both. See Durell, and Lowth's prel. Diſſ. on Iſai. p. 30.

13. מזוינו. This word appearing no where elſe, perhaps it ſhould be מזונינו, from זון, *alimentum.*

מזן אל זן, "de cibo in cibum." Cocceius, &c. "*Our garners* are full, affording *proviſions upon proviſions.*" Theſe repoſitories for corn ſo common in the Eaſt (See Harmer, Vol. II. p. 452) probably took their riſe from Joſeph's wiſe regulations Gen. xli. 35. ó. Vulg. & Ar. read מזה אל זה, "burſting forth *on this ſide, and on that ſide.*"

צאוננו. Houb. reads with 41 MSS. צאננו, in which form it appears in near 200 places.

בחוצותינו, "*in our fields.*" See Secker, &c. Job v. 10. and Prov. viii. 26.

14. If the metre of the Collat. be followed, it is not improbable that בארץ is dropped after פרץ, from the ſimilitude of the words, "Our oxen are ſtrong for labor, there is no breach *in the land.*" i. e. whereby they may eſcape, or be carried away. See Amos iv. 3. As horſes were not permitted to be multiplied in the land of Iſrael under the Moſaical diſpenſation, in order to aſſert the ſupremacy of *Jehovah*, (See Deut. xvii. 16. Pſ. xx. 8.) *oxen* were of ſingular uſe both in agriculture, and other laborious work. But ſee Edwards.

יצאת. Houb. per ה adventitium, reads יוצאה. But ſhould we not rather make it the femin. "and there is no one *that goeth forth.*" i. e. *woman*; as they are the firſt to take the *alarm* in caſe of danger.

" Neither is there *any one crying* in the ſtreets." Which denotes the greateſt tranquility. ברחבתינו. 6 MSS. ברחבותינו more regular.

15. שיהוה. The unprecedented uſe of this expreſſion ſeems to argue the recentneſs of this pſalm; and the time of *Nehemiah* may be as ſuitable to it as any. There is no neceſſity for ſuppoſing with ſome that the firſt line was ſpoken by the *Philiſtines* and the next by the *Pſalmiſt*, as both are adapted to the laſt. See verſe 11.

Muis ſuppoſes a redundancy of the pronoun, but the words may perhaps be rendered, " Bleſſed are the people, *whoſe Jehovah is their God.*" In oppoſition to the *tutelary* Gods of the nations. It may be proper to obſerve that 2 MSS. have the ſame words, after אשרי 1ſt. which occur in Pſ. lxxxiv. 4. though none of the verſions acknowledge them. See Gen. Diſſ. Sect. 84, 8.

PSALM CXLV.

THIS is the laſt of the *alphabetical* pſalms; and it is very probable from the metre of the Collat. that each verſe conſiſted of two Hemiſtichs, the one beginning with the letter of the alphabet in its order, the other with the letter ו, which may prove the impropriety of Hare's diviſion of the metre. All the verſions aſcribe it to David, with the Heb. title; which one MS. omits. תהלה is found only here, as the title of a pſalm.

V. 1. " I will extol thee, *O my God, the King.*" The Jewiſh government was a *theocracy*.

אלוהי. 52 MSS. read here אלהי, and it is obſervable that we have this word, and אלהים in 2000 places at leaſt without the ו. See Pſ. cxxxix. 19.

3. מהולל 24 MSS. and 20 ולגדולתו.

4. וגבורתיך. 20 MSS. וגבורותיך; but all the verſions have the ſing. as in verſe 11. The conſtruction requires that we ſhould read with Ar. and a friend יגיד; unleſs we read ישבחו, which agrees better with the following verbs.

5. כבוד הודך. By reading כבודך יודו, there is no neceſſity for reading with Hare, &c. ידברו for ודברי, "*They ſhall celebrate* the majeſty *of thy glory.*" Alex. Verſ. reads כבודך.

אשיחה. Durell, &c. read with ó. Syr. Vulg. & Æth. ישיחו, "and *they ſhall ſpeak* of the words of thy wonders." i. e. thy wonderful words, alluding probably to Exod. xx. But Green makes this and the next verſe to *alternate*; which the laſt verſe of the pſalm countenances.

נפלאתיך. 40 MSS. נפלאותיך.

6. וגדלותיך. Houb. omits the ' with 42 MSS.; but all the Verſ. with 21 MSS. read וגדולתך ſing.

אספרנה. Houb. &c. read with ó. Ch. Vulg. Ar. & Æth. יספרונה. But ſee verſe 5.

7. The metre in the laſt line of this verſe ſeeming defective, might we not ſupply רנן? See Pſ. cxxxii. 16.

8. ארך. To preſerve the correſpondence in the Hemiſtichs according to the Collat. I would read וארך, "*and ſlow* to anger." See title.

9. The ſenſe as well as metre, ſeems to require that we ſhould read with Hare, &c. according to ó. & Æth. קיין after לכל, "Jehovah is gracious unto all *that wait for him.*" See Lam. iii. 25. Though Lorinus and Secker object to it.

10. יברכוכה. 6 MSS. and 4 at firſt, read יברכוך.

11. The laſt Hemiſtich appearing defective, יהוה, or אלהים, may have been omitted.

12. Lorinus, &c. read with ó. Syr. Vulg. Ar. & Æth. ך inſtead of ו, "To make known to the ſons of men *thy* mighty acts—and the glorious majeſty of *thy* kingdom." Which is more agreeable to the context. The metre of the Collat. ſeems to require הדר, which Hare rejects. See verſe 5. גבורותיו 24 MSS.

13. עלמים. 60 MSS. have עולמים, and 67. ודור.

Notwithſtanding what Buxtorf, &c. have aſſerted, it cannot be doubted that a verſe conſiſting of two Hemiſtichs, beginning with the letters נ and ו, has been here omitted, which ó. Syr. Vulg. Ar. Æth. with one MS. have preſerved, (See Grotius, &c. with Gen. Diſſ. Sect. 48. &c.) : נאמן יהוה בכל דבריו—וחסד בכל מעשיו, "*Jehovah is true in all his words—and merciful in all his works.*"

14. All the verſions read with one MS. סמך, and with 6 וזקף. הנפלים. 35 MSS. הנופלים.

15. Hare's metre here is irregular. See verſe 1. and that of the Collat. being too long in the laſt line, להם ſhould probably be omitted, according to ó. Vulg. & Pſ. civ. 27. See our old verſion. The change of perſons here is very obſervable.

16. The metre of the firſt line being defective, we ſhould either with Hare ſupply אתה before את, which is favored by ó. Vulg. & Syr. or add יהוה after ידך, or as ó. with 57 MSS. ידיך, "Thou openeſt *thine hands, O Jehovah.*" which may have been dropped in other places. See verſe 19.

18. קראיו. 12 MSS. קוראיו more regular.

לכל. It would add much to the emphaſis, as well as to the *literal* order of the Pſ. to read with 2 MSS. ולכל, and with all the Verſ. and 21 MSS. יקראוהו "*even to all them that call upon him* in truth."

19. See verſe 16.

20. שומר. All the Verſ. with 12 MSS. read שמר, and 3 אוהבין, which the conſtruction calls for.

PSALM CXLVI.

THE words, הללו יה, begin and end the five following pſalms. Muis, &c. aſcribe this to *David*. Lorinus, &c. bring it down to the return

return from the *Babyloniſh* captivity. *Haggai* therefore, or *Zechariah*, may have been the author of it, as ó. Syr. Ar. & Æth. ſet forth in the title. See Prideaux and verſe 7.

2. את יהוה 7 MSS. See verſe 1.

3. "*In the Son of Man.*" i. e. Perhaps *Cyrus*. See Pſ. lxxx. 18. to whom ſome of the Iſraelites might attribute their return from the Babyloniſh captivity.

4. ישב. 6. Vulg. Ar. & Æth. with Houb. וישב, "*and he ſhall return*, &c." Or rather וישוב, as 66 MSS. have ישוב.

עשתנתיו. 8 MSS. עשתנותיו. "Chaldæus Jer. xviii. 12. loco Hebræi מחשבותינו *cogitationes noſtras*, poſuit עשתוננא. Vid. Dan. vi. 3. Jon. i. 6. τὸ עשתות Job xii. 5. a nonnullis per cogitationes redditur." Gejer.

5. שברו. Syr. & Ar. read וששבר, "*and whoſe hope* is, &c." Hare reads ששברו. Hammond, &c. apply the following part of the pſalm to the *Meſſiah*; but it has probably ſome reſpect likewiſe to the reſtoration from the *Babyloniſh* captivity. See verſe 1.

6. Let it be obſerved once for all that ſeveral MSS. with ó. Vulg. & Ar. read the verbs to verſe 9, with the ו, as the partic. *Ben.* but there ſeems to be no occaſion for it. The metre being irregular, perhaps we ſhould read ואת ארץ in the firſt line, and omit את at the beginning of the 2d line.

לעולם has been underſtood of the 70 years captivity. See Lorinus.

7. "*Jehovah looſeth thoſe that are bound.*" "De liberatis captivis *Cyri* regis juſſu exponunt nonnulli." Lorinus. This and the four following lines afford a beautiful Anaphora.

8. פקח. ó. Ar. & Æth. read הורה or ſome ſuch word, "Jehovah *teacheth* the blind." But from comparing Iſai. xxxv. 5. xlii. 7, &c. עיני has been probably omitted through its ſimilitude to the following word, "Jehovah openeth *the eyes* of the blind." See Munſter, &c. "Mire hæc congruunt ad *Chriſti* tempora." Grot.

9. גרים, "*The ſtrangers*" may be applicable to the *Jews* in their captivity. See Exod. xxii. 20, and Lorinus. Houb. reads כעודד, or עודד, for יעודד, but the next verb favors the text.

10. ימלוך 35 MSS. and more than 50 MSS. read לדור ודור.

PSALM CXLVII.

MUIS, &c. conclude from verſe 2 and 13, that this pſalm was compoſed after the captivity, and Patrick aſcribes it to *Nehemiah*. ó. Syr. Ar. & Æth. make Haggai and Zechariah the authors of it. See Pſ. cxlvi. 1.

V. 1. The conſtruction ſeems to require that we ſhould with Houb. &c. make הללו יה, a part of the pſalm, and reading with them, and one MS. זמרו for זמרה, render the words thus, "Praiſe Jehovah, for he is good—ſing praiſes to our God for it is pleaſant—Praiſe is becoming." Houb. reads with Syr. נאהו, "*becomes him.*" And with this reading we might omit נעים with one MS. "*for praiſe becomes him.*"

2. "*The diſperſed of Iſrael.*" i. e. The Iſraelites in *Babylon*, whither they were led captive.—בנה, 8 MSS. but ó. Vulg. Ar. & Æth. have the partic. which the context favors.

3. הרפא 23 MSS. with Syr. but ſee above.

4. This verſe probably alludes to Gen. xv. 5.

5. אדונינו 67 MSS. and 17 אדוננו, one of which is preferable. ó. Syr. Vulg. Ar. & Æth. with 15 MSS. read ולתבונתו.

7. ענו, "*iterate,*" Caſt. i. e. *ſing one after another*; the chorus on the *one* ſide anſwering the chorus on the other. See Exod. xv. 21. Epheſ. v. 19. and Pref.

בתודה. Hare, &c. בתרועה, "*with ſhouting.*" But the text ſeems proper here. See Pſ. xxvii. 6. בכינור 16 MSS.

8. המכסה שמים. Perhaps המכס השמים.

ó. Vulg.

ó. Vulg. Ar. & Æth. Hare, &c. inſert an Hemiſtich from Pſ. civ. 14. between the laſt line of this and the firſt of the next verſe; but Secker rejects it; nor does it ſeem neceſſary. One good MS. probably reads להארץ, which may help the metre.

9. The pſalmiſt makes mention of the *Crows*, or *Ravens*, as Lorinus obſerves, "quoniam *crocitando* declarant famem ſuam, eſcæque neceſſitatem." But ſee Calmet.

יקראו. Ar. reads יקראוהו, "which call *upon him*." Unleſs we ſuppoſe the affix and formative ו to coaleſce. See Pſ. ii. 12. But אשר may be conſidered as a conjunction, "*when* they call." See ó. Syr. & Vulg. עורב 29 MSS.

10. לא 2d ó. Syr. Vulg. Ar. & Æth. with 36 MSS. ולא.

11. רוצה. Syr. reads ורצה, "*Sed oblectatur*." And none of the other verſions have the participle.

12. ó. Syr. Vulg. Ar. & Æth. make this the beginning of a new pſalm: and ó. Ar. & Æth. have in the title, "*Alleluja, Aggæi & Zachariæ*." See Pſ. xlvi. 1. "Sed qua auctoritate conjuncta disjungant, disjuncta contra conjungant, non conſtat." Hare.

13. If *Nehemiah* compoſed this pſalm, it muſt be after the walls were *rebuilt*. See Neh. ii. 17.

14. גבולך. All the verſions, except Ch. read with one MS. גבוליך, "thy *borders*."

שלום, "*peace*." "The abſtract for the concrete." Durell. "Deficit ל." Piſc. Rather ב. See Syr. & our verſ.

15. ארץ. Gejerus reads with Ch. לארץ. Hare ſupplies with Syr. על. השולח 26 MSS. with ó. Vulg. & Ar. See verſe 3.

עד מהרה, "*uſque cito*." i. e. *celeri ime*, Buxt. &c. But a friend obſerves עד is probably written for על, and ſhould be placed before the preceding word. See Syr. and our verſions, which alſo ſupply מאד. An alluſion to the meſſengers of kings.

16. The

16. The brevity, aptneſs, and ſublimity of the following deſcriptions are not to be paralleled in any other author. A moſt beautiful paronomaſia in the 2d line. הנותן 33 MSS. with ó.

17. כפתים. Green deriving this word from כפת, *ligare*, with Schultens, gives this ſenſe, " Who ſendeth forth his ice *to bind up* (the waters.)" But as there is no authority to ſupply the ellipſis, the verſion of Caſt. and others ſeems beſt, " He ſendeth forth *his hail like morſels*." i. e. *of bread*, which it reſembles in colour; and perhaps for קרחו in the next line, we ſhould read קרחו, " who ſhall ſtand before *his hail?*" Alluding to 2 Sam. xxii. 15.—יעמוד 8 MSS.

18. " And melteth *them*." i. e. " Gelu friguſq." Piſc. &c. Perhaps the *hail-ſtones*, taking the foregoing ſubſtantive in the *collective* ſenſe.

רוחו יזלו. Durell reads רוח ויזלו, " *The wind* bloweth, *and* the waters *flow*." ó. Syr. Ar. & Æth. with Houb. read the *affix* as well as the copulative, " *He turneth his wind*; *and* the waters flow." This may be the better ſenſe of ישב here.

19. דברו. 56 MSS. דבריו, " *his words*." See Exod. xx. 1. חוקיו 4 MSS.

20. ומשפטים. ó. Syr. Vulg. Ar. & Æth. ומשפטיו, and Durell gives this ſenſe of the words, " *nor have his judgments inſtructed them*." See Jud. viii. 16. Houb. &c. read with ó. Syr. Vulg. Ch. Ar. & Æth. יודיעם, " nor *hath he declared his judgments unto them*."

PSALM CXLVIII.

THIS pſalm, as Lowth obſerves, " is a beautiful example of the *ſynthetic*, or *conſtructive*, paralleliſm; in which there is a correſpondence and equality between different propoſitions, in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as *noun* anſwering to *noun*, *verb* to *verb*, *member* to *member*." See Prel. Diſſ. to Iſai.

Iſai. p. 21. It might be compoſed by the author of the former, as a diſſuaſive from Idolatry, which, it is obſervable, the Jews never committed after their return from the *Babyloniſh* captivity.

V. 1. הללו being repeated *ſeven* times may be intended to denote the perfection of praiſe, *that* being a *ſacred* number amongſt the Jews.

טן. Perhaps better rendered *in*, "Praiſe ye Jehovah *in* the Heavens." i. e. *ye angels*, who dwell there; (ſee Lowth on Pſ. lxviii. 27.) or Jehovah dwelling there. See Pſ. cxxiii. 1. and v. 7.

2. צבאו. All the Verſ. Houb. &c. with 56 MSS. have צבאיו. "All ye *his hoſts*." See Pſ. ciii. 21.

3. The *Sun*, *Moon*, and *Stars*, are called upon firſt to praiſe God (which they do in a *metaphorical* ſenſe) becauſe they were the firſt objects of Idolatry. אור. ó. Syr. Vulg. Ar. & Æth. read ואור, "*and light*." But the words may be in conſtruction. See our Bib. verſion.

4. "*Ye Heavens of Heavens*." i. e. "The *higheſt* of thoſe Heavens, above ſome part of which the waters are here ſaid to be placed." Hammond. Grotius obſerves, "Hebræi cœlum partiuntur in *tres* regiones, quarum prima eſt *nubifera*, altera *aſtrifera*, tertia *angelifera*." See 2 Cor. xii. 2.

5. This and the next verſe are the ſtrongeſt proofs of the vanity of *idolatry*. For the addition ſee ó. Houb. and our old verſion.

6. חוק 7 MSS. and 48 יעבר, which may be the fut. in *Niph.* "*and it ſhall not be broken*." See our old Verſ.—Tigur. Verſ. Meibomius, &c. read יעברו, "and *they ſhall not tranſgreſs* (it)." See Pſ. civ. 9.

7. Having in the 4th. verſe finiſhed with the waters *above* the firmament, the Pſalmiſt now proceeds regularly to the waters *under* the firmament. See Gen. i. 9. which are there called *Seas*, but here *Deeps*; and that תנינים probably ſignifies *Whales*, and other ſea monſters, and not *ſerpents*. as Durell ſuppoſes, ſee Gen. i. 21. Ezech. xxxii. 2. תהומות 41 MSS. See Pſ. xxxiii. 7.

8. " *Fire.*" i. e. the *lightning*. Vatab. &c. which accompanies the hail ſtorm, though ſo oppoſite in their natures. See Pſ. cxxxv. 7.

רוח סערה. Syr. with our old Verſ. וסערה; but Pſ. cvii. 25. Ezek. i. 4. &c. confirm the text. The connection ſeems to require ורוח, " *and* the ſtormy wind." See Ar.

עשה. 17 MSS. more properly עושה, in *Ben.* ó. & Vulg. עושים. Ar. עושי in regim. " *the fulfillers* of his Word." " Erubeſce ergo, *homo*, qui ſolus Dei legem non obſervas." Tirin.

9. " *Fruitful* trees." Rather *fruit-trees*. Mudge, &c.

" And all *Cedars*." comprehending in *one* ſpecies every kind of tree *not bearing* fruit. See Muis.

10. The antitheſis, if not the metre, is better preſerved, by reading with Meibomius אדמה after רמש, " the reptile *of the earth*." Or as Hare, &c. וכל, " *and every* fowl."

11. From the *inanimate* and *animate* parts of the creation, he proceeds to the *rational*.

שופטי 7 MSS. and ſeveral read here, as in other places, לאומים.

12. בתולת. All the Verſ. with Houb. and 95 MSS. בתולות, a ſtrong inſtance of the corruption of the text. " *And alſo maidens*." Emphatical; as having no occaſion to be afraid of attending at the annual feaſts. See Gejer.—Hare, &c. reject ו, for the ſake of the metre.

13. נשגב, " *is to be exalted*." The Pre-eminence of *Jehovah* above all the *celeſtial* and *terreſtrial* divinities is aſſerted; and the proof of it given in the next verſe.

14. וירם, " *Becauſe he hath exalted* the horn of his people—He ſhall be the praiſe of all his ſaints, &c." in delivering them from the Babyloniſh captivity. For this ſenſe of ו, ſee Caſt. Lexic. " *When he exalteth*, &c." Mudge. " *And he exalteth*." Lowth.

קרבו. 43 MSS. קרובו, " *his kindred* people." See Ainſworth. The *Iſraelites* were in the cloſeſt alliance with *Jehovah*. See Jerem. xxxi. 9, 32.

PSALM CXLIX.

MUIS and Patrick aſcribe this pſalm to *David*. Mudge, &c. refer it to 2 Chron. xx. 21, 22. Others, according to Gejerus, bring it down to the time of the Meſſiah. See Hammond. Mollerus ſuppoſes it to be written juſt before the deliverence from *Babylon*. Perhaps rather by *Nehemiah* on his conquering the enemies of Iſrael, and ſecuring the city of Jeruſalem, as recorded, ch. iv. 7—18 and vi. 15.

V. 1. "*A new ſong*" may be very well applied to the occaſion juſt mentioned. See Neh. viii. 9.

2. בעשיו. Houb. reads בעשהו. See alſo Deut. xxxii. 15, &c. But the true reading ſeems to be בעושיו according to 14 MSS. or בעושהו (See MSS. in Job. iv. 17.) "*in his maker*." i. e. *God*; who formed Iſrael from the wombs of *Sarah* and *Rebecca* in a miraculous manner. See Tirinus on Iſai. xliii. 1.

Rather, "Let *the ſons* of Zion be joyful in their king." The Jewiſh government being a *Theocracy*, which commenced at the time of the departure from Egypt; and continued in ſome degree till the coming of Chriſt, as had been foretold by Jacob, Gen. xlix. 10.

3. במחול, "*with the pipe*." See Piſcator on Exod. xv. 20. our Bib. Marg. Mudge, &c. with Preface.

בתוף 33 MSS. and 8. וכינור.

4. רצה ó. Syr. & Ar. with 3 MSS.

Perhaps rather, "*He decketh the afflicted* with ſalvation." As a contraſt to the miſerable ſituation of the Iſraelites in captivity. See Lam. iv. 5.

5. Might we read בכבודם, "Let the ſaints rejoice *with their glory ?*" i. e. their *tongues*. See Pſ. lvii. 8. and v. 6.

"Let

" Let them ſing aloud *upon their beds.*" This may denote the moſt profound ſecurity. See Muis, &c. Or the pſalmiſt may here allude to their happy releaſe from the inceſſant *watchings* mentioned Neh. iv. 23. Green ſuppoſes that *their beds* may mean the *couches* on which they reclined, when they partook of the *euchariſtical* ſacrifices. Durell giving it a metaphorical ſignification from the Ar. and referring for this ſenſe of על to Noldius, renders it, " They will ſing aloud *from the heart.*" Some one by Secker's remark ſeems to have read במשכנותם, " *in their dwellings.*" And though, as he obſerves, על doth not favor that reading; this noun with על might afford a very good ſenſe, " Let them ſing aloud *for their habitations.*" which they now enjoyed in peace.

6. פיפיות. " Prima ſyllaba geminatur ad augendam ſignificationem." Gejerus; and 8 MSS. reading פפיות ſeem to confirm it; but ſee Prov. v. 4. This may refer to Neh. iv. 13, 14, &c.

7. See Neh. iv. 7, 8. The force of the verb ſeems to be carried on to the laſt ſentence. Syr. reads with 4 MSS. ותוכחות, which the connection, if not the metre, ſeems to require. See our Verſions.—בלאומים 16 MSS.

8. " *To bind their kings*, &c." " Hoc hyperbolice dictum." Muis. Unleſs the pſalmiſt alludes to Iſai. xlv. 14. See Lorinus. לאסור 31 MSS. בזיקים 49 MSS. as ſeveral read wherever this word appears.

9. " *The judgment written.*" Patrick, &c. refer this to Deut. vii. 24. &c. Muis to Deut. xxxii. 42—43. Perhaps it may allude to Iſaiah's prediction concerning *Cyrus*, xiv. 4—27. A friend refers to 1 Cor. vi. 2. and the apoſtle might allude to this paſſage. Our old verſion reads ככתוב, but as Secker obſerves, contrary to the ant. verſions, and without any other authority; and one MS. reads הכתוב, which may be emphatical. Durell renders the Epiphonema in the laſt line, " *He* is an honor among all his ſaints." But our Bib. Verſ. ſeems equally proper, and is expreſſive of God's ſignal protection of his choſen people from the Call of Abraham to their eſtabliſhment in peace at Jeruſalem, beautifully deſcribed by Nehemiah ix. 4—28.

PSALM

PSALM CL.

THIS pſalm ſeems to be an Epitome of the two preceding, and might be compoſed by *Nehemiah*, or *Ezra*. It is obſervable, that if we include the title, and the concluſion, the word הללו is repeated *twelve* times according to the number of the *Tribes* of Iſrael; (on which account this number was in great eſteem amongſt the Iſraelites. See Numb. vii. 84. 1 Kings xviii. 31. Mark iii. 14. Rev. vii. 5.) and not *thirteen*, as Gejerus ſays, in alluſion to the *thirteen attributes* of Jehovah, for which he cites, Exod. xxxiv. 6. unleſs תהלל in verſe 6 be conſidered as one. Nor are there *ten* inſtruments, as Muis probably ſuppoſes, unleſs we read ושופר in verſe 3. See Preface.

V. 1. בקדשו, "*for his Holineſs.*" Glaſſius, &c. But our Bib. Verſ. ſeems equally proper, and it may ſignify either *Heaven*, or the *Temple*. See Gejer. & Houb.

עוזו 8 MSS.

2. בגבורתיו. 30 MSS. בגבורותיו, and one בגבורותו. Syr. & Ar. בגבורתו, in the ſing. See Pſ. lxvi. 7. כרוב 18 MSS.—Syr. with one MS. probably ברב.

3. ישופר. Probably we ſhould read וישופר, as בתקע may denote *another* inſtrument of the *trumpet* kind; (See Ezek. vii. 14.) "Praiſe him with the *clarion, and the trumpet.*" See Title and Preface.

וכינור 12 MSS.

4. ומחול, "*and with the pipe.*" See Pſ. cxlix. 3. בתוף 32 MSS.

במנים, or as 26 MSS. במינים. This word occurring no where elſe, it is impoſſible to aſcertain what kind of inſtrument this was, but as Edwards upon the authority of Rabbi Hannaſe makes it a *ſtringed* inſtrument, and the word is probably derived from מנה, *to number*, probably it was ſo called from the extraordinary *number* of ſtrings, which it

had, and perhaps the *decachord* mentioned Pſ. xxxiii. 2. ועוגב 51. MSS. See Gen. iv. 21. and Preface.

5. Theſe cymbals had their different names from their different tones, " praiſe him with the *deep toned* cymbals—praiſe him with the *ſharp-toned* cymbals." Or vice verſa. See Preface.

6. As the preceding verſes conſiſt of *two* Hemiſtichs, it is very probably conjectured by Hare, &c. that an Hemiſtich is wanting to complete this ſtanza, which may be done by ſupplying one of thoſe two which he propoſes, or by adding כי לעולם חסדו, " *for his mercy endureth for ever.*" See Pſ. cxxxvi.

הללו יה. " Non alia voce potuit melius obſignari pſalmorum liber quam hâc, quæ perpetuo nos admoneret, nunquam ut de Dei laudibus conticeſcamus, quumque conſummaverimus, tunc ut rurſum incipiamus." Muis.

APPENDIX.

PSALM I.

V. 1. After Prov. iii. 18. read, we find alſo נכרי, חפשי, and ערירי, often. But ſee Pſ. xli. 2.

3. יבל. 10 MSS. more agreeable to the radix.

4. כמוץ. 53 MSS.

5. MSS. 31 more regularly יקומו.

PSALM II.

V. 1. Several MSS. read לאומים, here and elſewhere. See Prov. xi. 26. Iſai. li. 4.

PSALM III.

V. 3. MSS. 16. אומרים, more regular.

8. Syr. with 2 MSS. ושני, "*and* haſt broken."

PSALM IV.

V. 2. Several MSS. read עניני here, and elſewhere; but there is no inſtance of this form in the text, if Calaſio's Concordance may be depended upon, which is not always the caſe. See Pſ. lix. 11. &c.

4. הפלא 34 MSS. more proper; and one perhaps הפליא. See 2 Chron. xxvi. 15.

5. See Pſ. xcix. 1

7. MSS. 19. אומרים.

8. Lowth ſuppoſes an ellipſis of שמחה, "præ *gaudio* ejus temporis, quo, &c." See Pſ. cx. 3.

PSALM

PSALM V.

V. 4. אערוך 13 MSS.

5. יגורך 45 MSS. more agreeable to the radix.

6. פועלי 6 MSS.

8. ברוב 17 MSS.

11. מכועצותיהם 34 MSS. See Pſ. lxxxi. 13.

12. אוהבי 7 MSS.

PSALM VI.

5. One MS. reads now with Syr. & Ar. והושיעני, "*and ſave me*, &c."

8. עתקה. ó. Vulg. Ar. & Æth. read עתקתי, "*inveteravi.*" Syr. ועתקה, "*et turbatus eſt.*" See our old Verſ.

9. פועלי 12 MSS.

PSALM VII.

3. יטרוף 5 MSS. After *verb* add, Secker thinks they read אין ומציל ופרק.

5. שולמי 31 MSS.

6. ירדוף 5 MSS. and 3 וירמוס.

14. After לדלקי add, *or rather* לדולקי. See MSS.

PSALM VIII.

V. 4. אצבעותיך 26 MSS.

PSALM IX.

V. 4. איבי 30 MSS.

9. ישפוט 8 MSS. לאומים 16 MSS.

11. דורשיך 25 MSS.

14. חנני 22 MSS. as elſewhere.

21. שיתה. The Grammarians ſuppoſe an Aphæreſis of ה at the beginning of this and many other verbs of the ſame formation. But does not השית ſeem to be the true reading? One MS. reads שתה.

PSALM

PSALM X.

V. 2. By reading רשעים all the difficulties with reſpect to the grammatical conſtruction are removed, " By the pride *of the wicked* the poor is perſecuted—let them, &c."

6. Many MSS. read לדור ודור.

9. One MS. reads probably בסכו, and another בסובו. See alſo ó. Vulg. Ar. & Æth. יחטוף 8 MSS.

13. תדרוש 18 MSS. See v. 15.

16. See Pſ. cxiv. 2.

18. לשפוט 13 MSS. and לערוץ 22 MSS. One ant. MS. reads תוסיף. This verſe is irregularly divided.

PSALM XI.

V. 5. ó. with 8 MSS. read ואוהב, and render this Hemiſtich thus, " *but he that loveth iniquity, hateth his own ſoul.*"

6. ימטיר one MS. and another probably.

7. One ant. MS. reads צדקת.

PSALM XII.

V. 4. גדולות 41 MSS.

5. ללשוננו 27 MSS. more regular.

7. טהורות 37 MSS.

PSALM XIII.

V. 6. It ſeems proper to read יגיל, or יגול. See Pſ. xxxvii. 5.

PSALM XIV.

V. 4. פועלי 6 MSS.

7. See Pſ. xiii. 6.

PSALM XV.

V. 1. ישכון 13 MSS.

3. לשונו 54 MSS.

PSALM XVI.

V. 10. תעזוב 7 MSS.

לא 2d. 10 MSS. with ó. Vulg. Syr. Ar. & Æth. ולא.

PSALM XVII.

V. 5. תמוך 43 MSS.

12. יושב 15 MSS. with ó. Vulg. & Æth. and ó. Vulg. & Ar. ſeem to read כסוף, *paratus*.

PSALM XVIII.

V. 1. אהן 49 MSS.

4. מהולל.

12. סוכתו 7 MSS.

23. וחוקותיו 2 MSS.

32. אלוה. See verſe 47, and Pſ. cxxxix. 19.

42. One MS. reads ועל. See our verſions.

49. "*From the violent man.*" i. e. *Saul* probably.

PSALM XIX.

V. 4. אומר 17 MSS.

14. חשוך 52 MSS.

ואל 5 MSS. Durell renders the laſt words, "*from ſinning greatly.*"

PSALM XXI.

V. 9. One ant. MS. reads with ó. Ch. Vulg. Ar. & Æth. לכל שנאיך, (rather with 4 MSS. שונאיך) "*all* them, &c."

PSALM XXII.

V. 2. The Evangeliſts read with Ch. שבקתני, and one MS. שכחתני, *why haſt thou forgotten me?*

18. See Pſ. xcii. 12.

27. דורשיו 15 MSS. with ó. &c.

PSALM

PSALM XXIV.

V. 1. יושבי 30 MSS. with ó. &c.

6. After *O God* read, " It ſeems as if *Jacob* ſhould be *Jehova*." Secker.

10. יהוה צבאות. This expreſſion occurs very frequently; and, though Gejerus, Lowth, &c. ſuppoſe an ellipſis of אלהי, it is obſervable that it is ſupplied only once in the text of Iſaiah and Jeremiah, notwithſtanding thoſe words are found in 120 places at leaſt; (See Calaſ. Conc.) and very few MSS. ſupport this addition.

PSALM XXV.

V. 9. For ענוים 2d Syr. reads, עניים *pauperes*.

10. ועדותיו 25 MSS.

11. Inſtead of, *and we ought, &c.* read, ó. & Syr. ſeem to read סלח, Vulg. תסלח; but the ו may be wholly converſive, " *thou wilt pardon*."

PSALM XXVII.

V. 9. אל 2d. Syr. reads with 2 MSS. ואל. See our Bib. Verſ.

PSALM XXXI.

V. 12. למידעי. 27 MSS. למיודעי; but ſee Pſ. lxxxviii. 9. in Append. and Prov. vii. 4.

PSALM XXXII.

V. 5. For *Hare*, &c. read, " Hebr. *yal* quod non intelligo; Gr. καὶ ἐμοῦ." Hare. " I wonder Hare did not underſtand אלי. (probably a miſtake for עלי) It is the ſame with על, *concerning*." Secker. Why not, *againſt myſelf?* See Vulg. &c. Gejerus, &c. ſuppoſe it to ſignify the ſame as את, and our verſions omit it; but ſtill, &c.

7. תנצרני 3 MSS. quite regular. See Pſ. lxxviii. 7. cxl. 2, 5.

PSALM XXXIII.

V. 2. Several ant. MSS. read here, and elſewhere בכינור, but it is not found ſo in the text. After xcii. 4. read, *See Preface*.

6. יהוה

6. דבר יהוה here anſwers exactly to the λογος of St. John i. 1. and פיו רוח *the ſpirit, or breath of his mouth* ſeems to be a proper deſcription of the *proceſſion* of the *Holy Ghoſt*. See Lorinus, Poole, &c. and John xx. 22. on which Voſſius obſerves, " Hinc colligitur Spiritum etiam *a Filio* procedere."

16. ברוב ſeveral MSS. in both places, and in the following verſe.

PSALM XXXIV.

V. 13. After החופין read, or conſider החפין as a participle, for which ſee Buxtorf; perhaps, &c.

PSALM XXXV.

V. 18. One MS. reads with Ar. אודך יהוה, which ſeems better, " I will praiſe, *O Jehovah*, &c."

PSALM XXXVI.

V. 5. יחשוב 5 MSS.

PSALM XXXVII.

V. 8. ועזוב 26 MSS.

17. All the verſions with 11 MSS. read וסמך.

18. One ant. MS. with ó. Vulg. Ar. & Æth. ידע.

19. יבושו 13 MSS.

21. ונתן all the verſions with 7 MSS.

PSALM XXXVIII.

V. 9. נפוגותי 48 MSS.

20. שונאי 5 MSS.

21. After רודפי read, But upon further conſideration, though Buxtorf alſo ſuppoſes a metatheſis (See his Gram. p. 516) the text ſeems equally proper; which Durell, referring to Iſai. i. 23, &c. renders, " *inſtead of procuring me good.*"

PSALM XXXIX.

V. 7. יצבור 6 MSS.

PSALM

PSALM XL.

V. 16. האומרים 8 MSS.

17 אוהבי 5 MSS.

PSALM XLII.

V. 6. הוחילי, agreeable to the parallel paſſages, ſeems to be right.

8. All the verſions with 4 MSS. read קרא.

PSALM XLIV.

V. 3. לאומים 14 MSS.

10. זנחתנו 3 MSS. with Syr.

15. בלאומים 20 MSS.

22. יחקור 4 MSS.

תעלומות 27 MSS.

PSALM XLV.

V. 5. After *and others* read, with 2 MSS.

PSALM XLVI.

V. 5. After *Altiſſimus* read, But 41 MSS. read קדוש.

PSALM XLVII.

V. 4. ידבר. "Fut. pro præt. Hoc intellige de ſubjectione Cananæorum." Muis, &c. See Pſ. xviii. 48.

PSALM XLVIII.

V. 1. After *determine* read, He divides thus, reading alſo differently,

&c. גדול

: &c. בעיר

&c. הר

: &c. משוש

PSALM XLIX.

V. 2. יושבי 15 MSS.

5. בכינור 8 MSS. See Pſ. lxxviii. 1. Matt. xiii. 35. Rom. xi. 33.

PSALM L.

V. 22. אלוה. One MS. reads אלהים; but see Pſ. cxxxix. 19. שוכחי 3 MSS. and 18 אטרוף.

PSALM LI.

V. 10. Syr. Vulg. & Ar. read with one MS. ותגלנה. See our Verſ. 13. See Pſ. cxxxix. 7.

PSALM LII.

V. 4. תחשוב 7 MSS. and 15 with ó. Syr. Vulg. Ar. and Æth. הות.

PSALM LIV.

V. 9. See Pſ. xcii. 12.

PSALM LVII.

V. 10. Syr. Vulg. & Ar. with 20 MSS. ואזמרך. See our old Verſ. בלאומים 12 MSS.

PSALM LVIII.

V. 7. הרוס 5 MSS.
9. יהלוך 8 MSS.

PSALM LIX.

V. 11. After *&c.* read, See Pſ. xcii. 12.

PSALM LX.

V. 14. Several MSS. read here, and Pſ. cviii. 14, קמינו; which ſeems to anſwer better to the verb. See Pſ. xliv. 6.

PSALM LXI.

V. 3. בעטוף 3 MSS.

PSALM LXV.

V. 3. יבואו 4 MSS.
8. לאומים 13 MSS.

PSALM LXVI.

V. 3. עוך 3 MSS.

15. קטורת 4 MSS.

PSALM LXVIII.

V. 25. בקודש 4 MSS.

PSALM LXIX.

V. 3. ושבולת 9 MSS. So alſo many MSS. read, wherever this word occurs.

31. One MS. reads ואגדלנו יהוה, "and I will magnify it, *O Jehovah*, with thankſgiving."

PSALM LXXIII.

V. 18. Syr. Vulg. & Ar. with 3 MSS. read למשואת, ſing.

27. רחיקיך 9 MSS. which appears to be a miſtake for רחוקיך. See Calaſ. Conc.

28. ואני. See Pſ. xli. 13.

PSALM LXXIV.

V. 18. After *verſ.* add, unleſs we might read את for זאת, "Remember *the enemy*."

PSALM LXXVI.

V. 13. יבצור 25 MSS.—One very ant. MS. reads עליון נורא, "*The Moſt High* is terrible, &c."

PSALM LXXVIII.

V. 12. צוען ſeveral MSS. here, and elſewhere; but there is no inſtance of it in the text.

PSALM LXXX.

V. 20. והאר 4 MSS. and we ſhould read uniformly in each verſe.

PSALM LXXXIII.

V. 11. דומן 15 MSS. and ſome of them very antient. See alſo other places.

PSALM

PSALM LXXXV.

V. 10. לשכון 20 MSS.

PSALM LXXXVIII.

V. 9. Dele *more regular*, and add, But מידעי ſeems to be the regular part. *pah.* in *Pyh.* See Prov. vii. 4.

19. After *diſtreſs* read, But one MS. reads with all the verſions ומידעי.

PSALM LXXXIX.

V. 8. קדושים 40 MSS.

10. בשוא. One MS. reads בשאו, and another ant. one בשא; Buxtorf ſuppoſes an aphæreſis of נ, but בשאת ſeems moſt conformable to the radix. See Ezek. x. 16.

12. ומלואה 31 MSS. But ſee Pſ. xxiv. 1.

13. בראת one MS. See verſe 12.

PSALM XC.

V. 1. A great number of MSS. בדור ודור, and 7 לדור more uſual.

6. Syr. & Ar. read with 13 MSS. ולערב. See our old Verſ.

For 15th verſe read, 14th.

PSALM XCVI.

V. 11. We ſhould probably read תגיל, or תגול. See Calaſ. Conc. and Pſ. xxxvii. 5.

PSALM XCVIII.

V. 6. See Preface.

8. Ar. reads כפיהן, *their hands.*

PSALM CI.

V. 5. אותו. 43 MSS. read אתו.

8. פועלי 6 MSS.

PSALM CIV.

V. 8. One MS. ſeems to have read בבקעות, which is better.

PSALM

PSALM CV.

V. 10. לחוק one MS. ולישראל 11 MSS. with ó. Vulg. & Æth.

27. אותותיו 10 MSS.

31. ויבוא one MS.

PSALM CVI.

V. 45. כרוב 14 MSS.

PSALM CVII.

V. 30. For מחון read מחוז, and add, One MS. reads מחון, but theſe words occurring, &c.

PSALM CVIII.

V. 4. בלאומים 13 MSS.

8. אעלוזה 19 MSS.

12. אלהים 1ſt. 4 MSS. read אתה אלהים, as in Pſ. lx. 12.

PSALM CIX.

V. 29. Two MSS. read בושתים; but בושתם ſeems to be right. See Pſ. xxxv. 26. Mich. vii. 10.

PSALM CXII.

V. 10. יחרוק 5 MSS.

PSALM CXIV.

V. 7. See Pſ. cxxxix. 19.

PSALM CXVI.

V. 4. מלט הנפשי ſeems to be the better reading.

PSALM CXVIII.

V. 23. One MS. at firſt read והיא, with ó. Syr. Vulg. Ar. & Æth. See our old verſion.

PSALM CXXXV.

V. 2. שעימדים 17 MSS.

5. After &c. read, or ואדוננו, as 8 MSS.

CRITICAL REMARKS

ON THE

BOOK OF PROVERBS.

CHAPTER I.

V. 1. "THE Proverbs of *Solomon*, the Son of David, King of Iſrael."

This Title of the following Book is ſufficient to recommend it to our moſt diligent attention, as being the production of the wiſeſt of men, who had received his education under the beſt of Fathers; independent therefore of Divine Inſpiration, we might expect to find in it a rich treaſure of religious and moral ſentiments; but when we conſider this work as the penmanſhip of him, to whom God is expreſsly ſaid *to have given a wiſe and underſtanding heart*, we muſt receive it as the oracles of God, which are full of Grace and Truth. The Proverbs might be called משלים, as *commanding* aſſent; as *axioms* are ſtiled ἀξιομνημόνευτα, *worthy of remembrance*. See Lowth's Prelect. 4. But of the three thouſand which he ſpake there is not a third part remaining. Grotius, indeed, who reckons them from the beginning of the tenth chapter, makes them only 658, but in the preceding chapters there are wiſe maxims of the higheſt importance to the preſent and future felicity of mankind. It has been

been juſtly obſerved by many writers, that the admirable inſtruction they convey is adapted to all *ages*, *conditions*, and *ranks* of men. Some, indeed, have maintained that Solomon was not ſo much the *author* as the *collector* of theſe proverbs; but what is aſſerted 1 Kings iv. 32. ſeems to be a confutation of this opinion; and Cornelius a lapide, ſpeaking of the antient ſages of *Greece*, obſerves, "omnium prior fuit Salomon, adeoque ipſe nullius fuit diſcipulus, ſed omnium Magiſter." And how great his repute for wiſdom was, may fully appear from the viſit of the Queen of Sheba recorded 1 Kings x. 1—10. where ſhe gives the moſt ample teſtimony, that the *inſpiration of the Almighty* gave him this ſuperior underſtanding, and enabled him to compoſe ſo many, and ſo uſeful leſſons for the benefit of the whole human race; which, that they might be more eaſily and more deeply impreſſed upon the mind, are conveyed in a *metrical* form. See Preface to the Pſalms. The firſt ſix verſes are by way of an exordium to point out the author, together with the uſe and intent of the whole book, which is divided into two principal parts: the firſt to chap. x. contains an exhortation to wiſdom; the ſecond to chap. xxx. conſiſts of thoſe religious and moral axioms, which conſtitute that wiſdom; and though the laſt chapter gives us the admonition of Bathſhebah to Solomon in the choice of a wife, it probably received its preſent form from his hand, and therefore may be conſidered as a part of his work. Others indeed divide it differently. See Poole, Patrick, &c.

משלי 25 MSS. See Kennicott's Collation.

2. לדעת, the infinitive uſed potentially, "*that you may know.*" See Poole. Durell conſiders it as the Gerund in *do*, "*Concerning the knowing of* wiſdom, &c."

"Wiſdom and inſtruction." i. e. religion and morality, which are further particularized in the following verſe. See Poole.

3. השכל, perhaps for השוכל, partic. *Ben.* "The inſtruction *of the prudent.*" i. e. *Solomon* himſelf. See Gen. xlviii 14. The *three* following words may be expreſſive of *righteouſneſs* towards *God*, *juſtice* to our *neighbour*, and *equity* to our fellow creatures; under which come mercy and

and charity. But ſee Durell. More than 50 MSS. read with Houb. ומישרים, in the uſual form.

4. ערמה muſt be here taken in a *good* ſenſe, and denotes *prudence*. See Poole. For לפתאים ſee Pſ. cxvi. 6.

5. We ſhould either read with 10 MSS. ויסף, or with 6 ויוסיף.

The wiſe man here ſeems to mean a perſon, who wiſhes to be informed and inſtructed, and takes every method for conducting himſelf, like a ſkilful pilot, through life with ſafety. " חבל proprie ſignificat artem nauticum, & ſolertiam gubernandæ navis." [Muis.—Houb. reads with 30 MSS. תחבולות.

6. " *And the interpretation.*" In the early ages of the world moral truths were conveyed by *apologues* and *riddles*, as the moſt ſtriking method of impreſſing them on the mind. See Judg. ix. 7—15. xiv. 12. And the word of the text might be uſed to expreſs *the deriſion* they were ſubject to, who could not unravel their hidden meaning. But ſee Poole, and Hab. ii. 6.

וחידתם. 16 MSS. read וחידותם, which the conſtruction requires; and all the verſions have the plural. See Pſ. xlix. 4.

7. ראשית ſignifies not only the beginning, but the *excellency* of wiſdom; and the fear of God comprehends the whole of man's duty. See Eccleſ. xii. 13.

חכמה. 6. Ch. Ar. & Syr. read וחכמה, " *But* fools, &c" And the antitheſis, which is very obſervable in this book, ſeems to require it. See verſe 2. One MS. omits it.

8. " *My ſon.*" Solomon addreſſes himſelf to his hearers as their *father*, (See 1 John ii. 1.) and inculcates the duty of obedience to *parents* as next in order to that due to God. See Exod. xx. 12. *Pietas* was uſed by the Latins to expreſs both.

9. " *An ornament of grace.*" i. e. *a graceful ornament*; alluding to the decorations of the *head*, and *neck*, uſed in the Eaſt. See Pſ. lxxiii. 6.

לגרגרתיך. 7 MSS. read לגרגרתך, which is proper, and all the verſions have the ſing.

10. תבא. 36 MSS of Kennic. and 22 of De Roſſi read תאבה, which is probably right; but as the ſenſe, as well as the metre, ſeems defective, and one MS. probably ſupplies the word בה, perhaps בהם, or rather להם, may have been by ſome accident dropped, "conſent not *unto them*." See Vulg. and Deut. xiii. 8. Unleſs we read with one MS. of Kennic. תבוא, which Michaelis approves, (See De Roſſi) and ſupply בסדם, "*come not into their aſſembly*." See Gen. xlix. 6.

11. The 2d line of this verſe being defective, it ſtrikes me that החם from its ſimilitude to לדם has been dropped, "let us lay wait for the blood *of the upright*." (See xxix. 10.) which yields proper antecedents to the following plur. relative; unleſs for the 3d line we read only נקיים, "let us lay wait for the blood *of the innocent*."

12. The firſt part of this verſe alludes to Num. xvi. 30.

וחמימים, "et totos cum univerſâ ſubſtantiâ." Mariana. See Deut. xi. 6. But Hodgſon renders it thus, "Let us ſwallow them up as the tomb does the living,—*and the upright* as thoſe who go down into the grave."

13. ó. Syr. Ch. & Ar. read ונמלא, "*and fill*, &c."

15. All the verſ. read with 2 ant. MSS. מנתיבותם, "from their *paths*."

16. To preſerve the connection of this and the three following verſes, would it not be better to read the 18th after this, "*But they* lay wait for their own blood—they lurk privily for their own lives?" Thus does Providence fruſtrate their wicked counſels, by making them inſtrumental to their own deſtruction. See Pſ. xxxvii. 14, 15. לשפוך 2 MSS. See vi. 27. for the conſtruction.

17. כי חנם. ó. & Ar. read כי לא חנם, "For the net is *not*, &c." But as it does not ſeem to be the deſign of Solomon to ſhew the ſucceſs of the wicked, perhaps we ſhould read כחנם, "*As* the net *is ſprinkled* (i. e. with ſeed) *in vain*—in the ſight of any bird—So, &c." See de Dieu in Poole. But a friend reading ואת with ó. & Syr. renders thus

from

from Syr. " For they ſpread their net for every bird deceitfully; they lie in wait for their blood; they conceal themſelves—ſuch are the ways of all who work iniquity, *and* take away their lives from the poſſeſſors of them."

" זרה never ſignifies to *ſpread*, but to *ſprinkle*." Hunt. Houb. reads מזרה with 48 MSS. which ſeems moſt regular. See Calaſ. Conc.

18. לנפשתם. 12 MSS. more regularly לנפשותם; if plural, as Vulg.

19. בצע 1ſt. 8 MSS. בוצע, which the grammatical conſtruction requires. See xv. 27. יקח נפש; " *It ſeduceth the ſoul.*" Hodgſon.

20. חכמות. All the verſions with 5 MSS. read חכמת, or as it ſhould rather be חכמה, which the context requires; the following verſes contain a moſt beautiful proſopopœia.

21. המיות. 31 MSS. have הומיות, but 6. read חומות or as Houb. החמות, " upon the top *of the walls*." which ſeems to be right. The two laſt lines of this verſe may be very well reduced into one by omitting the two firſt words of the 3d line, which ſeem unneceſſary, and one ant. MS. omits בעיר, " in the openings of the gates ſhe ſaith—How long, &c."

22. פתים. 7 MSS. more properly פתיים. See Pſ. cxvi. 6. From this root comes the word *fatuus*.

" Scorners," i. e. preſons, who turn the moſt ſacred things into jeſt and ridicule; with whom this preſent age abounds. See verſe 26, and Hodgſon.

23. תשבו. 57 MSS. with Houb. תשובו, more regularly. The fut. for the imperat.

" *My ſpirit*." The ſpirit of knowledge, and of the fear of the Lord. See Iſai. xi. 2.

24. " *I have ſtretched forth my hands*." " Metaphora a matribus, quæ petulantes pueros paſſis ulnis ad ſe revocant, venientes complecti paratæ." Paræus. in Rom. x. 21. " Hoc eſt poematis exemplum paralleliſmi ſynonymi. vid. Iſai. li. 7, 8." Lowth.

26. " *I will laugh*, &c." " Nota hîc congruam punitionem, *riſus riſui* reſpondet." Corn. a lap. See verſe 22. One MS. reads with all the verſions ואלעג. בבא.

בבא. 7 MSS. בבוא, "When your fear cometh, &c." ſo much contrary to what you now expect.

27. בבא. Several MSS. in both places בבוא. Houb. reads כי בא, or ויבא, "nam veniet." 29 MSS. כשואה. This verſe paints the *outward* calamities, and the *inward* horrors, which cloſe the ſcene of the ungodly, in the moſt diſmal colours.

28. The change of perſons here is ſtriking, and the meaning of it ſeems to be, "quaſi indignos cenſeat ulteriori colloquio." Gejer.

יקראנני. 41 MSS. read יקראוננני, but two MSS. and one very old one at firſt, read with Houb. יקראוני, which is probably right; and the error might eaſily ariſe from the great ſimilitude of the letters. But a friend remarks, that, as all the verbs in the MSS. have the נ doubled, the former נ muſt be paragogic, and the verb may be ſingular, with *quis* underſtood, which is a common uſage.

ישחרנני. 33 MSS. have ישחרוננני, which ſtrengthens the former remark, as the firſt נ is probably redundant. See Houb.

ימצאנני. 38 MSS. have ימצאוננני; but one at firſt of good authority ימצאוני.

29. "*Did not chooſe.*" i. e. were utterly averſe to. Gejer.

30. ó. Syr. Vulg. & Ar. with 3 MSS. read ולא.

31. This verſe may allude to Pſ. lxxviii. 27—31.

ומטעצתיהם. 6 MSS. read ומטעצותיהם, more regular.

32. משובת, "*Averſio,*" Syr. & Ch. "ſc. ab audiendis monitis ſapientiæ." Piſc. See alſo verſe 23. "*The backſliding.*" Durell.

פתים. 2 MSS. different from thoſe in verſe 22, פתיים. See verſe 4.

ושלות. ושלום ſeems to be the right reading, "*and the proſperity,* &c." See Job xv. 21. But Secker from Ch. renders it, "and the *error.*"

33. ושמע. ó. with 7 MSS. and one old one at firſt, ושומע, in *Ben.* בטח. We ſhould probably read לבטח, as it is uſually written. Innocence is the beſt ſecurity. See 1 Pet. iii. 13. A friend conjectures ורעה.

CHAP.

CHAP. II.

V. 1. SOLOMON reſumes his addreſs to his hearers.

תצפן. 8 MSS. תצפון, " *and hide.*" An alluſion to the concealing the moſt valuable things in *ſecret* repoſitories.

2. תטה. ó. Syr. Ch. & Ar. read ותטה, which the connection ſeems to require, " *and wilt apply*, &c."

3. כי אם. " Alterum abundat." Merc. Unleſs כי is written for אך, " *verily*, if &c." " Pergit Solomon in elegante climace." Gejer. Ch. renders אם, *matrem*. A friend renders the words, *For if*, &c. and reads with all the verſions, and one MS. ולתבונה.

4. This verſe alludes to thoſe, who ſearch the bowels of the earth for ſilver and gold.

וכמטמנים. 43 MSS. וכמטמונים.

5. The diligent ſeeker of righteouſneſs will be always ſure to find it. See Matt. vii. 7.

6. By reading this and the two following verſes in a parentheſis, the 9th verſe naturally connects with the former. See James i. 5. Here is an ellipſis of the verb ſubſtantive, which is very common.

7. תושיה, " true ſubſtance for the righteous." In oppoſition to the periſhable riches of this world. See Matt. vi. 19. But ſome one would read with ó. תשועה, as forming a more perfect paralleliſm, " He treaſureth up *ſalvation* for the righteous."

" *A buckler.*" i. e. He protects them from the dangers and difficulties they incur in the purſuit of righteouſneſs. See xi. 19. One very old MS. has ומגן. But Durell renders the word, " *he giveth*, &c."

להלכי. 19 MSS. להולכי, more grammatical.

8. לנצור 14 MSS. " *To keep.*" i. e. that they may keep the *path* of judgment, and not be interrupted in their courſe. See i. 2. But Muis and others underſtand it of God, " cuſtodiens, ſive tutas reddens ſemitas juſtitiæ, ne pii in illis impingant."

משפט, "*Providentiæ*. Vid. Pſ. cxix. 91." Houb.—ארחות. 14 MSS. read with ó. ארחת.

חסידיו 26 MSS. with all the verſions and Houb. "and he preſerveth the way *of his ſaints*." See alſo De Roſſi.

9. See verſe 5. which referred to the firſt table of the decalogue, as this does to the ſecond. See i. 2. Ch. & Syr. conſider the three laſt words of this verſe as in *regim*. "et rectitudinem omnium bonarum viarum." And one MS. reads ומישרי. See Durell alſo. But as one ant. MS. omits טוב, perhaps we might read מעגלים, "*and all upright paths*." A friend connects this verſe with the following, "*Then* ſhalt thou underſtand, &c. —*when* wiſdom, &c."

10. In the following verſes he exemplifies the truth of what he had aſſerted before. The conſtruction ſeems to require תנעם.

11. One MS. reads תשמור; and another ant. MS. תנצרך.

12. "*To deliver thee*, &c." i. e. That thou mayeſt be delivered from the way of the *evil man*; ſo רע, to correſpond with the following participles, muſt be underſtood, and to anſwer to the *ſtrange* woman in verſe 16. See Durell.

"תהפכות here means full of guile and artifice." Hodgſon. Several MSS. have תהפוכות, wherever this word occurs.

13. העזבים 4 MSS. which muſt agree with איש, as a collective noun, in the preceding verſe according to Gejer. Or, as a friend obſerves, the force of מ muſt be carried on to this.

ארחת Syr. with 9 MSS. "*The path*." See verſe 8. בדרך one MS. with Syr. and one at firſt of De Roſſi.

14. "*And delight*, &c." This betrays the higheſt degree of obduracy. See Rom. i. 32.

15. עקשים. The grammatical conſtruction ſeems to be this, "*Who are perverſe* in their ways—and froward in their paths." "Hæc vox, Heſychio teſte, notat *oblique gradientem cancri more*." Gejer.

ארחותיהם 13 MSS. more regular.

16. See verſe 12.

זרה. " Hebræi voces eas (*peregrinam* & *meretricem*) tanquam ſynonymas habuerunt; adeo ut apud eos peregrina *meretricem*, & meretrix *peregrinam* denotaret. Quandoque peregrina meretricem ſignificavit, ut Prov. ii. 16." Spencer De Leg. Heb.

מנכריה ſeems to denote the *adultereſs*, as may appear from the following part of the context, " *which enticeth with her words.*"

17. " *The guide of her youth.*" i. e. her *huſband.*

" *The covenant of her God.*" " Obligationis ſuæ teſte Deo factæ, quâ obligavit ſe quod marito ſuo adhærere velit. vid. Jerem. ii. 2." Piſc. &c.

העזבת. 7 MSS. העוזבת.

18. " *Domus ejus* metonymice hîc ponitur pro eis quæ in domo ejus geruntur." Cartw. in Poole.

" רפאים ſignifies the *Giants*, whom God deſtroyed, Gen. vi." Mede; who underſtands by it the infernal regions. See xxi. 16. And Pſ. lxxxviii. 11.

מעגלתיה. 30 MSS. מעגלותיה.

19. The conſtruction requires בואיה. See ó. ארחת 6 MSS. See verſe 8.

20. למען תלך, " *Ambula igitur.*" Syr. & Tig. Verſ. The fut. being uſed for the imperat. as the imperat. is ſometimes for the future. See iii. 4. and Hodgſon. " *Ut ambules*, (inquam)." Merc. &c. ארחת 8 MSS. and 3 תשמור.

CHAP. III.

SOLOMON purſues the ſame ſubject with arguments ſomething different.

V. 1. " *Forget not* my law." Total ignorance is better than wilful forgetfulneſs. See 2 Pet. ii. 21.

2. יוסיפו. This verb does not agree with the fem. nouns in the preceding verſe, we ſhould therefore read with Syr. and 2 MSS. יוספו in the fut. *Niph.* " Length of days, &c. *ſhall be added* unto thee."

" *Et anni Vitæ.*" i. e. " per Hypallagen, annoſa vita." Piſc.

3. יעזבך. All the verſions with 9 MSS. read יעזוב, as the conſtruction requires.

גרגרתיך.

גרגרתיך. Notwithſtanding 42 MSS. read more fully גרגרותיך, as all the verſions have the ſing. the true reading probably is גרגרתך. This alludes to Deut. vi. 8. See i. 9. The affix pronouns are here irregular, unleſs we refer them with Vatablus to *mercy* and *truth*.

4. ומצא, " *and find*." i. e. and thou ſhalt ſurely find. The imperat. uſed emphatically for the fut. Gejer. &c. See ii. 20.

" ושכל טוב, and good *conſideration*. i. e. favor, eſteem." Hodgſon. " *Good ſucceſs*. The verb שכל has this ſenſe, Deut. xxix. 9. &c." Durell. See Pſ. cxi. 10.

6. ארחתיך. 14 MSS. with ó. Syr. Vulg. & Ar. ארחותיך.

8. לשרך. 3 MSS. read לשורך, and if we underſtand the *navel* by this word, it muſt be put by a Synecdoche for the whole body. See ó. & Ar. One MS. read at firſt לשדך, " *to thy breaſt*." Grey reads with Houb. לבשרך; Green prefers לשארך, & Syr. reads one of them, " carni tuæ," " *to thy fleſh*." which ſeems more agreeable to the following noun. See v. 11. and Lowth's Notes on Iſaiah, p. 7.

9. " *Out of thy ſubſtance*." i. e. with tithes and offerings; which to withhold was *ſacrilege*. See Mal. iii. 8.

10. See Mal. iii. 9, 10.

11. תקן. 28 MSS. and 3 at firſt, תקון. The advice in the preceding verſes related to thoſe in proſperity, that of this and the next to thoſe in affliction.

12. The conſtruction of the laſt line of this verſe would be made very eaſy by reading בו after בן, according to our verſion; but the author to the Hebrews, xii. 5. follows ó. & Ar. which read כל בן, and make וכאב a verb, " *flagellat autem omnem filium*, &c."

את 1ſt. is omitted by one MS. and it ſeems redundant.

13. אשרי. See Pſ. i. 1. xli. 2.

מצא may be conſidered as the part. *Ben.*—ó. Syr. Vulg. & Ar. ſeem to have ſupplied אשר, *qui invenit*.

ואדם. One very ant. MS. reads ואיש, and the ſimilitude of the words may have occaſioned the omiſſion of אשר, " *and every one that* draweth

out

out underſtanding." See our marg. Verſ. " Tanquam metalla ex terræ penetralibus, quo etiam το מצא reſpicit." Merc. See ii. 4. " ó. legunt ואנש pro ואדם, & metricæ orationis perpetua lex eſt, ut eædem res, variis in membris, variis ſint vocabulis deſcriptæ." Houb.

15. מפניים. 49 MSS. 3 of De Roſſi and the parallel place, &c. read מפנינים, by which Bochart underſtands *Pearls*. See Poole, Job xxviii. 18.

חפציך. One MS. of De Roſſi reads with the parallel place חפצים, and as he obſerves, none of the verſions have the *affix*, " and all the things *that may be deſired*." See viii. 11.

16. " Sapientia hîc more poetico deſcribitur, ut Regina, *utraque* manu præmia oſtentans, &c." Gejer. &c. Mr. Bradley reads, with all the verſions, and 5 MSS. ובשמאולה. See our Verſ.

18. This alludes to the tree of life in the garden of Eden.

ותמכיה מאשר, The metre, as well as the conſtruction, ſeems here irregular, " *Et qui tenent eam beatus*. Plurale cum ſingulari, forma ea videlicet, qua gaudet verbum אשר, ut Pſ. i. 1. cujus formæ quam plurima exempla cum ſint, fruſtra ea forma abuti velles." Houb. But we do not find the *ſing. particip.* of this verb with the *plur. noun* elſewhere. Durell reads ותומכיה מאשרה " and *directs* thoſe who retain her." Ch. & Syr. read מאשרים, which ſeems better, " *and bleſſed are they* who retain her." See Iſai. ix. 16. Mal. iii. 16. But a friend ſuppoſes very probably from ó. that יהוה has been dropped from the end of the verſe, " and *Jehovah maketh happy*, &c." which might be occaſioned from the next verſe beginning with the ſame word.

13 MSS. have ותומכיה.

19. Solomon paſſes from *human* to *divine* wiſdom, which was eminently diſplayed in the creation of the world, and affords an inexhauſtible ſource of contemplation to the ſons of men. ó. Syr. Ar. & Ch. read וכונן, " *and*, &c."

20. This ſeems to refer to Gen. i. 10. Some ſuppoſe it to allude to Gen. vii. 11. or Exod. xiv. 21. See Poole. " Poſſet טל pro quibuſvis guttulis rigantibus accipi." Gejer. See Job xxxviii. 28.

21. ילוז. 16 MSS. ילוזו.—ó. read תזל, μη παραῤῥυῇς, from נזל, *fluere*; Ch. & Syr. with Houb. read יזל, *ne vileſcat*; but one MS. at firſt יזלו *ne vileſcant*, "*let them not ſeem vile* in thine eyes." i. e. *wiſdom* and *diſcretion*, which follow; or the *works of God* before recited. נצור 14 MSS. But ó. read ונצור, "*but keep*, &c." which preſerves the antitheſis. See iv. 21.

22. ויהיו. One old MS. ויהי, "*and*, or, *for* it ſhall be, &c." See Syr. לגרגרתיך. 2 MSS. לגרגרתך. See verſe 3.

23. MSS. 19 read תגף with Houb. more regularly.

24. This verſe may allude to Deut. xxviii. 67. for what is there applied to a *nation* may with equal propriety refer to an *individual*. One valuable MS. reads תישכוב. Durell, referring to the ant. verſions, would read תשכך, "When *thou art ſunk down*, &c." But did not ó. & Ar. read תישב, and Syr. & Vulg. תישן?

25. פתאם. 19 MSS. פתאום. See vii. 22. Pſ. lxiv. 8, &c.

ומשאת. 20 MSS. ומשואת. 5 MSS. תבוא. See Houb.

26. בכסלך. One MS. reads בכלך, which Job xxxi. 24. ſtrengthens; or rather הכסלך.—ó. read בכל דרכיך, or as a friend ſuggeſts בכל מסלתך, by which the metaphor is preſerved, "*In all thy ways*." What Syr. reads is uncertain. Ch. בסעדך, "*for a ſupport to thee*." which alſo agrees with what follows.

27. בעליו. For the different conſtructions of this word ſee Poole: "*Dominus boni* hîc dicitur, qui jus habet in bona noſtra; qualis eſt 1. qui iis dignus eſt, qui ea promeretur. 2. qui alioquin indiget." Gejer. And there were ſome ſorts of perſons ſpecified under the law who had a *legal* claim upon an Iſraelite to certain acts of kindneſs and mercy. See Lev. xxv. 35. &c. Deut. xv. 7. to whom the words of the text ſeem immediately to refer. We have a beautiful anaphora in this and the four following verſes.

יד ó. Ch. & Ar. with Houb. and many MSS. of both Collations; and לאיל ſeems to be the true reading. See Pſ. lxxxviii. 5.

28. לרעיך. Ch. & Syr. with Houb. and ſeveral MSS. of both Collat. לרעך, as the conſtruction requires. See verſe 29.

29. "*That*

29. " *That he may dwell,* &c." 4 MSS. read תחרוש, and 27 ישב. There is a beautiful paronomaſia in the firſt Hemiſtich of this verſe.

30. A perſon of a litigious diſpoſition gives his antagoniſt fair advantages againſt him. Houb. reads תריב with 20 MSS. and this verb is generally found in *Hiph.*

31. See Pſ. xxxvii. 1. " Æmulationis conſequens eſſe ſolet imitatio." Gejer.

32. As Syr. & Ar. ſeem to have read יהוה in the 2d line, " et confabulationes *Domini* cum rectis;" it ſtrikes me that the true reading is

ואת ישרים יהיה סודו :

" But his counſel *is* with the righteous." " Eos ad arcana ſua admittit, quod amoris indicium eſt." Cartw. Hodgſon reads with 2 MSS. רצונו, " his favor."

33. ונות ſeems to be the regular conſtruction. See Pſ. lxviii. 13. Job viii. 60.

34. " אם valet *quandoquidem.*" Gejer. &c. Perhaps rather written for אך, *verily.* See i. 26.

לעניים. Houb. with 28 MSS. and 4 at firſt לענוים, " but giveth grace to the *humble.*" Rather with Secker, " but giveth *favor,* &c." In contradiſtinction to his contempt of the ſcorners.

35. " But ſhame *ſhall exalt* fools." i. e. bring them into the moſt conſpicuous diſgrace. See our Bib. Marg. and Durell. A beautiful Oxymoron. Houb. reads קנים, according to Ch. & Syr. " but fools *ſhall poſſeſs* ſhame." A friend obſerves that one MS. omits מרים. But then there will be a defect in the metre.

CHAP. IV.

V. 1. בנים. One ant. MS. reads בני. See v. 7.

2. לקח, " *Doctrine,*" becauſe *received* from others.

3. " רך

3. " רך and בן muſt be joined in conſtruction, For the beloved Son of my Father was I—and moſt dear in the eyes of my mother." Hodgſon. See Durell alſo.

ויחיד, " et *quaſi* unicus. Notæ comparationis ſæpe ſubticentur." Grot.

לפני. Several MSS. of both Collat. לבני, but there is no neceſſity for an alteration.

4. וירני. Houb. with 21 MSS. ויורני. One MS. ויוריני.

יתמך. 3 MSS. יתנוך; and 3 שמור.

5. If we retain all the text, this verſe might be divided into *three* lines (See Kennicott's Collat.) but then the ſenſe, as well as the metre, ſeems defective, and one valuable MS. & Syr. omit תשכח ואל, " Get wiſdom, get underſtanding—decline not from the words of my mouth." ó. as a friend obſerves, omit the firſt line. " Verus ordo eſt ille quem ſequitur Arabs." Houb. which tranſpoſes the ſentences in this and the foregoing verſes.

6. ותנצרך 6 MSS.

7. קנה 1ſt. I would read וקנה, according to our Verſ. " *therefore* get wiſdom."

8. סלסלה, " *Exalt her.*" " ſc. *laudibus.*" Piſc. &c. In oppoſition to thoſe who deride and vilify her. " *Suſcipe illam*; ſic Aquila." Houb. " *Twine about her.* i. e. as a *vine* about its ſupport." Secker from Schult.

9. תמגנך. ó. Vulg. & Syr. read תגננך, " with a crown of glory *ſhe ſhall protect thee.*" Unleſs מגן will bear this ſenſe; but ſee Pſ. cxxxviii. 8. Ch. " עליך, a crown of glory ſhall be *upon thee.*" Perhaps the true reading is תגמלך, " *ſhe ſhall reward thee* with a crown of glory." Ar. omits the whole. See i. 9.

10. חיים. ó. Syr. Ch. & Ar. read חייך, " and they ſhall multiply the years *of thy life.*" This ſenſe of the verb preſerves the grammatical conſtruction, which is ſtrengthened by one very ant. MS. which reads ויוסיפו.

11. הרתיך. Houb. with 31 MSS. הורתיך, which is more regular.

13. תרף. Syr. Vulg. & Ar. תרפו, "let *her* not go." See Job xxvii. 6. As Houb. obſerves, we ſhould alſo read נצרו כי הוא, as the noun is maſc. and one MS. has הוא.

14. MSS. 7. תבוא.

15. תעבור one MS. and 8 ועבור. The repetition ſhews the importance of the advice.

16. יכשולו. Houb. with 24 MSS. יכשילו, which ſeems right.

18. Notwithſtanding all the verſions read וארח, as Green obſerves, the ו ſhould be omitted, and prefixed to the firſt word of the next verſe to preſerve the antitheſis, "*The path*, &c.—*but the way*." Or perhaps by a metatheſis we ſhould read אורח with 4 MSS. though there is no authority of the text for it, adding ו to the beginning of the next verſe.

נוגה 17 MSS. "Which ſhineth more and more, &c." "Ut nempe lux ſubinde mane accreſcit, donec confirmetur, et plenus tandem dies fit in meridie." Merc. Hodgſon renders עד with Durell, *as*, referring to Nah. i. 10.

20. One MS. of good authority לאמרי פי, "incline thine ear unto the ſayings *of my mouth*." See verſe 5.

21. יליזו. One good MS. ילוזו. See iii. 21. One very valuable MS. reads בכל for בתוך, "keep them *with all* thy heart." See Pſ. cxix. 69.

22. למצאיהם. 31 MSS. למוצאיהם, more regular; but Houb. with one valuable MS. omits the י with Ch. and Syr. "For they are life *unto him who finds them*." Which agrees with the following affix; unleſs we read with another MS. and a friend בשרם, "and medicine to all *their fleſh*." Durell reads בשרן, "*bear tidings of* health."

23. Some take the firſt word in a comparative ſenſe. See Poole, and our Marg. Verſ. Durell renders the latter Hemiſtich, "*The goings forth* (or *the progreſs*) *of life*; i. e. (as it is added in the old verſion) *As the heart is pure or corrupt, ſo is the whole courſe of a man's life*."

נצור 18 MSS.

24. See Matt. xii. 34.

ולזות. One MS. ולוזת, more agreeable to the radix.

25. יישירו. 32 MSS. יישרו. See xv. 21. "ישרו, ex שור, quæ ante te ſunt, palpebræ tuæ *conſpiciant*." Houb. But then ישורו might be better.

26. וכל, "*that all*, &c." Or as Hodgſon, "*ſo* ſhall all, &c." ó. Vulg. Ar. & Æth. read רגליך with 18 MSS.

27. One valuable MS. reads with ó. Syr. Vulg. & Ar. והסר, "*and* remove."—ó. Vulg. & Ar. add two verſes more, which have no authority of MSS.

CHAP. V.

V. 2. THE metre of the firſt line being defective, we ſhould perhaps ſupply טובות with ó. & Ar. "That thou mayeſt preſerve *good* thoughts." לשמור 6 MSS. See i. 2.

3. ó. & Vulg. probably ſupply אל הקשיב לאישה מרמה, "*Hearken not to a deceitful woman.*" which the cauſal particle in this verſe ſeems to require. See Houb. Unleſs we read כנפת, "The lips of a ſtrange woman (or as Durell, of a *lewd* woman) drop *as the honey comb.*" Or render it with Hodgſon, "*Although*, &c."

4. "*Favo* opponitur *abſinthium*, et *oleo gladius*, &c." Cartw.—פיפיות 2 MSS. See Pſ. cxlix. 6.

5. שאול. See Pſ. xvi. 10. and vii. 27. יורדות 22 MSS. and one very ant. MS. אל מות.

6. Gejerus's ſenſe of this verſe is as pertinent as any, making פן to ſignify *non* with ó. Syr. & Vulg. "*She weigheth not* the path of life—her ways are moveable; thou canſt not know them." See Durell alſo. ó. Syr. Ch. & Vulg. ſeem to have read תדרך, or תהלך, "*She doth not walk* in the way of life." For other ſenſes ſee Poole. One ant. MS. reads אורח, and 20 מעגלותיה.

7. בנים, שמעו, תסורו. ó. Vulg. & Ar. read, as the context requires, בני, שמע, תסור, "Now therefore, *my ſon*, *hear* me—and *depart* not, &c." See Houb. alſo.

9. "*Thy*

9. "*Thy glory.*" "robur ſive vigorem tuum." Piſc. &c. See xx. 29. לאחרים, "*to ſtrangers.*" i. e. Perſons who would alienate him from God by enticing him to ſin. Durell, referring to Deut. vii. 10. renders it, "*to the idle.*"

ושנתך. Many MSS. of both Collat. ושנותיך; but 5 of Kennic. וישנותך, more regular ſtill.

לאכזרי. One MS. with ó. & Syr. לאכזרים in the plur. Perſons, who would have no mercy either on him, or his ſubſtance. See Prov. xxix. 3. Some underſtand this of the huſband of the adultereſs. See Pſ. i. 1.

10. כוחך one MS. and the prepoſition ב is probably dropped through its ſimilitude to the following letter.

בבית. ó. & Ar. read באו before this word, "and left thy labours *come* into the houſe of the ſtranger." Ch. & Syr. read the verb in the 2d. perſ. ſing. "and left *thou bring.*" So that probably one of them was originally in the text, though no MS. ſupplies it. Houb. reads ועצבך יבא; & Syr. with 2 MSS. has the noun in the ſing. One MS. reads ועצמך, and another at firſt ועצמיך. For נכרי ſee Pſ. i. 1.

11. ושארך, "*and thy body.*" This does not ſeem to be the ſenſe of the word here, and as it ſometimes ſignifies *alimentum*, Caſtalio's, or Hodgſon's ſenſe ſeems beſt, "when thy fleſh, *and thy proviſions*, or *thy remains*, are conſumed." Unleſs by an Hendiadis we render the words, "when the fleſh *of thy body* is conſumed." See Syr. Verſ.

13. בקול. Many MSS. of both Collat. לקול, which ſeems right.

14. The laſt line of this verſe but ill accords with what precedes, and to reconcile them Durell renders thus, "*in the midſt of company and the multitude.*" Hodgſon making מעט here to ſignify a *worthleſs man*, or *criminal*, ב to ſignify *for*, קהל *a court of judicature*, and הייתי, *I have appeared*, gives this ſenſe to the whole, "*As a criminal have I been arraigned, for every kind of offence—before the tribunal, and before the aſſembly.*" But for בתוך קהל ועדה the following reading is humbly ſubmitted to the conſideration of the learned בתוך קלון וערוה, "In a little while I was in all wickedneſs—in the midſt *of ſhame and nakedneſs.*"

The

The one being the judicial conſequence of the other; and the puniſhment correſponding to the crime. See Iſai. xlvii. 3.

15. To prevent theſe dreadful effects of incontinence Solomon preſcribes marriage, (See Heb. xiii. 4.) and alludes, as Gejerus obſerves, to the cuſtom of the Eaſt of having *wells* and ciſterns of water in the houſes, being the greateſt comfort and refreſhment in thoſe *hot* climates.

16. In Kennic. Collat. there is a vacant ſpace at the beginning of the firſt line, which may be ſupplied by reading with one MS. ויפוצו, "*Then* ſhall thy fountain, &c." by which we are probably to underſtand the fruitful effects of lawful commerce in a numerous offſpring, which *play in the ſtreet*. See Menoch, Secker, &c. But ó. as Capellus and Kennicott obſerve, read either אל, or לא, "Let *not*, &c." prohibiting the uſe of common proſtitutes, which frequent public places. See vii. 12. Houb. prefers פן, "*ne ſe proripiant*. Nam Salomon jubet honeſtis verbis, ut utatur ſua quiſque uxore, ne, ſi vir ad aquas alienas ſitim reſtinguat, aquæ domeſticæ, minus potæ, nimium exuberent; ac deinde in promiſcuos uſus deriventur." De Dieu with Hodgſon takes the words interrogatively, and then we might read היפוצו, or ſupply אם, "Annon diſpergerentur, &c.?" יפוצו 57 MSS. and 18 מעינותיך.

17. "*They ſhall be only thine own*." i. e. *thy children* ſhall be truly legitimate; or thou ſhalt be ſole poſſeſſor of *thy wife*.

לזרים, "and there ſhall be *none of ſtrangers* with thee." i. e. none of their children. One old MS. reads זרים; and all the verſions ſeem to have ſupplied חלקו before אתך, "and no ſtrangers *ſhall partake* with thee."

18. "*Thy fountain ſhall be bleſſed*." i. e. in a fruitful offspring. "ó. ἁλλ. f. בדד. f. legend. ברר *purus*." Seck.

מאשת. Several MSS. of both Collat. read באשת, but מ often ſignifies *with*.

19. The *hind* and the *roe* were much eſteemed in former ages. See Boch. The comparative adverb ſeems to be wanting, "*like* the loving hind, and the beautiful roe." See Vatablus.

ירוך. Houb. with 17 MSS. ירווך, which is more regular, the firſt ו being part of the radix, " Let her breaſts, rather *her love*, ſatisfy thee, &c." See vii. 18.

. " *With her love.*" i. e. with the love *of her*, in oppoſition to the *ſtrange* woman.

תשגה. One MS. reads תשגא; which ó. ſeem to have followed. Ch. probably reads תשכב, *incumbe*; which the laſt line of the next verſe gives ſome countenance to. A friend conjectures that the text might be originally תשבע, " let her affection ſtream on thee at all times—*and be* thou ever *ſatisfied* with her love." As the word in the text properly ſignifies, *to go aſtray*, and ſhould be ſo rendered in the following verſe. The Syr. Verſ. *paſcere*, alſo favors this conjecture. Durell fetches the ſenſe of this word in this, and the following verſe, from Ar. *lætitiam attulit*; tho' he acknowledges, it ſignifies *to err*, or *go aſtray*, every where elſe.

20. חק. 29 MSS. חיק. " Honeſtis verbis congreſſum & fœda exprimit." Merc.

21. " *He pondereth.*" Rather, *weigheth*. i. e. in the balances of juſtice. See xvi. 2. and Iſai. xxvi. 7. מעגלותיו 15 MSS.

22. עוונותיו. 33 MSS. עונותיו; and though this word is found 2 Kings vii. 9. and 1 Chron. xxi. 8. with the double ו, from the number of MSS. which read it with *one* there, and the uſual reading elſewhere, it is evident that one ſhould be omitted; this being, amongſt many others, a plain proof of the corruption of the text.

ילכדנו. This verb is irregular unleſs with Syr. we give it the paſſive ſenſe, " The wicked man *ſhall be taken* in his iniquities." Which the context will not well bear; one MS. at firſt read ילכדו, and 5 MSS. have ילכדונו; but ſtill as there is a pleonaſm of the pronoun, and the noun is feminine, by reading תלכדנה, or with Houb. לכדון, all difficulties are adjuſted.

חטאתו. As Durell obſerves, the Verſ. read חטאותו in the plur.

23. Perhaps thus, " He ſhall die, *becauſe he would have no inſtruction* —*and ſtrayed* in the multitude of his folly." וברוב 4 MSS.

CHAP. VI.

V. 1. כפיך. All the Verſ. with many MSS. of both Collations read כפך, *thy hand.* "τὸ אם hîc repetatur, et in clauſulis ſequentibus." Bayn, &c. The firſt part of this chapter ſets forth the danger of ſuretiſhip even for a *friend*; much more then for a *ſtranger*.

2. "*With the words of thy mouth.*" The *repetition* of theſe words ſeems to refer to the *two* ſeveral engagements in the preceding verſe. One very ant. MS. reads with ó. Syr. Vulg. & Ar. ונלכדת, "*and thou art taken.*"

3. אפוא. ó. Vulg. & Ar. ſeem to have read אומר, "Do this which *I ſay.*" Perhaps it is redundant. See Ch. Or it may be written from the ſimilitude of the letters for אנא, "Do this, *I pray thee*, my ſon, that thou mayeſt be delivered."

והנצל. One very good MS. ותנצל.

רעיך. All the Verſ. and many MSS. of both Collat. read רעך, which the context ſeems to require.

והתרפס, "*ſubjice te.* ſc. ante creditorem." Merc. &c. A friend referring to Pſ. lxviii. 31. renders it, *beſtir thyſelf*; who alſo reading with ó. לכף רעים ברעך, propoſes this ſenſe, "Away with all delay, and deliver thyſelf, when thou art come *into the hand of wicked men on account of thy friend*; go, *beſtir thyſelf*, and rouſe thy friend."

5. מיד 1ſt leaves the ſenſe imperfect, and our Verſ. has, from the ſeeming exigentia loci, ſupplied ציד, which other learned men have followed; but as moſt of the verſions read *one* word only, Durell conjectures it ſhould be מציד, "*from the hunter.*" One MS. and probably another of Kennic. and one of De Roſſi, with another at firſt, read מפח, "*from the ſnare,*" which agrees better with the verſions. "Forſan legerunt ó. Ar. Syr. Ch. מיד סד, ex compede, vel ex repagulis, quæ vovabuli סד poteſtas Arab. in lingua nunc eſt." Houb.—Hodgſon alſo fetches this ſenſe of יד from the Ar. "Eſcape like a Doe *from the toil.*"

6. Idleneſs

6. Idleneſs is another great cauſe of the decreaſe of men's ſubſtance.

" Muti animantes ſunt veri laicorum libri, quibus ad Dei notitiam erudiantur." Cartw. And Bochart obſerves from Ælian of the *ants*, " ut in pleniluniis ne noctu quidem torpeant & quieſcant."

7. אשר might be rendered, " *For*, or *although*, ſhe has no guide." Ch. & Syr. read קציר, " *no harveſt*."

The laſt line of this verſe being defective, perhaps עליה has been dropped at the end, the force of the negative being continued, " there is no overſeer, or ruler *over her*." Syr. & Ar. have the pronoun.

ושוטר. 15 MSS. and 16 ומושל.

8. There is a conſiderable addition at the end of this verſe in ó. & Ar. relative to the induſtry of the *Bee*, which is not noticed by any MS. And Secker obſerves, " that Gould hath fully proved, that *Ants* eat nothing in winter, and lay up nothing for it, why then not rather mention *Bees?*" But ſee Boch. in Poole, and xxx. 25.

10. Here are a beautiful mimeſis, and climax.—Ch. reads שנת, and with 4 MSS. תנומת, which ſeems better. חבוק 29 MSS.

11. " *So ſhall*, &c." Rather, " Therefore, &c." It being the *anſwer* of Solomon to the *plea* of the ſluggard. See Durell. But ó. & Ar. probably read כמהלך רע, ὥσπερ κακὸς ὁδοιπόρος; which ſome would render, " *as a highwayman*."

ראשך. 4 MSS. omit א, and 5 read with Houb. רישך, as in other places, " *thy poverty*," as thy only property. See xxiv. 34. " ó. ſeem to have read here, and xxiv. 34. מגיד for מגן, which they tranſlate ἄγγελος 2 Sam. xv. 13." Secker. Did they not rather read כרץ טוב, ὥσπερ ἀγαθὸς δρομεύς?

12. Durell's conſtruction ſeems moſt appoſite, " *A baſe* (or *worthleſs*) *fellow* is a wicked man—walking, &c."

13. " *Winking*." Either by way of token to his comrades, or of mockery at others. Several MSS. of both Collat. have בעינין, & ברגלין.

מורה 16 MSS. correſponding to the preceding participles; but ó. Syr. Vulg. Ar. & Æth. with many MSS. have the verb in each place.

באצבעותיו. 12 MSS. 14. תהפכות.

14. תהפכות. Ch. reads מתהפך, part. *Hithp.* " *being perverſe* in his heart he deviſeth miſchief." See ii. 12.

מדנים. Several MSS. read with the ו, but more inſert the י. See xviii. 18.

15. " *Suddenly ſhall he be broken.*" i. e. like the potter's veſſel, which cannot be repaired. See Iſai. xxx. 14. פתאום 13 MSS.

16. A certain number for an uncertain, which, Lowth obſerves, " elegans eſt Hebraici carminis ornamentum. Vid. c. xxx. Eccleſ. xi. 2." " ó. & Ar. read שש, & שבר." Seck. 26 MSS. with all the Verſ. and Houb. חועבת.

17. " *Eyes of loftineſs.*" i. e. *Pride.* " Procedit ſecundum ordinem membrorum, a ſupremo orſus, & in infimo deſinens." Merc. שופכות 6 MSS.

18. ó. Syr. Vulg. & Ar. with 2 MSS. read חורש. ó. Syr. Ch. & Ar. with 4 MSS. ורגלים. For the conſtruction ſee verſe 27. and vii. 11.

19. יפיח. Perhaps יפח, or יופח, *ſpirantem.* See Pſ. xxviii. 12.

20. נצור. 12 MSS.

21. The affix is irregular, and though there is no authority for an alteration, we ſhould probably read with Houb. קשרה—ענדה, " alliga *eam*, &c." The ם final being eaſily miſtaken for ה. See the next verſe.

22. " *It ſhall lead thee.*" i. e. *The law.* See verſe 1.

והקיצות. One MS. of good authority ובהקיצות, the affix has been alſo probably dropt, " *and when thou awakeſt*, it ſhall, &c." But Houb. reads with 2 MSS. והיא, " et evigilabis, *illa autem*, &c." תשמור 3 MSS.

23. MSS. 20 of Kennic. and a very antient one of De Roſſi at firſt with all the Verſ. read תוכחת in the ſing. " and *the reproof* of inſtruction is the way of life."

24. רעה 2 MSS. which the grammatical conſtruction requires; unleſs we conſider it with Merc. as in *regim.* There ſeems to be a metatheſis in the laſt Hemiſtich, " from the *ſtrange woman, which flattereth with her tongue.*" See ii. 16. vii. 5.

25. " With her *eye-lids.*" i. e. her *eyes* by a ſynecdoche.

26. The

26. The metre as well as the conſtruction of the firſt line being irregular, conſidering זונה with Durell as the partic. *Ben.* inſtead of עד ככר, I would propoſe יחסר, " For by means of a woman, *the fornicator ſhall want* bread." See Ezek. iv. 17. Unleſs for בעד אשה זונה, we might read with a ſmall alteration of the letters רעה איש הזונה, " For a whore *will break a man down* even to a morſel of bread." See the verb in this ſenſe Job xxxiv. 24.—" ó. & Vulg. for בער read ערך, *Pretium enim ſcorti vix eſt unius panis.*" Secker. The preſent learned Biſhop of Waterford obſerves, that נפש here ſignifies *life*, or *perſon*. See him on Ezek. xiii. 18.

27. It is obſervable, that in this and the following verſes we have the maſc. noun plur. with the fem. verb. But ſee vii. 11.

28. The idea of the *Ordeal-fire* ſeems to have taken riſe from this paſſage of Proverbs.

29. Might we read רעה ולא, " So is he that goeth in to a *wicked* woman, *and* every one that toucheth her, *ſhall not be innocent?*" h. e. " non erit impunis." Piſc.—5 MSS. with ó. הנוגע.

30. The metre of the firſt line being deficient according to Kennicott's Collat. and כי ירעב ſeeming improperly placed, perhaps we ſhould tranſpoſe the words, " They do not diſregard a thief, *although he is hungry*—when, &c." i. e. they take all the pains they can to detect him. Unleſs we might ſupply גברים after לגנב. See our Verſ. But Durell reads יבוז for יבוזו, " *Is not* a thief *taken*, when he ſtealeth?" Which ſome of the verſions authorize.

31. " שבעתים ſignificat plenariam & perfectam reſtitutionem." Gejer. even if it requires his *whole* ſubſtance. See Exod. xxii. 3.

32. MSS. 3. read נואף; and one omits אשה; but Ch. & Syr. read באשה, which the conſtruction requires.

" *Deſtroyeth his life.*" Adultery was a *capital* crime under the Levitical Law. See Lev. xx. 10. Durell renders the laſt words, " *He that hath commerce with her.*"

34. חמת, perhaps חמם, "For a man *is heated* with jealouſy—and will not ſpare in the day of vengeance." When the adulterer is brought to his trial. Or. חמה, "Jealouſy *heateth*."

35. MSS. 2. and a valuable one at firſt, read כופר and ירבה, which may give this ſenſe, "He will not accept the perſon of any *ranſomer* —nor will he acquieſce, although the gift *be multiplied*."

CHAP. VII.

V. 1. Several MSS. read שמור, and תצפון.

ó. & Ar. have a verſe at the end of this found no where elſe, "Fili, honora Dominum, et valebis; præter eum autem ne timeas alterum."

2. וחיה ותורתי. Houb. reads ותהיה תורתי, "*et ſit* lex mea." שמור 5 MSS.

3. אצבעתיך. One MS. omits י, with Ch. "*upon thy finger*." "Ac ſi eſſet annulus memorialis digito affixus." Gejer.—Syr. reads, "*upon thy neck*." See iii. 3. But 16 MSS. with ó. Vulg. & Ar. read אצבעותיך.

The Jews underſtanding this literally bound the law upon their *arms*. See Spencer, &c.

4. MSS. 6 אמור, 10 אחותי, and 31 ומודע. Houb. would read ומודעתי, "*et cognata mea*," to correſpond with the preceding noun; but 5 MSS. have ומידע, as it is uſually written. See Pſ. lxxxviii. 9. Append.

5. See ii. 16.

6. The ſenſe, as well as the metre, of the 1ſt Hemiſtich of this verſe being defective, perhaps ראיתי has been dropped at the end through its likeneſs to the preceding word, "For *I looked* through the window of my houſe—through my lattice I beheld—and I ſaw." But ó. Syr. & Ar. make this and the following verſe to refer to the *ſtrange* woman.

7. אראה 5 MSS. more regular. One MS. at firſt בפתיים. See Pſ. cxvi. 6.

"Si legeris בבני הנער נער, *inter filios adoleſcentiæ adoleſcentem*, fiet oratio plana & expedita." Houb.—Mr. Bradley doubts this reading. A friend demands

demands another inſtance, where בבנים ſignifies *inter adoleſcentes*. Might we then read בבחורים?

8. MSS. 6, and one very antient at firſt, עובר. See ó. Syr. &c.

" *Near her corner.*" " Loco ſc. obvio, & ad capiendos juvenes accommodato." Menoch.

10. שית. Ch. reads בשית, which is neceſſary. See Piſc. ונצורת 30 MSS. ó. & Ar. ונוצצת, " *which maketh* the heart (of young men) *to flee away.*" But the text ſeems preferable.

11. הומיה 25 MSS. " *She cannot reſt quiet.*" Durell. But our Verſ. ſeems preferable, by her vociferations giving notice where ſhe is.

וסוררת. 27 MSS. וסוררה better, " *but backſlideth.*" Durell. Rather, " *and wanton,*" according to Syr. alluding to her frolickſome motions deſcribed in the next verſe.

12. " *Without.*" Rather, " *at the door.*" i. e. of her houſe. 51 MSS. with all the Verſ. ברחבות.

13. Rather, as a friend, " *ſhe hardeneth her face,* and ſaith unto him."

14. עלי, " *apud me.*" Jun. & Trem. " Chez moi, at home." Hodgſon.—" *Peace Offerings.*" " Ex his ſacrificiis convivium inſtruere ſolebant." Mariana. She adds *hypocriſy* to her iniquity.

15. לשחר, " *to ſeek* thy face *in the dark.*" To expreſs her great regard for him. See verſe 9.

16. מרבדים. Piſc. would read במרבדים; but מ may be conſidered as the prepoſ. or may have been omitted. Durell renders this word *blankets*; perhaps rather *ſheets.* Compare Syr. & Ar.

חטבות, or as ó. Syr. Ar. & Æth. וחטבות, and from the radix of this word, and the eſteem in which *patch work* was in the Eaſt (See Gen. xxxvii. 3.) this may be the ſenſe of the word here. See Mercer.

אטון, which is found only here, is ſuppoſed to be an Egyptian word. See Caſt. Lex. But as ó. Vulg. & Ar. render it *ſtravi,* might not the original word be אכון, *paravi,* and the words be rendered thus, " I have furniſhed my bed *with ſheets—I have alſo decked it with patch work* of Egypt?"

17. אהלים.

17. אהלים. ó. read ואהלי קנמון, and render it, "*and my houſe*, or *tent, with cinnamon.*" But one old MS. at firſt read אהלות, and another of De Roſſi at firſt ואהלות, as in Pſ. xlv. 9. Cant. iv. 4. and 3 MSS. have ואהלים, "*and aloes.*" For an account of theſe odoriferous ſpices and plants ſee Calmet's Dict.

18. Come, *let us riot* in love, &c." 31 MSS. דודים.

נתעלסה. One MS. נתעלמה, "*let us hide ourſelves.*" Durell renders the text thus, "Come, let us take our fill of love; let us ſolace ourſelves *with ardent love* until the morning."

19. ó. Syr. & Ar. read האישי, and with one of De Roſſi's MSS. at firſt בבית, "For *my huſband* is not *at home.*" In that caſe ו might be joined with הלך, "*but is gone,*" &c. מרחוק. 6 MSS. מרחק, "a journey *of length.*" i. e. a long journey. See 2 Sam. xv. 17.

20. הכסה 2 MSS. as in Pſ. lxxxi. 3. "*at the day appointed.*" Perhaps one of the *three* great feſtivals, at which he was obliged to return. See Deut. xvi. 16. Some make it *the full*, others *the new* moon. See Pſ. lxxxi. 3. יבוא 11 MSS. and 4 לביתו. See Gen. xxxix. 16.

21. "לקח. ſign. *ſermonem ſuavem*, quo *capiuntur* & demulcentur animi, & in bonum, et in malum." Merc. ברוב 6 MSS.

22. All the verſions with 19 MSS. הלך, and 24 פתאום, but ó. ſeem to have read פתוי, part. *Pah.* from פתה, κεπφωδεις, *infatuatus.* "Κεπφος eſt avis deceptu facilis: hinc a Græcis pro *ſtulto* uſurpatur. Ariſtoph in Pluto." Boch. &c.—"*To the ſlaughter.*" "quaſi ad paſcua." Menoch.——יבא וכעכס אל מוסר אויל. "Contextum mutilum & depravatum ſic emendamus, &c. כעכס איל. כבעס אל מוסר יואל. יובל, Ille igitur poſt eam vadit, veluti *Bos*, qui ad mactationem ſequitur; velut *Aſinus*, qui ad vincula *ſponte vadit*; quemadmodum *cervus eundo ſubſultat*; donec jecur ejus tranſadigat ſagitta; quomodo *avis* in retia præcipitat, &c.—Similitudines duæ priores animalium ſunt tardorum bardorumque; poſteriores, curſu et volatu levium. Quibus rebus perquam eleganter demonſtratur juvenis amore capti nunc levitas, nunc ſtupiditas." Houb. The learned Dr. Hunt likewiſe reading with ó. Syr.

Ch.

Ch. & Ar. איל for אויל, in which he is followed by Secker, and conſidering כעכם, as the part. *Ben.* gives the words this ſenſe, " and as the ſtag *ſkipping*, or *ruſhing* into the ſnare." But it is obſervable that for the laſt word Vulg. reads וכבש, with עכם, or ſome other word, " *et quaſi agnus laſciviens*, et ignorans quod ad vincula ſtultus trahatur."—ó. & Ch. read וכאיל וככלב, " et ſicut *canis* ad vinculum ; *et ſicut cervus*, in cujus jecur, &c." making *four* beaſts with Houb. though of a different kind. Hodgſon renders the third line, " yea, like a fool he *ruſheth on* to puniſhment." fetching the ſenſe of עכם from Ar. *ruit*, and obſerving, that as איל appears in none of the MSS. collated by Dr. Kennic. it never exiſted in the text ; but this argument ſeems not altogether concluſive, unleſs it can be proved that theſe MSS. and likewiſe thoſe of De Roſſi, which have it not, were prior to ó. & Vulg. Mr. Bradley in a ſimilar ſenſe, " and as a fool *leapeth at* correction." יבוא 13 MSS.

23. כמהר, part. *Ben.* Hunt. See above.

" And knoweth not that *it* is for his life, or, *againſt* his life ;" i. e. The ſnare.

24. בנים. ó. Vulg. & Ar. read בני, and the verbs in the ſing. " Hearken, &c. O my *ſon*." See v. 7. and the next verſe.

25. אל 3d. Ch. Vulg. Syr. & Ar. with many MSS. of both Collat. ואל, " *and* go not, &c." בנתיבותיה. 34 MSS.

There is a remarkable acknowledgment by way of note at the end of this verſe of the corruption of the text in an edition publiſhed in Italy by Michaelis Chaim. See Gen. Diſſ. Sect. 62 ; and MS. 300 T.

26. As חללים ſeems to anſwer to ועצמים, or rather as 20 MSS. ועצומים, Dr. Kennicott's ſenſe, which Secker follows, ſeems proper, " for ſhe hath thrown down many *ſoldiers*—and *her ſlain* are all mighty men." See 1 Diſſ. p. 110. Mr. Bradley doubts this ſenſe of the word.

27. " To *hell*." Rather the *grave*. See v. 5. Though it is true in both ſenſes.

CHAP. VIII.

V. 1. BY *wiſdom*, Calovius, &c. underſtand here the *ſecond* perſon in the Trinity. See alſo Matt. xi. 19. Others ſuppoſe it to be only perſonified, as in the former chapters, and as contraſted to the *harlot* in the preceding. See Menoch, &c. Wiſd. ix. Ecclus. xxiv.

2. מרומים 58 MSS. " on the top *of the high places*." Alluding to watchmen on the towers.

" *Near the way*." i. e. where two roads meet to direct them right.

בית, " *in the places* of the paths." " *The houſe* of the roads, meaning that public central ſpot, where the great ſtreets and roads meet, *at the meetings of the croſs-paths ſtationed*." Hodgſon. If this be the true reading the prepoſition is wanting; and one MS. inſtead of the two words reads בנתיבות, " in the paths." But perhaps ביד is the true reading, " *by the ſide* of the paths ſhe ſtandeth." See verſe 3. Compare vii. 12.

3. Rather with Durell literally, " *By the ſide of the gates*." Where the greateſt concourſe of people was. " במבוא melius. vid. 2 paral. xxiii. 13." Houb.

5. הבינו לב. As we had this verb in the firſt Hemiſtich, it is probable that we ſhould read הבינו, " and ye fools, *prepare* the heart." See 1 Sam. vii. 3. Pſ. lxxviii. 8. Unleſs we ſupply the affix alſo, " *your heart*." One MS. and another at firſt, read לי for לב, " underſtand *me*." For פתאים ſee Pſ. cxvi. 6.

6. נגידים, " quæ in promptu ſunt a נגד coram." Houb. Rather perhaps, *principalia*, " *principal things*." See Caſt. Lex.

ומפתח, " *And I will open the lips of uprightneſs*." i. e. I will ſpeak right things; the partic. *Ben. Pih.* being uſed for the fut. But one MS. reads אפתח. Durell conſidering מ in מישרים as a prepoſition, renders thus, " and will open my lips *with equity*." Perhaps we ſhould read שפתים ישרים, *upright lips*. See verſe 9.

7. רשע. " ó. Syr. & Ar. legerunt שקר *mendacium*, quod reſpondet *veritati*." Houb.

8. One

8. One MS. omits this verſe.

9. " *To him that underſtandeth.*" i. e. " ei qui debitum adhibet intelligendi ſtudium. Verbum actionis vel effectus pro conatu ponitur." Gejer. See Joh. vii. 17. למוצאי 36 MSS. and one ומישרים. See verſe 6.

10. " *And not ſilver.*" " Negatio hîc vim habet comparationis imparium. vid. Exod. xvi. 8. &c." Gejer.

11. See iii. 15.

12. " Nos שכחתי *inveni,* ut id conveniat cum אמצא." Houb.

מזמות, " *of witty inventions.*" This expreſſion does not comport with the dignity of the ſubject; and as one MS. reads מזמה I would render the words, " *the knowledge of diſcretion.*" See i. 4. " *The well planning of deſigns.*" Hodgſon.

13. I would read with Durell, יראתי, &c. " *I fear* Jehovah, *I hate* evil."

" *And the froward mouth*" may allude to the harlot. See vii. 13. &c. Hodgſon reads with 2 MSS. דרך.—תהפוכות 11 MSS.

14. See ii. 7. Perhaps by an Hendiadis, " *Solid wiſdom* is mine." See Poole. " אני commodius לי." Houb. with ó. Vulg. Syr. & Ar.

לי 2d. One ant. MS. with ó. Syr. & Ar. ולי.

15. " By me Kings *reign.*" " *Juſte & recte*; vel *feliciter.*" Gejer. &c. ורוזנים 19 MSS.

16. שרים. An inferior order of governors, who may be called *magiſtrates.*

Durell renders the laſt Hemiſtich, " *and the nobles are all governors of the earth.*" But ó. & Vulg. read שפטו, and alſo a great number of MSS. of both Collat. read צדק for ארץ, " and all the nobles *judge righteouſly.*" Which anſwers better to the preceding ſentence.

17. אהביה. All the Verſ. with Houb. and ſeveral MSS. of both Collat. have אהבי, or as two ſtill more regular, אוהבי. Rather, " *I will love* them that love me."

ימצאנני. 23 MSS. ימצאוננני. But the true reading is probably ימצאוני. See i. 28.

18, The

18. The ſenſe put upon עתק being unuſual, perhaps we ſhould read עתר, "*abundance* of wealth and righteouſneſs." i. e. *abundance of righteous wealth*; which is the moſt durable. See xiii. 11. and Luk. xvi. 11.

19. ומפז. We ſhould probably read מופז, part *Pah.* "My fruit is better than *ſolid* gold." See 1 Kings x. 18.

"*My revenue.*" Durell, "*my produce,*" which, as he obſerves, anſwers better to *my fruit*; which Hodgſon renders, *my bounty.*"

20. Rather with a friend according to ó. and our Bib. Marg. "*I walk.*"

21. יש Ch. reads שנים, "*years.*" Ar. probably ירשה, "*the inheritance.*" "יש *ſubſtantiam*, five *opes.* Nam יש eſt nomen." Houb. See alſo Gejer. Hodgſon renders it, "*It is in my power.*" See Gen. xxxi. 29. ואוצרותיהם 12 MSS. See verſe 17. One MS. perhaps אוהבי.

22. דרכו. Hare, &c. with ó. Vulg. & Ar. דרכיו, "*his ways.*" But Ch. & Syr. read בריאו, "*creaturæ ſuæ.*"

מאז. Ch. reads מראש. But this had been expreſſed before. Syr. ſeems to have read כל, "*before all his works.*" The Wiſdom of God being eternal as well as his eſſence; it might be then כל אני, "*I was before all his works.*" See verſe 23, and Wiſd. ix. 9.

23. One ant. MS. reads אני מעולם, which the metre requires.

נסכתי, "*I was anointed.*" Metaphora a regum inauguratione." Gejer.

24. MSS. 45 תהומות.

נכבדי מים. ó. & Vulg. tranſpoſing theſe words, inſtead of נכבדי probably read נפרצו, "When no ſprings *of water were burſt forth.*" which avoids the irregularity of the grammatical conſtruction; but נכבדתי ſeems better, "when there were no fountains of water, *I was glorified.*" See John xvii. 5. "ונבכי מים, *et ſtillationes maris*, quomodo habetur, Job xxxviii. 16." Houb.

26. וחוצות. The various ſenſes put upon this word (for which ſee Poole) make its authenticity dubious. "Vulg. *et flumina*, ex ſignificatu Arabico verbi האץ, confluere." Houb.—Durell from the ſame ſource makes it to ſignify, "*the grand collection of waters.* i. e. which were mixed with the firmament at the creation of the world." By it Hodgſon underſtands,

ſtands, the *Moon*, the *Sun*, the *Planets*, the *Heavens*, " not yet had he made the Earth, *and all that ſurroundeth it*." A friend conjectures from ó. it might be הציות, ἀοικήτους, *deſerta*. But perhaps it may be written for וחצץ, " As yet he had not made the land, *nor the gravel*—nor *the fineſt part* of the duſt of the globe." Which gives a beautiful gradation, ſerving to ſhew that it requires as great power to create the *ſmalleſt* particle of duſt, as the *whole* earth.

עפרות. " Optima ſcriptura, ערפות, arabice, *locos eminentes, nondum montium terræ cacumina*." Houb.—Durell renders the whole, " nor the firſt part *of the worlds* of the univerſe;" as referring to other worlds beſides, the planetary ſyſtem. Hodgſon more agreeably to the text, " not yet an atom of the duſt of the globe." עפרת 2 MSS. See alſo Job xxviii. 6.

27. MSS. 18 בחוקו, more regular. See verſe 29. Or בחקקו.

" *Upon the face of the depth*." " Sermonem hîc eſſe de *abyſſis* aquæ una cum elemento terræ in formam *ſphæricam* redactis, ſatis docet contextus." Gejer. But ſee Poole.

28. " *The fountains of the deep*." " quia omnes ex illa voragine derivantur." Gejer. בעזוז. " depoſcit בעזוז, *dum ille ſolidabat*." Houb.

29. MSS. 10 חוקו, " *It's boundary*." Hodgſon.

30. אמון. Houb. with Ch. אמנה, *nutrita*. ó. Vulg. Ar. & Syr. ſeem to have read אומנה, *diſponens*, ſeu *componens*. See alſo Pſ. cxxxvi. 5. " אמון, *faithful*. 2 Sam. xx. 19. *his companion*." Hodgſon.

שעשעים 21 MSS. But it is better to read with Houb. שעשעיו, " *his delight*." See Iſai. v. 7. and Randolph's firſt Part on the Trinity.

31. " Non dubium ארצה, *ſuper terram*. Vid. ó. & Vulg." Houb. " *With the ſons of men*." " In quorum. ſc. gratiam hic orbis conditus." Merc.

33. The laſt line of this verſe being defective, and the verb wanting the noun or affix, perhaps עצתי is dropped, " and refuſe not my *counſel*." See i. 25.

34. MSS. 7 שומע. All the verſions ſupply אשר. 7 MSS. and one old one at firſt, לשקוד; 30, with all the Verſ. דלתותי; 7, with an old one at

firſt, לשמור; and 20 with all the Verſ. מזוזות. This verſe is oppoſed to vii. 8.

35. מצאי 1ſt. 8 MSS. with another at firſt, מוצאי more regular, and for the 2d ſeveral of both Collat. and Vulg. מצא, which the context requires, "*He that findeth me, findeth* life." Unleſs following ó. Syr. & Ar. we read with a friend מוצאי מוצאי, "*Egreſſus mei egreſſus vitæ.*"

36. MSS. 2 with a good one at firſt, וחוטאי. "*But he who faileth to get me, wrongeth, &c.* See Jud. xx. 16. When this verb is uſed to ſignify *ſinning againſt*, it is followed by a prepoſition." Hodgſon. But xx. 2. ſeems to be an exception to this rule, though Ch. has the prepoſition.

"*Love death.*" "Non *intentionaliter*, ſed *conſequenter.*" Gejer.

CHAP. IX.

V. 1. חכמות. All the Verſ. have the ſing. and 3 MSS. read חכמת, which the conſtruction ſeems to require, or rather חכמה. Syr. as a friend remarks, reads בית. "*Septem* numerus perfectionis." Merc. As a friend obſerves, ó. Syr. Ch. & Ar. probably read הצבה, and in one MS. ח is upon a raſure, "*ſhe hath erected* her ſeven pillars." Houb. reads with ó. & Vulg. עמודים, "ſeven *pillars.*" The pillars may denote the ſtability of it.

2. This is oppoſed to vii. 14. See xxiii. 30.

3. תקרא, perhaps לקרא, "She hath ſent her maidens *to cry out*, or *invite.*" See Vulg. Syr. and verſe 13.

נערותיה 24 MSS. "*Puellas ſuas.* Quia poſtulabat allegoriæ ratio, ut *mulier* ſervitio ſuo *fœminas* adhiberet." Gejer. But a friend obſerves, that Syr. & Ar. probably read נעריה, *ſervos ſuos*, who were uſually employed on theſe occaſions. See Matt. xxii. 3. and for this ſenſe of נער, he refers to 1 Sam. ii. 13, &c.—"Upon the higheſt *wings* of the city." Meaning the *turrets* which were placed in different parts. Unleſs with Merc. &c. we read גבי for גפי.

מרמי. 44 MSS. with others at firſt מרומי. See verſe 14.

4. יסור 22 MSS. 3 MSS. with all the Verſ. וחסר, " *and* as for him, &c." See verſe 16. Houb. reads with one MS. & Syr. ואמרה, as in verſe 16. But this verſe breaks the connection, and, as a friend obſerves, is improperly inſerted here.

6. פתאים. 3 MSS. פתיים. See Pſ. cxvi. 6.

7. יוסר ó. with 7 MSS.

" *Getteth himſelf a blot.*" The force of the preceding verb being carried on, Merc. & Houb. according to Ch. read מום לו for מומו, *macula eſt ei*, " *it is his diſgrace.*" By *the ſcorner* we are to underſtand an abandoned perſon, void of all religious ſentiments, and moral virtues. See i. 22.

8. " Forſan negatio hîc comparativè exponenda, q. d. Potius corripe ſapientem quam deriſorem." Merc. But ſee Grot. Matt. vii. 6.

9. חן. By rendering this verb with Durell, " *direct* a wiſe man," which ſenſe it has Iſai. lxi. 8. there is no occaſion for an additional word. Houb. derives it from תנה, *docere*. See Poole alſo and Ch. which ſeems to have read אלף.

" *A juſt man.*" " non *perfecte*, ſed *inchoate*." Gejer. ויוסף 4 MSS.

10. " And the knowledge *of the holy*." i. e. ſay ſome, of *angels*. Rather *of holy things*, in oppoſition to profaneneſs and immorality. See Job xxviii. 28. and Menoch. Unleſs for קדשים, or as 24 MSS. קדושים, we might read הקדוש, " and the knowledge *of the Holy One*, &c." i. e. God. Or may the text be underſtood of the *Trinity?* See Iſ. vi. 3. Joſh. xxiv. 19. &c.

11. ויוספו one valuable MS. with all the Verſ. in *Hoph*. Unleſs we might read the fem. plur. See x. 27.

12. " *For thyſelf.*" i. e. for *thy own* good, not *mine*. ó. Syr. & Ar. by an additional reading give the words this ſenſe, " If thou be wiſe for thyſelf, thou ſhalt be wiſe alſo *for thy neighbours*." Houb. would read לצנך for לבדך, " but if thou ſcorneſt, thou ſhalt bear *thy ſcorning*." There is a further addition of three verſes, for which there is no MS. authority; but, as Durell obſerves, they might be inſerted in brackets.

13. פתיות.

13. פתיות. The force of the firſt word being carried on to this, and reading with ó. & Ar. כלמה for מה, the verſe may be thus rendered, "A fooliſh woman is noiſy—*a woman of intrigues*, and hath no ſenſe *of ſhame*." Ch. as a friend obſerves, reads טובה for מה.

14. מרמי. 32 MSS. מרומי. Ch. reads מרום, or רם, "upon a *lofty* throne." This anſwers to verſe 3.

15. לקרוא 2 MSS. לעוברי ó. Syr. Vulg. & Ar. with 4 MSS.

16. יסור 20 MSS. אמרה 9 MSS. as in verſe 4.

17. "*Stolen waters.*" See v. 15. "*And the bread of ſecrecy.*" So called, becauſe adulterers are obliged to *conceal* themſelves for fear of detection.

18. See ii. 18. All the verſions read ובעמקי. קרואיה 26 MSS. which ſeems more regular; but ſee Buxt.—ó. Syr. & Ar. have an addition of three verſes.

CHAP. X.

THE remaining chapters contain ſpecial precepts, which are for the moſt part enforced by an antitheſis. See Grot.

V. 1. "In hoc Diſticho antitheſis eſt *verborum*." Lowth. But as Houb. obſerves, אמו requires אביו. "maketh *his* father glad." Unleſs we read with one MS. & ó. אם.

3. והות, "but he driveth off *the miſchief* of the wicked. i. e. from the righteous." Durell, who thinks there is no authority for the ſenſe of our verſion; but Pſ. lii. 9. ſeems to ſupport it See alſo Piſc. Perhaps rather והון, for which ſee Ch. & Syr. "but he driveth away *the ſubſtance* of the wicked." ó. & Ar. read וחית, but he overturneth *the life* of the wicked." יהדוף 4 MSS.

4. "*The ſlothful hand maketh poor.*" Durell. See verſe 1. "The hand *of fraud* ſhall make poor." Hodgſon. "ראש. ריש, *paupertas.*" Houb. Rather with 9 MSS. רש, "maketh a man poor." See xiv. 20.

5. All the Verſ. read ונרדם, which the antitheſis requires, and the omiſſion might ariſe from the ſimilitude of the letters. "מביש, *cunctator.*" Houb.

6. "*Of*

6. " *Of the juſt.*" Rather, *of the merciful.*

" *But violence covereth the mouth of the wicked.*" To preſerve the antitheſis Houb. for פי reads פני, " but violence covereth *the face* of the wicked." See Gejer. alſo. Durell thus, " but the mouth of the wicked *cloketh* (or *extenuateth*) *violence.*" See verſe 12.

7. " *Shall be a bleſſing.*" " A form uſed in bleſſing others. Secker."

ירקב. ó. Syr. & Ch. read ידעך, *extinguetur.* See Ecclus. xli. 11.

8. " *But a prating fool ſhall fall.*" Perhaps, " but a fool ſhall fall *by his lips.*" Ch. reads בשפתים. " ילבט, *calcitrabit*; ex ling. Syr." Houb. See Hodgſon alſo.

9. בתם Houb. with 45 MSS. but though it appears no where elſe in the form of the text, yet as there is MS. authority for it, wherever the word occurs, this ſeems to be the true reading.

יודע, " *ſhall be known.*" Rather as Syr. &c. *ſhall be detected.* Unleſs we might read יורע, " but he that perverteth his ways, *ſhall ſuffer evil.*" See xiii. 20.

10. MSS. 4 omit this verſe, and the ſameneſs of expreſſion in verſe 8 countenances it, as to the laſt Hemiſtich. See Kennicott's 1ſt Diſſ. p. 506. and Gen. Diſſ. § 165. 6 MSS. קורץ.

ó. Ar. and one MS. of De Roſſi at firſt read עצבות, " *ſorrows.*"

" *Cauſeth ſorrow.*" Durell, " *ſhall be put to ſorrow.*" For which there is no reaſon, if we follow the reading of ó. Syr. & Ar. in the next Hemiſtich, for which ſee Houb. and Kennicott's 1ſt Diſſ. p. 506. But as theſe learned perſons have not given us the *ſuppoſed* text, the following is ſubmitted to conſideration, והוכח מוכיח עשה שלום. See Job xiii. 10. and Iſai. xxvii. 5.

11. " But violence *covereth the mouth of the wicked.*" Perhaps with Ch. " but the mouth of the wicked *covereth violence.*" See verſe 6; where if we read with Houb. it avoids the repetition of the ſame ſentence, eſpecially if by a metatheſis we might read here יסך for יכסה, " but the mouth of the wicked *poureth forth* violence." Which the antitheſis may favor. See xv. 2.

12. תעורר 33 MSS.—ועל כל. One MS. of note reads וכל, and the metre ſeems to call for it. The apoſtle reads ורוב, 1 Pet. iv. 8. ó. Ar. & Syr. differ widely, as Dr. Randolph obſerves.

13. One MS. omits תמצא, and it is not neceſſary to the ſenſe, or metre, "*In the lips of him that hath underſtanding is wiſdom.*"

14. קרבה, "*exhaurit interiora.* ſic vertimus ex חתה, *haurire.*" Houb. 25 MSS. read קרובה. Durell reading קרב renders it, "*produceth* deſtruction," referring to Iſai. xli. 21. "*But misfortune attendeth the loquacity of a fool.*" Hodgſon.

15. עזו. Durell reads עז joining the ו to the next word. I would rather read with one MS. at firſt עון, and with him, and another of good authority ומחתת, "The wealth of the rich man is a city *of ſtrength*; (i. e. *a ſtrong city*)—*but*, &c."

16. לחטאת, "*ad egeſtatem*, ex Æth. ling. Operæ juſti ad *vitæ ſubſidium*—proventus impii *ad egeſtatem.*" Houb. And Hodgſon obſerves that חיים ſignifies *ſuſtenance*, xxvii. 27. Others render it, *to puniſhment.* See Zech. xiv. 19. &c. Or we might read perhaps להמות, "the fruit of the wicked *to death.*" as oppoſed to להיים. 2 MSS. with ó. & Syr. ותבואת.

17. אורח 10 MSS. But ſee Pſ. cxix. 101.

ועזב 19 MSS.—מתעה, "*erreth frequently.*" So the verb in *Pih.* ſignifies.

18. מכסה. "Lying lips are *the tribute* of hatred." Durell; for which ſenſe he refers to Numb. xxxi. 28. Gejerus obſerves, "Continetur hîc turpis linguæ abuſus, quando quis vel blanditur, intus latente odio; vel calumniando ſævit, odio erumpente."

19. וחשך 44 MSS. The verſe may be rendered, "*A tranſgreſſor ceaſeth not* with a multitude of words—but a prudent man *refraineth* his lips." ברוב 4 MSS.

20. MSS. 3, with all the verſions, ולב, as the antitheſis requires, "*but the heart*, &c."—"כמעט, *as the leaſt thing.*" Durell, i. e. as a thing of no value. Hodgſon renders it, "is *like droſs.*" See v. 14. ó. & Ar. read ימעט, "*deficiet.*"

21. One

21. One MS. of De Roſſi, and three others at firſt read with ó. ידעו, *ſciunt*; but the antitheſis ſupports the text.

22. " The bleſſing of Jehovah is that which maketh rich.." Durell.

MSS. 44 read יוסיף; but the Verſ. favor the text, " And ſorrow *ſhall* not *be added* with it."

23. " The ſenſe of עשות is to be imparted to both lines, *It is as diverſion to a fool to do wickedly;—the like is it to a man of ſenſe to act wiſely.*" Hodgſon.

24. The conſtruction requires that we ſhould read with Houb. תנתן.

25. ó. with 4 MSS. of Kennic. and 4 of De Roſſi read בעבור, " *When* the whirlwind paſſeth, then the wicked is no more." But 3 MSS. with Syr. read כעבר. See Ch. alſo, and our Verſ.

ó. & Ar. read יוסד, " but the righteous *ſhall be eſtabliſhed* for ever." Should we not read לעולם, for the ſake of the metre? See verſe 30.

26. " *As vinegar to the teeth.*" " Acetum tum nimio frigore, tum acore, ſtuporem dentibus inducit, ut teſtantur Plin, &c." Gejer. לשולחיו 6 MSS.

28. שמחה, in *Pih.* " *maketh joyful.*" " תאבר, *injiciet pavorem*, ex Ar. ſignif." Houb.

29. The firſt Hemiſtich might be rendered, " Jehovah is *ſtrength*, or *a ſtrong tower*, to him that is upright in the way."

מעוז 60 MSS. ó. & Ar. ſeem to have read יראת for דרך, φοβος, &c. לתום 14 MSS. and 8 לפועלי.

31. תהפוכות 12 MSS. See alſo the next verſe.

32. ידעון. Durell reads ידיעון, in *Hiph.* " The lips of the righteous *declare* what is acceptable." But then it would be more properly יודיעון. Ch. & Syr. probably read with the text. ó. & Ar. ירעפון, *ſtillant*. One MS. of Kennic. and three of De Roſſi, ירעון, *paſcent*, which Houb. had ſuggeſted. Perhaps we ſhould read יודעון, the prepoſition being underſtood before the nouns, which frequently happens, " The lips of the righteous *are known by courteſy*, or kindneſs—but the mouth of the wicked *by perverſeneſs.*" See iv. 24. Hodgſon renders the laſt word, *treachery*. See ii. 12.

CHAP.

CHAP. XI.

V. 1. " A *perfect ſtone.*" i. e. of its *full* weight, with which they were uſed to weigh. See Lev. xix. 36.

2. צנועים. The ſenſe of this word, which occurs no where elſe, is perhaps beſt aſcertained from Mich. vi. 8. ויבוא 2 MSS.

3. תומת 3 MSS.—בוגדים 19 MSS.—ושדם. 24 MSS. with Houb. ישדם, evidently right. ó. Ch. & Ar. ſtrangely miſtake the ſenſe.

6. All the Verſ. read בהותם, except Ch. which has the ſing. affix. בוגדים 17 MSS.

7. אדם is redundant as to the metre, and is not neceſſary to the ſenſe; but 2 MSS. omit רשע improperly. Tho' as ſome one has obſerved, the antitheſis is better ſupported by reading with ó. & Ar. צדיק לא for רשע, " when *a righteous man* dieth, his expectation doth *not* periſh."

" אונים, *vanitatum.* i. e. *vana. expectatio vana interibit.*" Houb. " און *ſtrength,* and his expectation *of courage* faileth." Hodgſon.

8. The antitheſis requires, " *but* the wicked."

9. " By the mouth of the hypocrite his neighbour *ſhall be deſtroyed,*" is more literal, though 42 MSS. read ישחית. " The profane, by his diſcourſe, *corrupteth* his companion." Hodgſon. Some one reads with ó. רעיהו, and gives this ſenſe of the whole, " *by his mouth the hypocrite deſtroyeth his neighbours; but by the knowledge of the juſt ſhall they (his neighbours) be delivered.*" Which improves the antitheſis.

10. The antitheſis requires, " *but* when the wicked periſh." תעלון 6 MSS.

11. " *By the bleſſing of the upright*" muſt mean here their *prayers, interceſſions,* &c. See Poole.

12. " *Qui ſpernit,* ac proinde convitiis proſcindit, inſipiens eſt." Piſc. See Syr. alſo.—תבונת 3 MSS.

13. הלך 5 MSS. which gives this ſenſe, " A tale bearer *walketh about* revealing ſecrets." Which is more characteriſtic. See Durell alſo, and xx. 19. " רכיל

" הולך רכיל, *vir mutabilis*. vid. ó. Jer. vi. 28. nam σκολιος obliquus, idem valet ac ποικιλος." Houb. But from comparing the two paſſages, it is evident they were tranſlated by different perſons.

14. תחבולות 25 MSS. See Job xxxvii. 12.

יועץ. ó. Syr. & Ar. probably read עצה, *in much counſel*. But the true reading ſeems to be יועצים. See xv. 22. ברוב 6 MSS.

15. כי. Glaſſius obſerves that this word is put for the relative *qui*, and refers to Gen. iii. 19. iv. 25. and Pſ. xc. 4. But theſe proofs being not altogether ſatisfactory, I prefer with a very ſlight alteration מי, " *whoſo* is ſurety for a ſtranger, *ſhall be utterly undone*." See our marginal Verſ. and Jerem. xxx. 21. which greatly ſtrengthens this reading.

בטח 23 MSS. which is preferable. " *But he*, &c." See ó. &c.

16. Kennicott ſupplies two Hemiſtichs in this and the following verſe, agreeable to ó. Syr. & Ar. which preſerves the antitheſis, (See Secker alſo) " A gracious woman ſupporteth *her huſband's* honor ;—*but ſhe that hateth righteouſneſs, is a throne of diſgrace.—The ſlothful, though rich, ſhall come to poverty* ;—but the laborious ſhall retain their riches." See 1 Diſſ. p. 508. Mr. Bradley would read לאישה for כסא, " is a diſgrace *to her huſband*."

ועריצים. " והרוציה, *et ſolliciti ejus*, ſive, *procuratores ejus*. i. e. illi, qui ad ejus nutum rem familiarem adminiſtrant." Houb. Hodgſon renders the text thus, " A gracious woman *commandeth reſpect—as men of rapine extort plunder*."

17. All the verſions with 5 MSS. read חסיד. In this verſe is an antitheſis of *words*. See x. 1.

18. עושה 7 MSS. and 12 וזורע, and ל ſeems to have been dropped before עושע, (See Green's tranſlation, in Notes on Iſ. liii.) " *To him that worketh wickedneſs* ſhall be a deceitful *recompence*—but to him, &c." There is a beautiful paronomaſia between שקר and שכר, and for this ſenſe of פעלת ſee Jer. xxii. 13. and Junius.

19. כן, &c. This line ſeems defective both in ſenſe and metre. Secker reads with ó. Syr. & Ar. בן, " *The Son* of Righteouſneſs (i. e.

the *righteous man*) is for life." Vulg. reads כנה, " Righteouſneſs *prepares*, or directeth, to life." See Durell alſo. A friend offers כון, " *qui ſtabilit*, &c." But the metre is ſtill defective, might we then read הוכן בן, " The Son of Righteouſneſs (i. e. the righteous man) *is prepared*, or *appointed*, for life—but he, that purſueth wickedneſs, for death?" Green reads כי זורע, " *For he that ſoweth* righteouſneſs (ſoweth it) to life—but he that purſueth wickedneſs (purſueth it) to his death."

20. More literal thus, " *The froward in heart are the abomination of Jehovah—but the upright in the way, his delight.*" See Durell alſo.

21. יד ליד. For the ſenſe of theſe words ſee Corn. de Lap. in Poole, and Patrick. Durell ingeniouſly conjectures יליד, " *The poſterity* of the wicked, &c." And ſuch tranſitions are not uncommon. Houb. to preſerve the antitheſis reads וזרוע, " *but the arm* of the righteous, &c." See xvi. 5.

22. " *In a ſwine's ſnout.*" " Refert teſtis oculatus D. Rauwolf medicus, opulentiores Arabum (qui Judæis vicini erant) in altera narium annulum geſtare aureum." Gejer. " Et ſic ſcribit Pietro della valle." Lowth.

23. Ch. reads לטוב, which avoids the grammatical irregularity, " The deſire of the righteous is only *for good.*"

6 MSS. read with ó. Syr. Ch. & Ar. ותקות as the antitheſis requires. One of De Roſſi with ó. אבדה for עברה, " *but* the expectation of the wicked *periſheth.*" See x. 28.

24. וחושך 5 MSS. " *but he that withholdeth* more than is meet (withholdeth it) only to poverty." See Piſc. The metaphor is borrowed from the *huſbandman* ſowing his ſeed, and St. Paul alludes to it, 2 Cor. ix. 6. " Here there is a kind of double antitheſis." Lowth.

25. ברכה. Vulg. ſeems to have read בורכה, *quæ benedicit.*

יורא. Several MSS. of both Collations have יורה. See Houb alſo. The ſenſe of which our Verſ. has well expreſſed.

26. טונע 14 MSS. and 5 יקבוהו. " לאום non alibi extat." Houb. And 21 MSS. read לאם. But ſee Iſai. li. 4. and in moſt places many MSS. ſupply ו, both in the ſing. and plur. See Pſ. ii. 1, &c. 27.

27. שוחר 8 MSS. and 11 ודורש. See Pſ. vii. 16.

28. " *As a branch.*" Literally, *as a leaf.* See Jer. xvii. 8. " Ellipſis epitheti." Gejer.

29. עוכר 21 MSS. " *He that diſturbeth, &c.*" ſc. " jurgiis, rixis, &c." Gejer.

30. This alludes to Gen. ii. 9. But Secker reads פי for פרי, " *The mouth* of &c." See x. 11. xv. 14.

More literal, " *and the wiſe man winneth ſouls.*" And may not חכם here be oppoſed to ערום Gen. iii. 1. who was the *deſtroyer* of ſouls? ó. Syr. & Ar. might perhaps read, ונלקחו נפשות חטאים, " But the ſouls *of the wicked ſhall be taken away.*" ó. ſupply another word, which they render ἄκροι. Hodgſon renders the whole thus, " *The bounty of the righteous* is like the tree of life—*For it attracteth the admiration of the wiſe.*"

31. אף כי, *yea alſo.* Durell. The apoſtle followed ó. who differ widely from the text; and it is obſervable that Randolph has not noticed this paſſage. But ó. Syr. & Ar. reading probably, as a friend conjectures, בעצב for בארץ, by reading אם for הן, (and one MS. had אין at firſt) יושע for ישלם, איפה for אף כי, and ſupplying יראה after it, the text is reconciled with the verſions, and the apoſtle.

CHAP. XII.

V. 1. אהב 1ſt. 5 MSS. אוהב.

2. ירשיע. " legimus ירשיעו, *aſperum faciet eum.* (Deum)" Houb.

4. " *A virtuous woman.*" Literally, *a woman of ſtrength,* or, *courage,* that could reſiſt the moſt powerful temptations. See xxxi. 10.

" *But ſhe that maketh aſhamed.*" Rather, " *but ſhe that committeth ſhameful things.*" See Hoſ. ii. 5.

5. One MS. of note reads ותחבולות, with ó. Vulg. Syr. Ar. & Æth. " *but the counſels,* &c.

6. דם

6. ארב דם. Ch. Syr. & Vulg. ארבו לדם, "The words of the wicked *lie in wait for blood.*" There can be little doubt that this is the true reading, though not authorized by any MS.

7. הפוך. Durell reads with Houb. הפכו, which is ſupported by Syr. & Ch. Hodgſon conſidering it as the imperat. renders it, "*Look round for the wicked; behold! they are no more.*" יעמוד 2 MSS.

8. To preſerve the antitheſis perhaps thus, "*For the mouth* of his underſtanding, or the underſtanding of his mouth, a man, &c." יהולל 7 MSS.

9. "*And hath a ſervant.*" ó. Syr. Vulg. & Ar. "*and is ſervant to himſelf.*" Which makes the antitheſis more ſtriking. "ועבור, *et annona.* Præſtat is qui contemnitur, *& habet annonam,* illi, &c." Houb.

10. ידע 4 MSS. and all the verſions have the verb. אבזרי. See v. 9. and Pſ. i. 1.

11. עובד 10 MSS. with ó.

חסר לב does not anſwer well to the former Hemiſtich, might we then read חסר לחם, "but he, that followeth after vain things, *ſhall want bread?*" See xxviii. 19.

12. One MS. of Kennic. and another of De Roſſi at firſt read with ó. & Ar. רשעים, and the words may bear this conſtruction, "The deſire *of wicked men* is the net of the evil." i. e. The deſtruction they intend for the righteous falls upon themſelves and their companions. See Pſ. xxxv. 8. and i. 18.

יתן. Durell with Syr. *ſhall ſhoot forth.* But I do not find the verb uſed alone in this ſenſe. Merc. and others ſupply פריו, "ſhall bring forth *its fruit.*" Perhaps טוב has been dropped, "but the root of the righteous ſhall bring forth *good.*" i. e. to themſelves and others. See v. 14. Houb. reading מצודד עים for מצור רעים, and ſuppoſing that ó. and Ch. read איתן for יתן, tranſlates thus, "Deſiderium impii *quatiet tempeſtas*; radix juſtorum *firma* erit."

13. Syr. & Ar. read שפתיו. See xviii. 7. מצרה. "צרים *ſtraits.* Lam. i. 3. But the juſt man *is never entangled.*" Hodgſon.

14. Cod.

14. " Cod. Orat. 42 legit בטנו pro טוב. vid. etiam. c. xviii. 20. et legendum תשבע." Houb. " *His belly ſhall be ſatisfied.*"

" *And the recompence*, &c." See xiii. 2. and Pſ. lxii. 12.

15. Rather, " but the wiſe man *hearkneth unto* counſel." See ó. & Ar. Though 4 MSS. have שומע, which favors our Verſ.

16. All the Verſ. probably read יודיע, " A Fool *maketh his wrath known* at once," which reſtores the grammatical conſtruction. For ביום ſee Hoſ. iv. 5. Pſ. cxxxviii. 3.

17. The Verſ. and Commentators differ greatly in the tranſlation, and expoſition of יפיח אמונה. Perhaps we ſhould read פי האמונה, " *The mouth of truth* declareth righteouſneſs." See Iſai. xi. 5. Jerem. vii. 28. for the ה prefixed. Hodgſon reads with one MS. צדיק, " The truth will *a juſt man* declare, and ſpeak out."

18. בוטה. Merc. &c. read בוטא. See Lev. v. 4. &c.—2 MSS. of Kennic. at firſt, with ſeveral of De Roſſi, בוטח, *confidens*, ſo alſo Theod. But if any variation is neceſſary, perhaps טובח might be better, " There is, *that ſlayeth*, like the piercings of a ſword." i. e. *The tongue*.

" *Is health.*" Rather, *healeth*.

19. ארגיעה is probably written for רגע. See Job xx. 5.

20. " מרמה, *acerbitas*, quomodo interpretantur ó. Pſ. x. 7. Nam *fraus* non eſt oppoſita *hilaritati*; forſan legendum מררת, *amaritudo*." Houb. " רע in this place ſignifies *diſcord*. *Diſappointed ſhall be their hopes who privately foment quarrels.*" Hodgſon.—חורשי 4 MSS.

21. There is a beautiful paronomaſia in the two Hemiſtichs of this verſe.

22. ועושי 2 MSS. but ſome of both Collat. with ó. & Ar. have ועושה in the ſing.

24. רמיה. Durell obſerves that this word is uſed in the ſenſe of *ſlackneſs* four times in this book.

25. The verb and the affix are both irregular, and as one MS. reads שיחנה for ישחנה, perhaps the true reading is שחהנו, " Heavineſs in the heart of man *depreſſeth it*." One MS. alſo probably reads ישמחנו.

26. Durell obſerving that the antitheſis is not kept up in the preſent ſenſe of יתר, deriving it from תור gives it this ſenſe, " The righteous *endeavoureth to find out* his friend. i. e. in order to be uſeful to him : or from נתר, The righteous *moveth with activity on account of* his friend." ó. & Ar. ſeem to have read מכיר, *cognoſcens*, " Juſtus *eſt cognoſcens* amicum ſuum." Hodgſon renders it, " A juſt man *gaineth pre-eminence over* his neighbour." But perhaps we might read ישר, " A juſt man *directeth* his *neighbour*, or *friend*,—but, &c." The readings of Syr. & Vulg. differ from each other as widely as they do from the text.

27. יחרך. This verb occurring no where elſe, and ó. Syr. & Vulg. rendering it ſo differently, as to make it probable that they read another word (Syr. perhaps יקרה) for the text, which Fuller renders, *non clathrabit*, (i.e. " non clathris aut cancellis circumdatis aſſervabit, *quod venando cepit*." See Caſt. and Houb. alſo) and, it being contrary to the diſpoſition of the *ſlothful* man to be employed in *hunting*, which is a very laborious exerciſe, amongſt the various readings (for which ſee De Roſſi) I would offer יברך, " The ſlothful man *ſhall not bleſs* his food, or, *ſhall not be bleſſed* with his food." See the laſt word in this ſenſe, Neh. xiii. 15. i. e. ſhall want bread. See xxiii. 21.

The two laſt words of the 2d Hemiſtich ſhould be tranſpoſed. See Merc. and our Verſ. or as Houb. והון יקר. See xxiv. 4. Mr. Bradley obſerves, that חרוץ is rendered, *diligent*, *valuable*, *precious*, *gold*.

28. Our Verſ. with Buxtorf conſiders the laſt Hemiſtich as in *appoſition* with the former, but all the ant. verſions as in *oppoſition*, and Durell, to preſerve the antitheſis, renders the whole according to Cornel. de Lap. " *In the highway of righteouſneſs is life*—but *its bye-path leadeth to death*." See Hodgſon alſo. Ch. for נתיבה reads עותה, " but the way *of perverſeneſs*, &c." ó. Ar. & Syr. read ſome *participle* noun in the plur. perhaps יריבים, " but the way *of the contentious*, &c." But רע may poſſibly have been dropped from its ſimilitude to the two laſt letters of the former word, " but the way *of wickedneſs* is the path unto death." See xxviii. 10. Since this note was written I find that a friend propoſes חטאה, " the way *of ſin* leads to death." Glaſſius reads על for אל.

CHAP.

CHAP. XIII.

V. 1. מוסר אב. 2 MSS. of Kennic. and one at firſt of De Roſſi, read ישמח, " *rejoiceth* a father." See x. 1. One MS. reads ישמע, with ó. Syr. & Ar. " *hearkeneth* to his father." Ch. ſupplies קבל, " *receiveth* the inſtruction of a father." De Dieu and Durell conſidering מוסר as the Particip. *Pah.* render it, " A wiſe ſon *is inſtructed* by his father." But אהב ſeems to be the true reading " A wiſe ſon *loveth* inſtruction—but, &c." See xi. 1. Which reading ſupports the antitheſis more ſtrictly.

2. Tranſpoſing the words with Durell, I would render the firſt line thus, " *Every good man* ſhall eat of the fruit of the mouth." i. e. ſhall be benefited by inſtruction.

בוגדים 18 MSS. " but the ſoul, or *the appetite*, of the tranſgreſſors *ſhall eat violence*." i. e. what ſhall prove their deſtruction. See i. 31. " Antetulimus חמס pro חמם, *fame inecabit eos* ex arab. ſignif." Houb. " Anima hîc pro appetitu, vel anima appetente." Gejer. It is obſervable that 7 MSS. of Kennic. and one at firſt of De Roſſi, with Ch. Syr. & Vulg. read ישבע for יאכל, " *ſhall be ſatisfied.*"

3. MSS. 4 read נוצר, " *He that keepeth* his mouth." Or as Durell, " *He that watcheth over* his mouth, &c." " Attendens de quo, cum quo, quo modo, & loco, & tempore loquatur." Gejer.

פשק, One MS. with all the verſions ופושק, which the conſtruction, & antitheſis require.

4. Rather, " *The ſluggard deſireth, and his ſoul hath nothing.*" Durell, " The ſluggard deſireth, *but hath not his will—but the deſire of the diligent ſhall be ſatisfied.*"

חרוצים 30 MSS. with Houb.

5. One ant. MS. reads with Ar. דברי שקר, *verba iniqua.*

יבאיש. Durell ſuppoſes the Verſ. to have read here הוביש, perhaps rather יבוש, " but the wicked *ſhall be confounded*, and put to ſhame." See Pſ. xl. 14. Jerem. xv. 9.

6. תם.

6. תם. Ch. Alex. Verſ. & Ar. read תמים, and one MS. at firſt with Alex. Verſ. & Ar. ורשעים, " Righteouſneſs preſerveth *the upright* in the way—but ſin overthroweth *the wicked*."

7. For this expreſſion ואין כל, to which our phraſe *nothing at all* anſwers, ſee 2 Sam. xii. 3.

מתרושש. We ſhould read ומתרושש with all the Verſ. " *but* there is, &c."

8. " But the poor man *heareth not rebuke*." Various ſenſes are put upon theſe words to make them anſwer to the former Hemiſtich, for which ſee Poole. Durell renders them interrogatively, " *doth not the poor hear rebuke?*" Gejerus obſerves, " commodo divitiarum opponit commodum paupertatis;" See Patrick alſo. Or rather he oppoſes the *diſ-advantages* of poverty to the *advantages* of riches. Might we then read גאלה for גערה, " but the poor heareth not *of redemption?*" Since this note was written, I find that I partly concur with Houb. in this conjecture, who reads מצא גאלה, " *findeth not redemption*."

9. Rather, " The light rejoiceth *the righteous*." But ó. for the verb read לנצח, " The light of the righteous *is for ever*." Which the antitheſis favors. Houbigant for the antitheſis reads with Syr. יצמח for ישמח, " The light of the righteous *ſhall ſhine*." ó. & Ar. read another verſe here; but no MS. authorizes it. See xx. 20.

10. רק. Durell &c. conſider this word with Gejerus as a noun, " *A vain man* by pride cauſeth contention." Whence comes the word *raca*. See Poole on Matt. v. 22.—ó. Syr. & Ar. probably read רע, " *A wicked man* by &c."

11. על יד. Theſe words, as Durell obſerves, will ſcarcely bear the ſenſe given them by our verſion, he therefore ingeniouſly propoſes to read די, " but he that gathereth unto *competency*." which I cannot think with him the Verſ. had; for ó. ſeem to have read עליהו, *ad ſe*, for theſe two words, adding probably בחסד. Ar. ſomething ſimilar to this. Syr. בצדק. Ch. probably על דל, " but he that gathereth *for the poor* ſhall increaſe." And this reading may receive ſome countenance from xxviii. 8.

But

But Houb. renders them with Vulg. (which rather reads מעט ביד) and reads with ó. & Vulg. מבהל for מהבל, " Divitiæ *cito partæ* deminuentur —ſed quæ *paulatim* colliguntur, &c." " הבל here means *fraud.* Wealth *diſhoneſtly gotten* ſhall waſte away—*but that which is earned by diligence* ſhall increaſe." Hodgſon.

וקובץ 19 MSS.

12. " But the deſire *coming* (i. e. accompliſhed) is a tree of life." See Vatab.—Maſclef, &c. conſider מחלה, as in *regim.* but then it ſhould be מחלת.

13. We ſhould probably read בוז with ó. " *He that deſpiſeth* the Word (i. e. of God) ſhall be deſtroyed *for it.*" See Piſc. and Deut. xxx. 14. " He that deſpiſeth *a decree* (or the law) *ſhall be holden* (or, *bound*) to it. See 2 Chron. xxx. 5." Durell.

מצה. Houb. reads מוצאו, *prolationem ejus.* nempe *verbi.*

ó. Ar. & Syr. ſupply a verſe here. See Durell alſo.

14. Durell reading תורות, & לסורים מקשי, gives this ſenſe, " *The laws are to the wiſe* a fountain of life—*to the rebellious they are the ſnares* of death." As a friend obſerves, ó. probably read וכסיל ממוקש ימות, which ſenſe gives an antitheſis likewiſe. Ar. וכסיל מוקש ימית. But one MS. of De Roſſi at firſt read with Syr. חכמה, " The law *of wiſdom* is a fountain of life." ממוקשי 24 MSS. with Houb. See xiv. 27.

15. Durell, referring to 1 Sam. xviii. 14. renders שכל, *conduct.*

איתן, " but the way of tranſgreſſors is *rugged.*" See Durell; and the paronomaſia between the two laſt words of the former Hemiſtich and this may favor the text; but ó. Ch. & Syr. probably read באיד, " is *for deſtruction.*" Perhaps then אידם might be the word, " *their deſtruction.*" בוגדים 17 MSS.

16. ó. & Ar. read אולתו, " *his folly.*" Which ſeems right. יפרוש 4 MSS.

17. The antitheſis ſeems to require with Houb. יפיל " A wicked meſſenger *cauſeth to fall into*, or *bringeth into*, miſchief." And 7 MSS. have יפול. He alſo reads שקר for רשע, " A *lying* meſſenger." See viii. 7.

18. The conſtruction requires לפורע. See Gejer. ושומר 18 MSS.

19. Durell ſuppoſes that all the verſions for נהיה read נוה, or as Houb. נאוה. But Ch. & Syr. only ſeem to read ſo, "Deſiderium *honeſtum*." Ar. reads אמונים, *fidelium*. ó. probably חסידים, *piorum*. Perhaps נבון may be the word with the firſt in *regim.*, and to complete the antitheſis, (See Poole) we might read לנפשו, "*The deſire of the prudent* is ſweet to *his* ſoul.—but to depart, &c."

20. הולך 27 MSS. 24 יחכם, which are probably right. See Houb. "*Shall be deſtroyed.*" Rather with Syr. "*ſhall ſuffer evil.*" Or as Houb. יורע in *Hoph.* "*malus evadet.*" ורועה 9 MSS. with ó. A beautiful paronomaſia. See x. 9.

21. Rather with De Dieu, "but *good ſhall repay* the righteous." Then the words in each Hemiſtich anſwer one another. See x. 1.

22. The antitheſis requires, "*but* the wealth, &c."

23. ראשים. "Alii, novale *principum*; alii, *pauperum*; nos ראשית, novale *primitiarum*. i. e. novale *recens excultum*." Houb. Durell, according to Vatablus, &c. "There is much food in the tillage *of rulers*, or *chief men*." 7 MSS. with Gejer. רשים; and Hodgſon giving משפט the ſenſe of *induſtry*, renders thus, "*The poor man* who tilleth ſhall have food enough —but many *through ſloth* are brought to want." But as ó. & Ar. render the text by *juſti*, I am induced to think that ישרים is the true reading, "Much food is in the tillage *of the upright*—but there is that is deſtroyed *by wrong*." i. e. by *iniquity*; which bringeth a curſe upon men's labor. See Deut. xxviii. 16. and for this ſenſe of the two laſt words ſee xvi. 8. and Jerem. xxii. 13. Unleſs we might alſo read ואיש for ויש, "*but every one* is deſtroyed by wrong."—אוכל 12 MSS.

24. שנא 17 MSS. with ó. Syr. Vulg. & Ar. which the conſtruction requires.—ואוהבו 4 MSS. more regular.

ישחרו מוסר. It has been obſerved, that the pronoun is ſometimes affixed to the verb inſtead of the noun; of which this may be an inſtance. Otherwiſe we ſhould perhaps read with Ch. ישחר לו מוסר, "mane quæret *ei* eruditionem." Houb. &c. read with one MS. ישחר ומוסר, "*mane ſurgit,*

ſurgit, & caſtigat." But then ſhould we not read ומיסר, as in Deut. viii. 5. the only place where the participle of this verb occurs; and the pronoun is ſtill wanting?

25. נפשו, "*of his appetite.*" Caſt. &c.

CHAP. XIV.

V. 1. חכמת 6 MSS. which the conſtruction evidently requires, and the words may be thus rendered, "*The wiſdom of wives buildeth the houſe —but fooliſhneſs deſtroyeth it with her hands.*" But ó. & Ar. read בתים בנו, "Mulieres prudentes *ædificant domos.*" Syr. & Vulg. ſeem to have read חכמה אשה, or vice verſâ, *Mulier ſapiens*, which removes every difficulty.

2. בזהו 7 MSS. See Pſ. lxxiii. 11.

3. Rather with Piſc. "*Pride is as a rod in the mouth of the fooliſh.* i. e. "quâ læditur." Unleſs for גאוה we might read גוהו, "In the mouth of the fooliſh is the rod *of his back.*" i. e. *The tongue.* See x. 13. Several MS. read here and Iſai. xi. 1. חוטר, where only it is found beſides.

Notwithſtanding all the Verſ. have the plur. and no MS. authorizes the ſing. the verb requires that we ſhould read ושפת, "*but the lip* of the wiſe preſerveth them." i. e. from puniſhment. Unleſs we read with Houb. תשמרנם.

4. *Oxen* were much uſed in the *Eaſt*, but more eſpecially in *Judæa*, as the multiplying of *horſes* was particularly prohibited to the Iſraelites. See Deut. xvii. 16. The contraſt between בר and רב is ſtriking. "Vera ſcriptio אפס בר, *non eſt frumentum.* Vid. vers. 28." Houb.

5. Perhaps, "A faithful witneſs *will never lie*—but a falſe witneſs *uttereth nothing but lies.*" See Gejer. &c."

6. The conſtruction requires נקלה. See ii. 10.

7. לך. Durell ſuppoſes that ó. Syr. & Ar. read כל ילך, "*Every thing ſucceedeth* adverſely." But they ſeem rather to have read only by a metatheſis

metathesis כל, and though, as he obſerves, they certainly read וכלי דעת for ובל ידעת, which affords very little ſenſe, the other reading not keeping up the antitheſis, I am inclined to think that ידעת has alſo been miſtaken for ישועת, which will give this ſenſe, "*Every one is againſt* the fooliſh man—but the lips of knowledge are *inſtruments of ſafety*." Gejer. &c. ſuppoſe an ellipſis of אשר בו, "*quum non noveris in eo* labia, &c." Or באשר, as Glaſſius; "Go from the preſence of a fooliſh man, *and in whom* thou perceiveſt not, &c." See Merrick on Pſ. xlv. 7.

8. Rather, "*The prudent man by wiſdom* underſtandeth his way." And with Durell, "but folly *deceiveth* fools." by making them to *err*.

9. The conſtruction requires Gejerus's ſenſe of the 1ſt Hemiſtich, "*Sin deceives*, or *expoſes, the fooliſh to ſcorn*." Unleſs we read with Mr. Bradley ילצו.

ובין. Perhaps ובינת, "*but the prudence* of the upright is, or *procureth*, favor." Houb. reads והאויל כלון, "*Stulti diverſorium* eſt reatus, vel in reatu." If this reading be admitted, we might read ובית for ובין, "but *the houſe*, &c." And it is obſervable that ó. Syr. & Ar. have בתים, and ובתי, with the verb and adjective in the plur. "*Domus* impiorum, &c.—*Domus autem*, &c." Hodgſon making אשם to ſignify *ſinful men*, gives the words this conſtruction, "*Sinners laugh at fools—but between the upright there is mutual good will*."

10. The text affords no antitheſis, and *The heart knoweth the bitterneſs of his ſoul* ſeems an harſh expreſſion; perhaps then יודע is written for יודיע and יודע may have been dropped at the beginning of the Hemiſtich from the ſimilitude of the words, "*He, that is knowing* in heart, *maketh known* the bitterneſs of his ſoul—*but in his joy he will not aſſociate with the ſtranger*." Otherwiſe we muſt take the words in the ſenſe of Caſt. &c. "Animæ dolorem aut lætitiam novit ſola mens cujuſque."

11. Here is a beautiful antitheſis of words. See x. 1. יפרח is more regular. See Calaſ. Conc.

12. דרכי.

12. דרכי. ó. Vulg. & Ar. read דרכה, or דרכו. Ch. דרך, which ſeems right.

13. If there was an antitheſis in the two parts of this verſe at firſt, as in the preceding, to reſtore it, might we not ſupply כי after גם, and read ימלא for יכאב, "Even *altho'* the heart *is filled* with laughter (i. e. for a time)—yet the end *of that joy* is ſorrow?" See Eccleſ. xi. 9. Or perhaps we ſhould ſupply רע after לב, "Even in laughter the heart *of the wicked* is ſorrowful—and, &c."

בשחוק 43 MSS. and I think we ſhould read alſo ואחרית השמחה, which removes the difficulty of the grammatical conſtruction. See Poole.

14. ומעליו, "*et ex ſeipſo.*" Gejer. &c. Capellus, &c. with ó. וממעלליו, "*et de cogitationibus ſuis.*" which anſwers better to *his own ways*, and helps the metre. "Or as Vulg. *and a good man ſhall be above him.*" Secker. The antitheſis requires, "*but* the good man."

15. "*But the prudent*, &c." "Non temere perſuaſus omnia credit, ſed greſſum ſuum moderatur juxta intelligentiam." Bayn.

16. ובטח 23 MSS. "*et confidit.*" And to preſerve the antitheſis we might render thus, "but the fool *tranſgreſſeth*, and is confident." Or as a friend, *leaps over*, i. e. the bounds of prudence. See Vulg.—ó. & Ar. probably ſupply ברע, "miſcetur *iniquo.*"

17. By our verſion of the laſt Hemiſtich the antitheſis is wholly loſt, which ó. & Ar. reſtore by ſupplying רבות, or צרות, and reading ישא for ישנא, "but the *conſiderate* man *beareth many things.*" i. e. with patience; or *calamities*, without repining. Unleſs we read וישנאה, "He that is ſoon angry *committeth folly*, but the *conſiderate* man *hateth* it." מזמות muſt be taken in a good ſenſe, as in v. 2. viii. 12. See Houb. alſo.

18. יכתרו 20 MSS. in *Hoph.* "*are crowned,*" פתיים one MS.

19. "*The evil are brought to bow before the good*; and the wicked, &c. i. e. The wicked are brought low, when they are arraigned before the tribunal of the judge. *Gates* ſignify courts of judicature." Durell. See xxv. 26.

20. ואוהבי 2 MSS. See our marg. Verſ.

21. Rather with Ch. " *The ſinner* deſpiſeth his neighbour." Unleſs we read with 7 MSS. חטא. See Pſ. i. 1. for אשריו.

22. " יתעו, *criminatores ſunt*, ex ſignif. arab. nam ſi redderemus, *errant*, defereremus membrorum ſocietatem." Houb. But as the preſent text affords no antitheſis in the laſt Hemiſtich, as one ant. MS. reads חורשי in the 1ſt place, and 4 in the 2d, and as the two firſt words occur at the beginning of the 2d Hemiſtich in a following verſe found in ó. Syr. & Ar. it is probable that they are borrowed from thence, and that inſtead of them we ſhould read והלכו אמת, " Do not they err, who deviſe evil?—*but* thoſe, who deviſe good, *walk in truth*." And this remark may ſerve alſo to confirm the authenticity of that verſe omitted in the text, " *They that do evil know neither mercy nor truth*; —*but mercy and truth is with them that do good*." See Durell. If we retain the preſent text, as a friend obſerves, the conſtruction ſeems to require לחורשי in the 2d place, the ל being frequently omitted in this book. See verſe 35. הלא 43 MSS.

23. " There is *profit*." Rather with ó. & Vulg. " There is *abundance*." But it would ſtill improve the antitheſis, if for יהיה we might read ידים, " In all the labor *of the hands* is abundance."

Durell reading אכל מחסור for the two laſt words of the 2d Hemiſtich, would render thus, " but the talk of the lips *feedeth on penury*." But for the text ſee xi. 24.

24. " *The crown of wiſe men is their riches*." For the interpretation of theſe words ſee Patrick, &c. But as Ar. reads ערמה for עשרם, I have little doubt but that is the true reading; " *Subtilty*, or, *prudence*, is the crown of the wiſe." See i. 4. &c.

ó. Syr. Ch. & Ar. with 18 MSS. read ואולת in the firſt place, which the antitheſis calls for; and for the 2d Ch. ſeems to have read פארם, which gives a better ſenſe, " but the folly of fools is *their ornament*." Unleſs אילם, which is nearer to the text, might be the word, " is *their ſtrength*." " ואלת כסילים חילם, *ſed maledictio* ſtultorum *divitiæ illorum*. In qua emendatione opponuntur divitiæ ſtultorum divitiis ſapientum."

pientum." Houb. Some one conjectures that ó. & Syr. read ואורח for אולת 1ſt, " *but the way* of fools is folly." Durell reads עשר מאולת, " *Riches* are the crown of the wife—but *from the folly of fools cometh folly.*"

25. " *But a deceitful witneſs ſpeaketh lies.*" Rather with Durell, " but *a deceiver*, &c." Though, as this does not accord very well with the preceding Hemiſtich, perhaps for מרמה we ſhould read מרצח, " but he that ſpeaketh lies *is a murderer.*"

26. " *He that truſteth* in the fear of Jehovah *is ſtrong.*" Durell. Which verſion ſupplies the antecedent to the following relative; otherwiſe I had conjectured that we ſhould read עני for עז, " *The poor man* truſteth in, &c." But 11 MSS. read עוז, and another tranſpoſes the words עוז מבטח, which favors the text.

27. See xiii. 14.

28. " *Of the prince*, or, *ruler.*" Though this word appears no where elſe in the ſing. the frequent uſe of it in the plur. ſufficiently aſcertains the ſenſe.

לאום 40 MSS. and one ברוב.

29. One MS. reads אפים for רוח. See verſe 17.

30. ó. & Syr. in the firſt part read differently from the text, and ſomething differently from each other, probably thus, מרפא לבו or, לב ארך אפים, *Longanimis vir cordis*, or *cordis ſui, medicus*; having borrowed the two firſt words from the former verſe.

בשרים לב. The firſt word being no where elſe found in the plur. and one MS. having בשרם, perhaps we ſhould read בשר הלב. " Cor *ſanans.* Tig. Verſ. & Jun. & Trem. i. e. Vir animo humano et benefico." Glaſs. " The *benevolent* heart, &c." See Hodgſon alſo, and xv. 4.

31. עושק ó. with 5 MSS. and 3 with ó. עושהו.

32. " *In his death.*" " Inſignes calamitates & pericula Hebræi *mortem* vocant" Drus. See Warburton alſo. But ó. Syr. & Ar. probably read בתמו, " *in his integrity.*" Which Secker thinks preferable; though he admits the former ſenſe.

33. One

33. One ant. MS. reading אין תודע greatly corroborates the Verſ. of ó. Syr. & Ar. " but it is *not* known *in the inward thoughts* of fools" For this ſenſe of בקרב ſee Pſ. xlix. 11. & Durell. " Melius forſan; et *vel* in medio ſtultorum cognoſcetur." Secker. " Melius בכסלים, vel בכסליהם, et *in mediis eorum medullis* (ſc. ſapientum) manifeſtum ſe dabit." Houb.—Buxtorf, &c. to avoid an emendation, render it interrogatively, " Et *an*, &c.?" Bayne from Aben Ez. renders it, *frangetur*, vel, *oblivioni tradetur*. See Poole. But wherever this ſenſe is required, I ſhould ſuſpect that we ſhould read the derivatives from רעע, *frangere*. See Pſ. lxxiv. 5.

34. לאומים 5 MSS. See verſe 28. As a friend obſerves with Secker, ó. Syr. & Ar. probably read וחסר, " but ſin *diminiſheth* a people." Or rather וחסרו חטאות, " *minuunt* autem populos *peccata*" Which ſenſe improves the antitheſis.

35. למביש reſtores the conſtruction. See our Verſ. and verſe 22. Durell renders the text, " but his wrath is *that which cauſeth ſhame*."

CHAP. XV.

V. 1ſt. " A ſoft *anſwer*." Rather, " A ſoft *diſcourſe*, or *word*." See Ch. Syr. &c. The conſtruction requires רכה. See xxv. 15. And 2 MSS. read משיב; but the true reading is probably תשיב.

" *Stirreth up Anger*." " Innuit iram inſtar flammæ aſcendere; ſi quis verbis aſperis, veluti follibus, ſufflet." Bayn.—ó. & Ar. reverſe the ſentences, & read very different.

2. Rather with Mariana, &c. " *Knowledge adorneth* the tongue of the wiſe." See 2 Kings ix. 30. Hodgſon thus, " The tongue of the wiſe *giveth grace to their wiſdom*."

4. Rather with Merc. &c. " *An healing* tongue." See xiv. 4.

Two MSS. of great authority read רוח, which ſtrengthens Durell's Verſ. " but perverſeneſs therein *afflicteth the ſpirit*."

" *Sed*

" *Sed perverſitas in ea, eſt quaſi confractio per ventum.* i. e. qualis accidere ſolet *ex vento orientali*, qui vehementiſſimus eſt. vid. Jerem. xviii. 17." Piſc. &c. " but a miſchievous one is like a *deſtructive blaſt*." Hodgſon.

5. ושומר 15 MSS. and 60 יערים. Rather יערום. Ar. alſo, and one of De Roſſi at firſt תוכחתו, " but he that regardeth *his reproof*, is prudent."

6. Ch. & Syr. read בבית; and the prepoſition was eaſily dropped from the ſameneſs of the letters in this and many other inſtances.

חוסן 7 MSS. and 4 ותבואת with Ch. " *but the revenue* of the wicked is troubled." ó. Syr. & Ar. read אבדן, or נכרתו, with the plur. nouns, " *Fructus autem impiorum peribunt*."

7. יזרו, " *diſperſe knowledge*." " ſeminantis in modum." Mariana. ó. & Ar. read יצרו, *ligata ſunt*; which Houb. deriving from נצר renders with Symmac. " *cuſtodient*." Ch. יודיעו, *notam faciunt*. Vulg. יזרעו, *diſſeminabunt*, which ſeems right.

לא כן. Our Verſ. ſupplies עשה, " *doeth* not ſo." For which ſee 2 Sam. xvi. 10. The ant. Verſ. render the laſt of theſe words differently. Durell renders it, *doth not eſtabliſh it*, but ſuſpects כל might be the word, " but the heart of the fooliſh *doth not take*, or *receive it*." Perhaps יבן might be right, " but the heart of the fooliſh *doth not underſtand it*." The labor therefore of the wiſe man is fruſtrated.

8. See 1 Sam. xv. 22. and Iſai. lxvi. 3.

9. The former verſe related to the *religious* conduct of the *hypocrite*; this refers to the *moral* conduct of *the wicked*.

10. It is not eaſy to aſcertain the reading of Syr. & Ar. but whether the firſt Hemiſtich is conſidered as in *appoſition*, or *oppoſition*, we ſhould read with ó. Syr. Ch. Ar. and 14 MSS. ושונא. 5 MSS. have לעוזב & 4 לאורח, and Houb. adds with Vulg. חיים, " that forſaketh the way *of life*."

11. " *Hell and deſtruction*." Some ſuppoſe an Hendiadis, " The *deſtructive grave*." See Merc. & xxvii. 20. But Gejerus, &c. underſtand

by this expreſſion *the ſtate of the damned.* " שאול is the place of *departed ſouls,* and never ſignifies the *grave.* The *upper ſheol* is for the *good,* the *lower* for the *bad.*" Peters. See verſe 24. But ſee Pſ. xvi. 10.

12. One MS. reads הוכיח; but ó. having the *plur.* participle, מוכיח ſeems to be the true reading. See ix. 7.—ואל 6 MSS. with all the Verſ. And ו ends the former word.

13. ייטיב. 50 MSS. The mind affects the body, and vice verſa.

14. MSS. 24, with all the Verſ. have ופי for ופני. " Optima emendatio. vid. x. 6." Houb.

15. עני. ó. & Ar. read עיני רעים, whence I conclude that רעים is the right word, and was dropped from its ſameneſs to that following, " All the days *of the wicked* are evil—but a good heart is &c." Which affords a beautiful paronomaſia.

16. " *And trouble therewith.*" i. e. The torment of an accuſing conſcience. See xviii. 14.

17. ארחת, or as 20 MSS. ארוחת. The Latin word *viaticum* anſwers exactly to this.

19. כמשוכת 22 MSS. and 47 סלולה. See our marg. Verſ.

20. By reading with Syr. אבין, the two Hemiſtichs correſpond better, " A wiſe ſon rejoiceth *his father.*" See Durell.

For בוזה or as 5 MSS. בזה, perhaps we ſhould read בושה, or with one MS. תוגת, " but a fooliſh *ſon* is *the ſhame* of his mother." 5 MSS. with ó. Syr. Ch. & Ar. reading ובן כסיל. See Kennic. 2d Diſſ. This verſe affords one inſtance out of many in which the verſion in Walton's Polyglott cannot always be depended upon.

21. " Vera ſcriptio eſt יאשר ללכת, *beatus erit eundo.*" Houb. And one MS. reads ללכת. But perhaps we ſhould read לקח, " but a man of underſtanding *will be directed,* or, *made happy, by inſtruction.*"

22. The conſtruction is very irregular in this verſe, (See Poole) but as 4 MSS. have מחשבת, if we read חפר with Houb. as Jer. xxxiii. 21. it ſets every thing right, " *A purpoſe is diſappointed* for want of counſel—but it is eſtabliſhed, &c." Unleſs we ſuppoſe with him that the noun in its

its preſent form is ſing. though there ſeems to be no other inſtance of it.—ברוב 7 MSS.

24. One MS. omits למעלה, and ó. & Ar. read ſome very different word. See Durell. and Eccles. iii. 21.

משאול מתה. For the laſt word ó. read יושע, σωθῇ. See Ar. "*The lower*, or *inferior ſheol*, deſtined to bad ſouls. See Pſ. lxxxvi. 13." Peters.

25. "*Of the widow.*" Who is moſt expoſed to inſults and injuries.

26. "*But the pure ſpeak what is acceptable to him.*" Durell.—"אמרי נעם, *honeſta conſilia*. Quippe אמר eſt conſilium capere. vid. xvi. 24." Houb. But this does not keep up the antitheſis. Perhaps then we might read by a metatheſis, and ſmall addition, טהורים נעמו ואמרי, "*but the words of the pure are his delight.*" See ó. & Ar. וטהורים 35 MSS. and 18 נועם. See Pſ. xc. 17.

27. ומתנות 43 MSS. with ó. Vulg. & Ar. "Dona hîc intellige, non ea, quæ ex liberalitate divitum obtingunt, ſed ea, quibus corrumpi ſolent judices." Piſc.

28. רעות. One ant. MS. רבות, "poureth out *many things*." Which makes the antitheſis ſtronger.

29. One MS. of good authority reads רחק. See Iſai. lix. 9. ó. & Ar. add the verſe, which is found in xvi. 8.

30. Durell renders the text thus, "*The heart rejoiceth through the light of the eyes; and a good report maketh the body fat.*" Hodgſon ſuppoſes ב to be underſtood, "*As the light of the eyes cheereth the heart—ſo a good reputation filleth the bones with marrow.*" But the following reading of שמחת for ישמח, & מדשן for תדשן, is ſubmitted to conſideration, "*The joy* of the heart is above the light of the eyes—and a good report *above the fatneſs* of the body." See Eccles. vii. 1.

ושמועה 7 MSS. with ó. Syr. & Ar.

31. Durell reading ובקרב, gives this ſenſe, "*The ear that heareth reproof hath life,—and abideth*, &c." Hodgſon makes חיים here to ſignify *ſalutary*,

ſalutary, " The ear that liſteneth to *ſalutary admonition—will tarry in ſociety with* the wife." But for חיים, might we read תחיה, " The ear that heareth reproof, *ſhall live—and ſhall abide*, &c.?"

שומעת 8 MSS. ó. & Ar. omit this verſe.

32. Several MSS. read מאס, ושומע, & קנה, which the grammatical conſtruction requires. Durell renders the laſt Hemiſtich, " but he that heareth reproof *gaineth a* heart." i. e. his own.

33. For מוסר perhaps we ſhould read מותר, " The fear of Jehovah is *the excellency* of wiſdom." See i. 7. and Pſ. cxi. 10. But as Secker obſerves, ó. read וחכמה, " *inſtruction and wiſdom.*" Hodgſon renders thus, " *Wiſdom teacheth, that the Lord is to be feared,—and that before honour is humility.*"

CHAP. XVI.

V. 1. THE verſions vary greatly in the interpretation of this verſe. " *The preparations of the heart are in the power of man.*" See Gejer. " Senſus, *Homo deliberat, ſed Jova, decernit.*" Caſt. " *Man may prepare his thoughts, but the utterance of the tongue, &c.*" Hodgſon. " *To man belong the inclinations of the heart: but by the Lord is the tongue aſſiſted.* מענה is the participle *Pah.*" Durell. Might we venture to read לאלהים for לאדם, " *To God* (belong) *the diſpoſings of the heart, and* the anſwer of the tongue is from Jehovah?" See xxi. 1.

2. The conſtruction requires דרך, " Every *way* of man is pure, &c." See xxi. 2. But Houb. reads זכו. A friend propoſes that, or זכי. One MS. reads ישר for this word, as we have it xxi. 2.

3. גול 4 MSS. See Pſ. xxxvii. 5. מחשבותיך 1 MS. and 18 יכונו.

4. " *For himſelf.*" i. e. " *propter gloriam ſuam.*" Piſc. &c. " *So as to ſerve his own deſigns.*" Secker.—Glaſſius, &c. render the text, *ad reſponſum ſuum.* i. e. " God does, or rules, all things, ſo as that they agree, or anſwer one to another, and even the wicked agree to (or are fitted for) the day of evil." Eſſay for a new tranſlat. &c.

וגם

וגם. Syr. reads ונצר, " *et impius ſervatur.*" See Durell. Green by a metatheſis reads וגם לרשע יום רעה. See Secker alſo. By the *evil day* may be underſtood the *day of calamity*, and Solomon may allude to *Pharaoh*. See Exod. ix. 16.

5. יד ליד. " *Etiamſi manum ad manum junxerit.* i. e. etſi ſuperbiam habet jam otioſam. vid. xi. 21." Houb. Durell reading ידל יד, and dividing differently gives this conſtruction, " Every proud man is an abomination to Jehovah.—the heart, *that is lifted up with power*, ſhall not be deemed innocent." But as this verb is not connected with the noun elſewhere, if any alteration is neceſſary, perhaps we might read ויתגדל, " *although he magnify himſelf*, he ſhall not be held innocent." See verſe 2. Or, as one valuable MS. ſupplies רע, according to xi. 21. " *the wicked* ſhall not be held innocent." Which Syr. probably reads, but gives it a different ſenſe, " qui extendit manum ſuam contra *ſocium ſuum.*"

6. " *By mercy and truth iniquity is atoned for.*" " Non autem ſacrificiis, ut hypocritæ putant." Piſc. For סור our Verſ. reads סרו, ſupplying the antecedent, but I do not know upon what authority. One very valuable MS. has ויראת, " *and the fear* of Jehovah is to depart, &c." See verſe 17. " *Receditur a malo.*" A friend, with Vulg.

7. איבין 29 MSS. as it is uſually written. See Pſ. xviii. 38. and Buxt. But if we conſider it with others, as the partic *ben.* then the other reading is preferable; unleſs we ſuppoſe both to have been in uſe. Romaine's Calaſ. Conc. does not always cite this word agreeable to the text. A friend and 33 MSS. ישלים, which is neceſſary. See 1 Pet. iii. 13.

8. See xiii. 23. מרוב 5 MSS.

9. One MS. perhaps reads יבין, and another good one with Vulg. has צעדיו, " but Jehovah *underſtandeth his goings.*" And this ſenſe ſeems more appoſite.

10. קסם. This word being no where elſe taken in a good ſenſe, unleſs in Iſai. iii. 2. perhaps it is written by miſtake for קשט, the affinity between theſe two words being much greater before the invention of the final letters; for which ſee Kennic. Gen. Diſſ. Sect. 27. " *Truth* is

in the lips of the king." i. e. of a *good* king. See Eccles. vii. 28. But ſee Gejerus, &c.

11. See xi. 1. " Are *the ordinance* of Jehovah." Durell. See Exod. xv. 25.—ומאזנים ſeems to be the true reading. All the verſions with 3 MSS. read ומעשהו, " *and*, &c."

13. One MS. reads with all the Verſ. מלך, " Righteous lips are the delight *of the king*—and he loveth *him, that ſpeaketh*, &c." 6 MSS. having ודובר. Or, " and he loveth *the word*, &c."

14. There is a beautiful paronomaſia in the firſt line of this verſe, eſpecially if we read with a friend according to ó. & Ar. מלאך המות, " The wrath of a king is *a meſſenger of death*."

15. " *Of the latter rain*." Which fell in the *firſt* month i. e. *Niſan*, and was of great ſervice in filling, and ripening the corn. See Deut. xi. 14. Joel ii. 23. Houb makes it to be the *Autumn* rain.

16. קנה. ó. reading קני render it improperly from another root, Νοσσιαὶ, " *The neſts*." Syr. reads קונה; but as מה is omitted by all the Verſ. perhaps מקנה is the right reading, " *The poſſeſſion* of wiſdom is better than gold." Unleſs with Houb. we read קנות, as in the following Hemiſtich.

17. שמר 64 MSS. and 7 נוצר. See our Verſ. Or perhaps we ſhould read with Syr. & Ch. ושומר, " *and* he, &c." Hodgſon renders מסלת, " *The chief concern*, &c." The end of this verſe according to the Maſorites is the middle of the book.

18. The firſt Hemiſtich of this verſe appearing too ſhort, we ſhould probably ſupply ילך at the end of it, which ó. Vulg. & Ar. read, and which might be omitted from its ſimilitude to the firſt letters of the following word before the uſe of the final letters. See alſo our Verſ.

19. Rather perhaps, " Better is an humble ſpirit *with the poor*—than the diviſion of the ſpoil with the proud." But Houb. reads with many MSS. of both Collat. ענוים. See our Verſ.

20. Rather, " he *that attendeth to the word*, (i. e. of God) ſhall find good." See Poole, and xiii. 13.

21. Not-

21. Notwithſtanding what the grammarians ſay, I am inclined to think that for לחכם we ſhould read החכם. See x. 8. Rather, "and the ſweetneſs of the lips ſhall add *inſtruction*." i. e. "Pondus ei adjiciet." Grot.—יוסיף. 29 MSS.

22. We ſhould probably read with Houb. לבעליו, as the former word ended with ל; who alſo reads ומותת for ומוסר, "*ſed enecabit* ſtultos ſua ſtultitia." Which keeps up the antitheſis better.

23. יוסיף 23 MSS.

24. "*Sweetneſs to the ſoul, and a medicine to the body.*" Durell. נועם 17 MSS. See xv. 26.

25. See xiv. 12.

26. The various interpretations put upon theſe words (for which ſee Poole) give a ſuſpicion that they are corrupted; Durell thinks the ſenſe of them is obvious, "*The ſoul of the afflicted laboureth within him—when his mouth* (or *utterance*) *preſſeth hard upon him*. i. e. when he ſtrives to give vent to his ſorrow, but cannot." Houb. conjectures that ó. read אפק for אכף, "*prævalet* ſuper eum os ejus." May it be deemed too bold an alteration to read לחם for לו, & אנק for אכף, "The ſoul of the laboring man worketh *for bread*,—becauſe his mouth *craveth* for it?" See our Verſ.

27. כרה, "*prepareth* evil. See 2 Chron. xvi. 14." Durell. But in that place our marg. Verſ. is better, *digged*. Syr. renders it indeed, *aſtruit*, and might read כנה, with ה paragogic. Perhaps ברה is the right reading, "The wicked man *feaſts upon* evil." See xix. 28.

28. תהפוכות 14 MSS. For the ן final in ונרגן ſee Kennic. Collat.

אלוף. ó. Vulg. & Ar. read אלופים. Syr. אלופיו. Ch. אלופו. "Cuncti ſignificatus ☿ אלוף hîc conveniunt; ſejungit enim *principes* a *ſubditis*, *maritos* ab *uxoribus*, *amicum* ab *amico*." Gejer. See xvii. 9.

29. חמס Syr. renders this word *falſè* Exod. xxiii. 1. which, as Durell obſerves, ſeems to be the true ſenſe of it here; otherwiſe it may be perhaps written for התך, "The *deceitful* man enticeth his neighbour." De Roſſi notices one MS. of Kennic. and another of his own reading

at

at firſt חכם, which never being uſed *alone* in a bad ſenſe cannot well be admitted here.

" *Not good.*" i. e. as Gejer. and others have obſerved, by a litotes, *the worſt.* See xvii. 20, 26. xviii. 5. &c.

30. עצה. This word being found no where elſe, it is probably written for עצר. Though 7 MSS. read עוצה. and 10 have לחשוב. See alſo verſe 28.

קורץ 7 MSS. " *biting* his lips he completeth miſchief." Vulg.

31. One MS. of great authority reads כי at the beginning of the *firſt* Hemiſtich, but its proper place ſeems to be before the *ſecond*, " *when* it is found in the way of righteouſneſs." Unleſs with ó. Syr. & Ar. we read ובדרך, which will bear the ſame ſenſe. See Caſt. and Taylor.

32. Several MSS. read ומושל, and מלוכד, more grammatical.

33. את has been always conſidered here as the article of the nominative caſe, and one MS. omits it. See Gejer. &c. But as בחיק certainly denotes the inſide of the veſſel into which the *lots* were thrown, it may be a noun *in regim.* " *The ſign*, or *the mark* of the lot." As each lot had the *name* of the perſon inſcribed on it. See 1 Chron. xxiv. 7. &c. Or, if יוטל may be ſuppoſed to be the ſpecies of veſſel into which the lots were thrown, deriving it from טלל, *tegere*, perhaps for את הגורל we ſhould read אתה גורל, " The lot *cometh* into the boſom of the *caſket.*" Ar. probably reads this verb. See alſo Ch. & Syr. Which a friend conjectures might read, בחיק מועל אתה גרלו, " in ſinum *doloſi cadet ſors ejus.*"

CHAP. XVII.

V. 1. Rather, " Better is a dry *cruſt*, and quietneſs therewith— than a houſe full of *feaſtings with ſtrife.*" ó. Vulg. & Ar. read בריב, or as a friend thinks וריב. Durell conſiders the laſt words as in regim. *contentious ſacrifices*, or *feaſts.*

2. See Gen. xv. 2, 3. ימשול 16 MSS. and one יחלוק.

3. Durell

3. Durell carries the force of the verb to the former Hemiſtich, "The fining pot *trieth* ſilver. &c."

4. *Simile ſimili gaudet.* מאזין 2 MSS. regularly. But it is obſervable that for שקר ó. Syr. & Ar. read וצדיק לא, or וישר, "*but the righteous* hearkeneth *not* to a naughty tongue." Which Houb. &c. follow.

5, לועג 10 MSS. & 2 עושהו, the grammatical conſtruction alſo requires שומח, or with all the Verſ. ושומח. ó. have additional readings at the end of this and the following verſe.

7. יתר. It is not eaſy to gueſs what Vulg. reads, unleſs it was חבר; and perhaps ó. Syr. & Ar. אמון; but if a variation is neceſſary ישר ſeems to be the beſt reading, "The lip *of uprightneſs*, &c." See xii. 26. and Job vi. 25.

8. "Hîc Solomon ponit quod uſu venire ſolet, non quod ſit faciendum." Merc. Hodgſon renders the whole thus, "*A bribe is like a beautiful gem, in the eyes of him who loveth gifts; it procureth a man ſucceſs in whatſoever he attempteth.* בעל *addicted to.* xxii. 24. i. 19. פנה *reſpiciat.* ישכיל *to cauſe ſucceſs.*" Durell takes השחד in a good ſenſe. But ſee verſe 23, &c.

9. "*procureth* love." Marg. See alſo xi. 27. ושונה 12 MSS. For the laſt word ſee xvi. 28.

10. The marg. Verſ. ſeems better. Houb. reads ממכות בכסיל. ó. Syr. & Ar. read לב מבין for במבין, and the laſt line probably, כסיל לא ראה ונכה, "Conterunt minæ *cor prudentis*, imprudens *autem flagellatus non ſentiet.*" Perhaps for תחת we might read אחת, "*One* rebuke to a wiſe man—is more than ſtriking a fool an *hundred* times."

11. From comparing ó. Syr. & Ar. together with Ch. כל, or איש ſeems to be wanting before רע, which would likewiſe help the metre, "*Every* evil man," or, "The evil man." See our Verſ. Unleſs we read איש for אך, which none of the verſions notice, except Ch. See Pſ. i. 1. for אבזרי.

12. פגוש. The imperat. for the fut. unleſs we read יפגוש. See ó. Syr. & Ar. which read differently in the latter part of the Hemiſtich.

דוב. 29 MSS. See 1 Sam. xvii. 34. The *bear* was common in that country, and remarkably fierce. See Patrick.

13. תמוש 31 MS. "המיש *Hiph.* intranſitive uſurpatur." Houb.

14. פוטר. The כ might be eaſily dropped from the beginning of this word through the ſimilitude of the letters; but Syr. reads דם for מים, and as 15 MSS. read פטר, the words might bear this ſenſe, "The beginning of ſtriſe is *as the letting out of blood.*" Which more ſtrongly enforces the following admonition. Ch. reads both words, "Qui effundit *ſanguinem ſicut aquam.*" But ſee ó. and Hodgſon, who renders the whole thus, "*He who beginneth ſtrife is like him who letteth out waters;—Therefore meddle not with that which may bring on contention.*" See Merc. alſo.

16. Rather with Durell according to Kennicott's diviſion, "*Since he hath no heart to acquire wiſdom.*"

17. יולד. "Multo melius יועל, *utilis erit*; quo modo ó." Houb. "Yea, *a brother* (i. e. the friend) *will he be in adverſity.*" Hodgſon.

18. עורב 4 MSS. with Syr. Ch. reads וערב. "פני *favour.* Prov. xix. 6. This is meant by, *intreat the face,* 1 Kings xiii. 6." Hodgſon.

19. Though three MSS. read in both places אוהב, the laſt is only proper, "He, who loveth ſtrife, *loveth* tranſgreſſion." Or vice verſa according to Syr. "פשע, iniquitatem, quidni שפע, *affluentiam,* ſeu copiam divitiarum." Houb.

פתחו, "exalteth *his door.*" "*Oſtium ſuum.* i. e. vel 1. ædificium ſuum. vel, 2. os ſuum. vid. Mich. vii. 5." Gejer. &c. But this word may perhaps be written for פתיהו, "he, that exalteth *his folly,* ſeeketh deſtruction." See a ſimilar expreſſion xiii. 16. ó. & Ar. omit the whole. Syr. Vulg. & Ch. ומגביח. יבקש one MS. at firſt.

20. "*Findeth no good.*" Litotes. ונהפך בלשונו. "*Periphraſis bilinguis.*" Vatab. See 1 Tim. iii. 8.

יפל 46 MSS. more regular.

21. יולד Houb. with 15 MSS. "He that begetteth a fool *hath ſorrow.* לתוגה is here uſed as the nominative caſe." Durell. But ſee xvi. 21.

אבי. Perhaps rather אב הנבל. And ſome one has obſerved properly that נבל has a ſtronger meaning than כסיל, and ſignifies " *a vile flagitious fellow.*" See 1 Sam. xxv. 25. Here is alſo a litotes.

22. גהה. This noun appearing no where elſe, and Ch. & Syr. reading גוה, which anſwers better to the following Hemiſtich, this is probably right, " A merry heart doeth good *to the body.*" Otherwiſe with Merc. " A merry heart *maketh a medicine effectual.*" But ſee Patrick. ייטיב 58 MSS.

23. מחיק 41 MSS. with Houb. which may be rendered with ó. & Ar. *in the boſom.* i. e. to bribe the judge. Or *into the boſom.* i. e. The judge ſecretes it there. See 1 Sam. viii. 3. " Iniquus eſt, qui accipit munus, & qui largitur." Caſt.

24. את פני, *coram.* See theſe words in this ſenſe Gen. xix. 13, 27.

" *In the ends of the earth.*" i. e. " quærit ſapientiam, & non invenit." Vatab. Houb. reads the laſt line, ועיני כסיל בצקו אולת, " et oculi ſtulti *turgent ſtultitia.*" A friend conjectures from the Vulg. that את in the firſt line may be written for מאירת, " *Illuminat faciem prudentis ſapientia; ſed oculi ſtulti in extremis terræ.* i. e. vagi, et ſine luce, figuntur in extremo proſpectûs circulo."

26. Rather with Jun. & Trem. " to ſtrike princes is *contrary to right.*" Unleſs for על we read אל, or לא, " to ſtrike princes is *not* right." As all the Verſ. have the negative.—Houb. reads thus, להטות נדיב מעל, " *dum declinat princeps ab æquitate.*"

27. As the double participle is unneceſſary, I would read with 44 MSS. חשך. See alſo our Verſ. But 17 with all the Verſ. have ידע.

Notwithſtanding 20 MSS. have יקר, or with Vulg. and our Verſ. ויקר, the text here ſeems preferable, " and a man of underſtanding is of a *cool ſpirit.*" See Caſt. &c. Or as Houb. from the Æth. " *moderateth his ſpirit.*" See Hodgſon alſo.

28. ó. Syr. & Ar. omit גם, which is unneceſſary to the ſenſe, and the metre.

6 MSS.

As 6 MSS. read אוטם, and 3 ואטם, the true reading probably is ואוטם. See ó. Syr. Vulg. & Ch.

CHAP. XVIII.

V. 1. Durell follows the ſenſe of the Belg. Verſion, "*The contemplative man ſeeketh that which is deſirable—and intermeddleth with all wiſdom.*" See Hodgſon alſo. Patrick and others take the words in a bad ſenſe; and the laſt Hemiſtich, as Mercer obſerves, favors it. Houb. reads with ó. Vulg. & Ar. לתאנה for לתאוה, "*Captat occaſiones, qui diſſidium parat, nihil relinquit intentatum.* Verbum de verbo *in omnem rationem volvitur.* i. e. omnem lapidem movet. vid. Jud. xiv. 4."

2. "*But that his heart may diſcover itſelf.*" "Duorum hominum ἀντιθέτων hic ſenſus eſt, Philoſophum non quærere quibus ſe jactet, ſed delectari rerum cognitione per ſe: at vanos homines nihil addiſcere, niſi ut pro lubitu ſe oſtentent aliis." Grot. And perhaps for בהתגלות we ſhould read בהתגדלות, omitting לב with ó. and one MS. or reading with another בלבו, "but *in magnifying himſelf;*" or, "but *in magnifying himſelf in his heart.*" "*In volvendo cor ſuum.* i. e. temere movendo ac perturbate." Houb. יחפון 3 MSS.

3. Rather, with Secker, &c. "When *wickedneſs* cometh, contempt alſo cometh." As the laſt Hemiſtich ſeems to want ſome word to complete the ſenſe and metre, the following reading is propoſed וחרפה ועם רע קלון, "and with *iniquity* ignominy *and reproach.*" Secker renders the text, "and with *vileneſs* reproach."

4. Merc. &c. conſider the laſt Hemiſtich as explanatory of the former, but Durell as *adverſative*; and in this caſe for פי we ſhould perhaps read פתי, "The words *of a fooliſh* man are as deep waters, (i. e. which no one can reap any benefit from) but the well-ſpring of wiſdom is as a flowing brook." Of which every one receives the advantage.

עמוקים

עמוקים 25 MSS. נובע 21 MSS. And ó. Ar. Syr. & Vulg. ונחל, and the firſt letter might be eaſily dropt from the ſimilitude to the 2d.

3 MSS. of Kenn. and 2 of De Roſſi at firſt, read with ó. & Ar. חיים for חכמה, fons *vitæ*, which, though a common expreſſion, does not ſeem ſo pertinent here.

5. ó. Syr. Ar. & Ch. read ולהטות, "*nor to overthrow*, &c." Which preſerves the antitheſis. See xvi. 29.

6. יבאו. ó. Ar. & Ch. read יביאו, "A fool's lips *bring him* into contention." And the ו may ſerve, both for the *formative* of the verb, and the *affix*. See Pſ. ii. 12.

למהלומות 16 MSS. ó. & Ar. read probably, as a friend conjectures, מהולל מות, "et os ejus *audax* invocat *mortem*." Syr. perhaps אתו למות, "*eum ad mortem* perducit." But xix. 29. ſeems to juſtify the text; unleſs למלחמות may be thought to anſwer better to לריב, "and his mouth calleth *for battle*." Which Secker had once conjectured might be the true reading. See Vulg. & Ch.

7. One very ant. MS. reads רשע for נפשו, "and his lips are the ſnare *of the wicked*."

8. כמתלהמים. Our Verſ. follows Merc, &c. who by a metatheſis derive it from הלם, *contundere*, putting the participle for the ſubſtantive. See Poole, and one MS. of note reads ſo. Durell thinking this conſtruction harſh, divides, and reads thus, כמתלי המים, "The words of the talebearer *deſtroy as (ſhafts) from the quiver*." Ch. perhaps might read מתנפלים לו, "*proſternent eum*." Hodgſon follows Buxtorf's ſenſe of the word, *ſicut blandientium*, "*The words of a whiſperer ſeem full of kindneſs*." ó. Syr. and Ar. read very differently, but what cannot be conjectured. כמו להבים, "The words of a whiſperer are *as ſwords*," is ſubmitted to conſideration, as according better with the laſt Hemiſtich. See xii. 18.

בטן. Ch. & Syr. read שאול, *inferni*; which does not ſuit here. ó. Vulg. & Ar. are unintelligible.

9. For גם ó. Vulg. Syr. & Ar. ſeem to have read אשר, "*Who ó* is ſlothful, &c."

מתרפה. Several MSS. of Kennic. and De Rossi read with ó. & Ar. מתרפא, but then we must also read with ó. & Ar. אל, or לא, which does not afford a very pertinent sense. " Eundem exitum habent *piger* & *prodigus*." Grot. See i. 19.

10. " *The name of Jehovah*." i. e. Jehovah himself. See Gejer. &c.

11. MSS. 50 have במשכיתו, which confirms our version; for want of which authority Durell preferred the reading of Ch. & Syr. " *about his habitation*." עוז 7 MSS. See also Syr. Vulg. & Ch.

12. Rather, " *but* before honor, &c."

14. ó. Syr. Vulg. & Ar. read ישאן, or ה may be paragogic.

15. Rather with Durell, " and the ear of the wise seeketh *to know*." Unless for the sake of the antithesis we might venture to read לא הכסיל for חכמים, " but the ear *of the foolish will not seek* knowledge."

16. " The gift *of a man*." i. e. Of one in a low and abject state. See xvii. 8. Gejer. and Ps. xlix. 3.

17. בריבו יבא. Perhaps rather בריב ויבא, or as 32 MSS. ובא, " He that is first *in a contention* seemeth just," (i. e. maketh his own cause good) " *but* his neighbour (his antagonist) *cometh*, and findeth him out." i. e. detecteth the falshood of his pretensions. But see Patrick. Durell making צדיק the preter. *Hiph.* reads בריבו ובא, " *He is acquitted*, who is first in his own cause: *but* his, &c." See Isai. v. 23.

18. " *Between the mighty*." i. e. Those, who obstinately maintain their own cause; and it were perhaps to be wished that this decision by *lots* was more in use to prevent litigious suits. See Grot. de J. B. & P. 2. xxiii. 9.

19. ומדונים, or as 23 MSS. ומדינים, wanting the affix, perhaps we should read ומדינין, " and *his* contentions are like the bars of a palace." i. e. They exclude all friendly intercourse, χαλεπὸι πόλεμοι ἀδελφῶν. See Gejer. &c. in Poole. Houb. reading ומדודים, gives a contrary sense, " Quasi urbs munita, frater *a fratre adjutus*; ut vectes arcium, *qui se mutuo amant*." See ó. who seem also to have read באח נושע for נפשע, *a fratre adjutus*. Durell renders thus, " A brother *is more apt to rebel* than a strong city."

עוז 3 MSS. 20. ó.

20. ó. & Ar. read ומתבואות. See Ch. alſo. Durell reading with ó. & Ar. and one MS. at firſt, ישבע, and dividing the words differently, renders them, "*A man ſhall be ſatisfied* with the fruit of his mouth; —*and his belly filled with the produce of his lips.*" See xii. 14. xiii. 2. "Increaſe. *Produce. Fruit of his mouth,* compare Heb. xiii. 5." Secker.

21. In the laſt Hemiſtich ó. Vulg. & Ar. read יאכלו, and one MS. at firſt read ואוהביה, which the conſtruction requires; unleſs we read with Ch. & Syr. ואוהבה, "*and he who loveth it.*"

22. מצא 1ſt ſhould be written מוצא. See viii. 35. and for the inſertion of טובה after אישה, (which ó. Syr. & Ar. with one MS. probably ſupply; and is further confirmed by the additional verſe which ó. Syr. Vulg. & Ar. have, *Qui ejicit mulierem bonam, ejicit bona—qui autem tenet adulteram, ſtultus et impius*) ſee Kennic. 2 Diſſ. p. 189. &c. "He that findeth a *good* wife, &c." The ſame omiſſion ſeems to have happened. xxii. 1. Eccles. vii. 1, 28. But ſee Durell and Warburton, Vol. III. Serm. 4.

ויפיק one MS. more grammatically.

23. יענה. This verb ſignifies not only *to anſwer,* but *to ſpeak.* See xv. 1. and the Lexic.—ó. read very differently.

24. איש. Reading with Houb. according to Ch. & Syr. יש, the words might be thus rendered, "*It is the part* of friends to ſhew themſelves friendly—but, &c." Though it is obſervable that one ant. MS. reads ואיש in the 2d line.

להתרעע, 18 MSS. but the true reading probably is להתרעה. See xxii. 24.

אוהב 2 MSS. and the conſtruction ſeems to require דובק. This verſe is wanting in ó. and Ar.

CHAP. XIX.

V. 1. BY reading with ſeveral MSS. of Kennic. and De Roſſi Syr. & Ar. דרכיו for שפתיו, and with Syr. עשיר for בסיל, the antitheſis is reſtored,

reſtored, as Kennic. has obſerved Diſſert. 1ſt p. 509. " than he who is perverſe *in his ways*, though he be *rich*." See Houb. alſo, who refers to xxviii. 6. But Durell concluding that Syr. & Vulg. read by a tranſpoſition ביעשק, authorized by one MS. and rendering שפת, *augmentum*, from Ar. gives the words this ſenſe, " Better is the poor man, that walketh in his integrity, *than he that is loaded with riches*, and is a fool." Hodgſon connecting שפתיו with רש, as well as with מעקש, and giving כסיל the ſenſe of *wicked*, renders thus, " *Better is the inexpert in eloquence, who walketh in his integrity; than he, who is ſkilful with his lips, but wanteth honeſty*." בתומו 13 MSS.

2. Rendering גם, " Verily," I would tranſlate the reſt of the Hemiſtich with Dr. Hunt, " A ſoul without knowledge is not good." Ch. Syr. & Vulg. omit it, with one MS. Houb. reads נגף, or נפל, for נפש, " Non expedit *corruere* vel per imprudentiam." A friend is inclined to omit this and the firſt word, " *In ignorance there is nothing good*." Durell making נפש to ſignify *oneſelf* according to Syr. renders thus, " Surely it is not good to be *without knowing oneſelf*." See vi. 26.

" *And he that haſteth with his feet, ſinneth*." To *haſten* with the feet may be oppoſed to *watching* the feet, (See Eccles. v. 1.) and may denote an inattention to the moral conduct; but Hunt renders חוטא, " and he that haſteth with the feet, *wandereth from the mark*." See Jud. xx. 16. and Hodgſon, on. viii. 36. who here renders it, *ſtumbleth*. Durell, " but he that haſtily goeth *with ſpies, ſinneth*," or, " is haſty *in his goings*." חטא 6 MSS. with Syr. & Vulg.

3. " And, or, *when, in his heart* he fretteth againſt Jehovah." Syr. & Vulg. Imputing his ſins and misfortunes to God. See Gejer, &c."

4. יוסיף 33 MSS.

5. " *And he that ſpeaketh lies*." i. e. In defence and juſtification of himſelf.

6. Rather perhaps, " *the nobles* will intreat the favor of the prince."

7. שנאוהו 43 MSS. which the conſtruction requires.

כי ſeems redundant, and 2 MSS. omit it, but then we ſhould read מרעיהו, " *even his friends* go far from him." See xxi. 27.

Houb. reads וירדף אחריהם, " et currit *poſt eos*, nec ſunt." Secker gives this ſenſe, " *He followeth after words, they are nothing*. i. e. they give him good words, and he ſeeks for a good effect from them, but in vain." Durell renders this Hemiſtich, " he purſueth them, who ſay, *be not thou noiſy*." Perhaps thus, " he purſueth them ſaying, *we are not they*." i. e. *thy friends*. See Cartw. Two MSS. and one at firſt read לן for לא. Syr. connects theſe words with the next verſe. As a friend obſerves, one MS. omits אמרים; and another omits מרדף.

8. קונה 5 MSS. and 11 שומר, and for למצא we ſhould probably read ימצא, or וימצא. See ó. Vulg. Syr. Ar. & Houb.—Durell, " he giveth heed to diſcretion, *ſo as to find* benefit from it."

9. This verſe is probably an interpolation. See verſe 5.

10. תענוג, " *Delicacies*." Durell. Hunt from Ar. " *Authority*." Which ſenſe anſwers better to the following Hemiſtich, if it will bear. But as one ant. MS. reads תענוג כבוד, there can be little doubt from comparing xxvi. 1. that one word is written for the other, " *Honor* is not ſeemly for a fool." משול 13 MSS.

11. עבור. 9 MSS.

12. Syr. more literal, " roareth as a lion."

13. " Proverbium eſt apud Illyricos, *cui eſt domus fumoſa, tectum perſtillans, & mulier rixoſa, eum nihil neceſſe eſt ire in bellum; ſatis habet belli domi ſuæ*." Gejer.

14. " The inheritance *of fathers*." " Genitivus efficientis, ut Numb. xxvii. 7. &c." Gejer. Rather, " *but* a prudent, &c"

16. שמר 1ſt. 8 MSS. שומר.—ó. Syr. Vulg. Ch. & Ar. ובוזה, which the antitheſis requires, if not the metre. ימות 21 MSS. One MS. omits the whole.

17. וגמולו 25 MSS. " *and his kindneſs* ſhall be recompenced unto him." See Pſ. ciii. 2.

18. " And let not thy ſoul ſpare *for his crying*." " *But* incline not thy ſoul *to kill him*." Merc. &c. " And give not up thy ſoul *to his reproach*." Houb. with ó. & Syr. " And incline not thy ſoul *to his deſtruction*." i. e. by a fooliſh indulgence. Caſt. &c. See alſo our marg. Verſ. and xxiii. 13.

19. גרל. 35 MSS. read גדל, with Houb. &c. " *One great* of wrath." ó. Syr. Ar. & Ch. read גבר, " *A man* of wrath, rather perhaps, *A man of violence*, beareth puniſhment, (i. e. doth not regard it) although thou deliver him, *he will add* it again." i. e. commit freſh violence, reading the laſt verb with ó. Ar. Syr. Vulg. Houb. &c. in the 3d perſon; though 53 MSS. read תוסיף. And a friend prefers this reading, תוסיף תצילו עוד. Durell thus, " for *notwithſtanding thou mayeſt have interpoſed*, thou muſt do it again."

20. " *Conſilium*. h. e. *Verbum Dei*." Cartw. And one MS. reads מצוה, " *Hear the commandment*."

21. " *Many are the devices in a man's heart—but it is the counſel of the Lord that ſhall ſtand*." Durell.

22. " *The deſire of a man is his kindneſs*." i. e. " Quod hominem facit deſiderabilem, omnibuſq; acceptum, eſt miſericordia ejus." Gejer. See Hunt alſo, who refers to Gen. iii. 6. and ó. But they with Ar. read חבואת. " חסדו, ſine dubio חסרו, *indigentia ejus*, ut liquet ex רש, quod inſequitur" Houb. Durell, " The deſire of a man is that *it may be well with him*." Others, " The deſire of a man is *his diſgrace*." The firſt ſeems the moſt eligible. Unleſs we give תאות the ſenſe of *decus*, according to Hodgſon from Calaſius; or read תפארת, " *The glory* of man is his beneficence."

" *A liar*" does not ſeem to correſpond here; and Durell gives this ſenſe, " even the poor man *is happy not to be deceived by a great man*." Houb. &c. read according to ó. & Ar. וטוב רש ישר מעשיר איש כזב, " melior autem pauper *juſtus* quam mendax *dives*." But as the metre appears too long with this reading, perhaps for מאיש כזב, we ſhould read מרשע כבד, " but a poor *good* man is *before*, or *better than*, *a wicked richſone*."

23. Durell

23. Durell divides thus, " The fear of the Lord tendeth to life *and plenty*—it ſhall abide, &c." A friend renders this laſt Hemiſtich, " and he, who is full of it, ſhall lodge where no evil ſhall viſit." See alſo Ch. & Syr. " יראת videtur legendum ירא את." Secker. Grey ſuppoſes ילין בל to be an interpolation, " *but him that is full* (regardleſs of God) *evil ſhall viſit*." Perhaps we ſhould read כל, with 2 MSS. at firſt, " but *every* evil ſhall viſit him that is full, *and murmureth*." See ילין in this ſenſe Exod. xvii. 3.

24. " *In his boſom*." Rather with Gejer. Hunt, &c. " *in the diſh*, or *platter*." Which exhibits the ſtrongeſt inſtance of indolence. ó. Ch. & Syr. read with the affix, בצלחתו. As Mr. Bradley obſerves, צלחת ſeems to be the right reading, 2 Kings ii. 20. Durell renders the text, " *when he reclineth on his ſide*."

25. For תכה perhaps we ſhould read הכה, " *ſmite* a ſcorner, and being fooliſh *he may become wiſe—but reprove*, &c." יערים 39 MSS. See xvii. 10. " והוכיח, idem atque והוכח, *et argue*; niſi mavis, והוכיח, *et argues*." Houb. And the ſame mood ſeems proper in both caſes. But as many MSS. ſupply י in a great number of places, and the Maſorites read with *Tzere* where it is omitted, I have ſtill my doubts whether והוכיח is not the true reading. See xxi. 11. Hodgſon, who thinks it requiſite to the ſenſe to read with 13 MSS. והוכח, renders thus, " *A fooliſh offender muſt by puniſhment be made wiſe—but a man of ſenſe will amend upon admonition*."

26. " *He that robbeth a father will drive away a mother; the ſon that cauſeth ſhame is alſo confounded*." Durell. " Lege ויבריח, Qui affligit patrem, *et matri moleſtus eſt*; ex ſignif. Ar." Houb. But reading alſo מחפיר for ומחפיר, perhaps by a metatheſis thus, " He that waſteth the father, is a ſon that cauſeth ſhame—*and he that chaſeth away* the mother, *bringeth reproach*." A friend reads וברח.

27. The conſtruction of theſe words is by no means clear. Some ſupply the negative, " Ceaſe *not*, my ſon, &c." But there is no authority for it. Others ſupply *quæ eſt*, or *quæ ducit*. See alſo our verſion.

Mercer,

Mercer, &c. tranſpoſe the words, " Deſine, fili mi, aberrare a verbis ſcientiæ, eò ut audire poſſis diſciplinam." Or they read with a paren-theſis, " Deſine, fili mi, (ut auſcultes eruditioni) aberrare, &c." Syr. reads ואל תשכח for לשגות, " *et ne obliviſcaris.*" Ch. reads גדל for חדל, ושמע for לשמע, & ולא תשגה for לשגות, " *Increaſe*, my ſon, *and hear inſtruction—and do not err*, &c." Durell making שמע to ſignify *news* as in xxv. 25. and מוסר the imperat. *Pyh.* gives this ſenſe of the words, " Abſtain, my ſon, *from news; be thou inſtructed* againſt erring from the words of knowledge." Perhaps for חדל we ſhould read תחדל, " *Wilt thou ceaſe*, my ſon, to hear inſtruction—*that thou mayeſt err*, &c." See i. 2. לשמוע 3 MSS.

28. " *Swallows iniquity.*" Alluding perhaps to a man's taking a falſe oath without any kind of remorſe.

29. נכנו 12 MSS.

שפטים. " Lege talionis *judicia* (num. plur.) minatur his qui *judicium* ludificati ſunt." Cartw. But Secker reads with ó. & Ar. שבטים, " *Rods* are prepared, &c." See x. 13.

CHAP. XX.

V. 1. הומה, Syr. & Houb. with 13 MSS. and 4 שוגה; which the conſtruction requires.

שכר. ó. generally render this word σίκερα, and ſometimes μέθυσμα, (once δινον Pſ. lxix. 13.) in the former caſe following the Heb. word, and in the latter the ſenſe of it; for as Mercer, &c. obſerve, " ſignificat om-nem potum *inebriantem* (vid. Lev. x. 9.) præter vinum." Calmet, &c. ſuppoſe it to have been the *palm* wine. But ſee Grot. &c. Luk. i. 15.

2. If אימת be retained, it muſt be taken actively according to Gejer. " *Terror.* i. e. quem rex iratus incutit aliis." But a friend propoſes חמת for אימת. See xix. 12.

ó. Syr. Ch. & Ar. read with 3 MSS. ומתעברו, and with 8 חטא.

4. מחורף

4. מחורף 3 MSS. which may be better rendered with Merc. &c. " will not plow *in the autumn*." quod arandæ terræ & ſementis tempus." יחרוש 7 MSS..

Rather perhaps, " *he ſeeketh* in the harveſt, and hath nothing." i. e. His crop faileth. " qui non arat, non metet." Caſt. Houb. reads וישאל with 25 MSS.

5. איש at the end of the firſt Hemiſtich ſeems to be redundant, both on account of the ſenſe, as well as the metre, " Counſel in the heart is like *deep waters*—but a man of underſtanding will draw it out." Which words allude probably to the digging of *deep wells* in the Eaſt. עמוקים 16 MSS.—" ידלנה, *haurire faciet*, in *Hiph.*" Houb.

6. As Houb. obſerves, none of the Verſ. read the ו in חסדו, which ſhould likewiſe be written חסיד, and one MSS. omitting איש, the words might be rendered, " Many a man may be called bountiful," Or, " The bountiful man may be called a great man, but a faithful man, &c." i. e. One who is really ſo from a principle of goodneſs. But as a friend remarks, ó. & Ar. read alſo ויקר for יקרא, " A bountiful, or a merciful man, is a great man, *and honourable*."

7. One MS. reads with Ch. ואשרי, " *and* his children, &c." בתומו 7 MSS.

8. " *A king ſitteth on the throne of judgment—he, &c.*" Durell. And 4 MSS. read ישב. But ó. & Ar. ſupply צדיק, or ישר, which might be eaſily dropped from its likeneſs to the following word, " An *upright* king ſitting, &c."

" *Scattereth.*" " Metaphora a *colonis*, qui ventilando grana *paleam* ab illis excernunt." Cartw. " Pulcherrimum hoc : *Sedet rex in ſolio ſuo, ut ſol in cælo, et oculorum ſuorum ſplendore diſſipat omnem nequitiam.*" A friend.

9. ó. & Ar. read מחטאות, and the metre ſeeming deficient, כל may have been dropped, " I am pure *from all ſins.*" See the line above in Kennic. Collat.

10. " *A ſtone and a ſtone.*" h. e. " Ementem uti majore, vendentem minore." Piſc. See xi. 1.

11. Some give this verſe a contrary ſenſe, " *Ignotus erit* puer, &c." See Poole and Patrick.

12. שומעת 2 MSS. and 9 רואה. Vatab, &c. according to ó. & Ar. conſider them as verbs. " Jova et videt et audit, quippe horum ſenſuum autor." Caſt.

13. MSS. 6 with all the Verſ. and Houb. ושבע, " *et ſatiare*, &c." The ſix following verſes are wanting in ó. & Ar.

14. לו אז יתהלל. Perhaps הוא ויתהלל, " and *he* goeth away, *and* boaſteth himſelf." This verſe might come in more properly after verſe 10.

15. Rather, " The lips of knowledge *are as gold*, and a multitude of rubies, and precious veſſels." See Bayn. &c. in Poole.

16. Tig. Verſ. is followed by Durell, " Take his garment, *when a ſtranger is ſurety*." Which ſeems better.

Rather, " *and his pledge for ſtrangers*." The leſs known the perſons, the greater the ſecurity ſhould be. Durell renders it thus, " *and take a pledge of him, where ſtrangers are witneſſes*." Green reading ערב for בעד, here, and xxvii. 13. as the Part. *Ben.* gives this ſenſe of the words, " Take his garment to pledge, *who is ſurety for a ſtranger—but take the man himſelf, who is ſurety for a ſtrange woman*." Secker alſo notices Green's reading. Hodgſon obſerves, that it is not ſupported by any MS. or copy. But ſee Lowth in Preface. Ch. with 30 MSS. נכריה, as in xxvii. 13. See Piſc. &c.

17. " *With gravel*." " Lapillos arenæ panibus miſcere in ſupplicium ſolebant. vid. Senec. de Benef. 2. 7." Marian.

18. " *Eſtabliſh purpoſes by counſel*." Durell. Rather, " *Thou ſhalt eſtabliſh* purpoſes by counſel—and with advice *thou ſhalt make war*." In xxiv. 6. as Houb. obſerves, we have תעשה. ובתחבולות 18 MSS.

19. הלך 6 MSS. " A talebearer *goeth about* revealing ſecrets." See xi. 13. ולפוהה 8 MSS.

20. " *His lamp*." i. e. " *Filii ejus*, qui *lucernæ* nomine ſignificantur." Tirin. &c. Or it may be a metaphorical deſcription of the *eye*, which is explained by an additional reading of ó. adopted by Houb. באישון חשך עיניו

ואישון עיניו, " *and the pupil of his eyes ſhall be in utter darkneſs.*" To which our Saviour may perhaps allude, Matt. vi. 22, 23. See alſo the parallel paſſage xxx. 17. As the firſt Hemiſtich ſeems too ſhort, with this addition they might ſtand originally thus, " He that curſeth his father or his mother, his lamp ſhall be put out,—and the pupil, &c."

21, Several MSS. of both Collat. with Houb. read מבהלת, and one has מבהלה, which the ſenſe juſtifies.

22. As 17 MSS. read ויושע, ויושיע is probably right.

23. The great neceſſity for it ſeems to have occaſioned the frequent repetition of this precept. In the laſt Hemiſtich is a *litotes*.

24. מה. One MS. of note reads with Ch. לא, " but a man doth *not* underſtand his own way." Syr. & Vulg. read מי, " but *what* man underſtandeth, &c.?" " Hinc conficitur, deum in omnibus quæ aggredimur conſulendum & invocandum eſſe, ut recte nobis ſuccedant." Cartw.

25. ילע קדש. " Optime Græc. Int. *cito quid ex propriis ſanctificare.*" Houb. See Menoch. alſo in Poole. " *The man is inſnared, who devoureth an holy thing—when inquiry cometh to be made after vows.* מוקש being the part. *Pah.* and לבקר, the gerund." Durell. Hodgſon conſiders אחר as a verb, *diſtulit*, and renders thus, " *Inſnared is he who hath eaten of the offering—but reflecting on his vows, delayeth to perform them.*" For מוקש might we read מורש, and יבקר for לבקר, " A man, *who is reduced to poverty*, will devour that which is holy, *and after vows will make inquiry?*" i. e. To know how far he is bound to perform them. קודש 3 MSS.

26. " *And bringeth the wheel over them.*" " Alia metaphora ducta a rota triturantium in calidis regionibus; ut congruat cum præcedente Hemiſtichio. vid. Iſai. xxviii. 27." Cartw. Hodgſon giving מזרה the ſenſe of *to winnow*, renders thus, " A wiſe king *winnoweth out* the wicked, *and the fanning-wheel over them he turneth round.*" Gejerus, &c. ſuppoſe that this kind of puniſhment was not in uſe among the Jews; and my learned friend, Mr. Wintle, Rector of Brightwell, Berks, thinks " that it is an alluſion to the ordinary revolution and uſual viciſſitude of things, which a wiſe ruler can occaſionally ſo far direct, as to make wicked-

neſs

neſs recoil on its malicious contrivers. See Pſ. vii. 16. *The wiſdom of a king diſperſeth wicked counſels, and maketh them to return on the heads of the deſigners.*" I rather think that for אופן, we ſhould read אפו, with one MS. at firſt, " and bringeth *his anger upon them.*"

27. See Gen. ii. 7. and Rom. ii. 15. " Forſan בנשמת." A friend.

חופש 18 MSS. Ch. & Syr. וחפש, " *and ſearcheth.*"

" Of the *belly.*" i. e. of the *heart*, by a Synecdoche.

28. Rather perhaps to vary the expreſſion, " and his Throne is upholden *by clemency.*"

29. כוחם ſeems to be the true reading.

30. For פצע המריק ó. & Ar. probably read ופצעים קראו, or with Ch. פגעו, which affords a pertinent ſenſe, " Wounds *and bruiſes befall* the wicked man—and plagues in the inward parts of the belly." See alſo Syr. Merc. and Deut. xxviii. 59, 60. But a friend reads with 4 MSS. חבורת, and with Houb. and 4 MSS. תמרק, propoſing alſo בטכות, " *Livor vulneris abſtergetur cum dolore, cum cruciatu* inteſtinorum." Hodgſon renders the whole thus, " *The cleanſing of a foul wound ſeemeth an evil—ſo ſeem ſtripes that ſink deeply into the body.*" But his reference to Iſ. xlii. 11. for ב in the ſenſe of *as* ſeems to be a miſtake. And wherever this ſenſe is neceſſary, I ſhould rather ſuſpect that it is written for ב.

חבורות 16 MSS. and 24 תמרוק which is preferable.

CHAP. XXI.

V. 1. The metre being very irregular in the firſt Hemiſtich, I am inclined to think that the verſe originally conſiſted of three lines, and that, reading with all the Verſ. כפלגי, (the firſt letter being eaſily dropped from its affinity to the 2d) we ſhould ſupply בציון, or ſome other word at the end of the firſt line, (See Iſai. xxxii. 2.) " *As* rivulets of water in *a dry place*—the heart of the king is in the hand of Jehovah—he turneth it, &c." Alluding to the manner of watering lands in the Eaſt. But ſee Durell. יחפון 2 MSS.

2. See

2. See v. 21. and xvi. 2.

3. עשה. 2 MSS. עשות. See verſe 15, &c.

4. Houb. reads רהב לב, *ſuperbia cordis*. See ó. & Ar.

נר. Whether we render this word with all the Verſ. &c. " *the lamp*, or *the light*, of the wicked"; or reading with five MSS. ניר, give it the ſenſe of our Verſ. or the *metaphorical* one of Piſc. &c. " *the thought* of &c." it does not ſeem to accord with the preceding words. Durell puts this conſtruction on the words, " He that hath an high look *hath alſo* a proud heart; and the light of the wicked is ſinful." Hodgſon renders thus, " A haughty eye, and a puffed up heart—*denote an offending ſinner*." A friend ſuppoſing with Houb. the firſt Hemiſtich to belong to the former verſe, and that the laſt member of this is loſt, ingeniouſly offers this addition, " The field of the wicked, ſin,—*produces death as its harveſt*." referring to James i. 15. and to that of the poet, Ἀτης ἀρουρα θανατον ἐκκαρπίζεται. But perhaps נר is written for נדר, there being a great ſimilarity between the two letters, or rather ונדר, as ó. Syr. Vulg. & Ch. have the ו, " An high look, and a proud heart—*and the vow* of the wicked is ſin." Alex. Verſ. reads חטאות, *ſins*. See xv. 8. 21. 27.

5. Durell putting a different conſtruction upon the laſt Hemiſtich, renders it, " but the *inconſiderate lays hold* only of want." But I am inclined to think, that for אין we ſhould read with Vulg. & Houb. עצל, " but of every *ſlothful man* only to want." By which the antitheſis is more ſtrictly preſerved, and perhaps more ſo, if we read with Ch. ורגל for וכל, " but *the foot* of the ſlothful, &c." See xiii. 4. xxii. 13.

6. As 10 MSS. read פועל, and one upon a raſure with ó. Ar. & Vulg. במוקשי, (for which I would prefer according to Jarchius ומוקשי, ſee De Roſſi) and as the Vatic. ó. reads רדף for נדף, the words may be thus rendered, " He that procureth treaſures by a lying tongue—*purſueth* vanity *and the ſnares of death*." Houb. adds רדף, (See Alex. Verſ.) " vanitatem *proſequitur*, propellitur *in laqueos* mortis." Durell renders thus, " *The vain man* is driven *into the ſnares* of death." Hodgſon, " ſhall be driven *by his diſhoneſty* into the ſnares of death." See Prov. xiii. 11.—

אוצרות 28 MSS.

7. Of all the ſenſes put upon יגורם, (for which ſee the Verſ. and Poole) Gejerus's ſeems the beſt, " The robbery of the wicked *ſhall terrify them.*" And 21 MSS. read יגרם in *Hiph.* which ſeems better than יגוררם, which he propoſes. But ſee Buxt. p. 125.—Rather with Durell, " *to do that which is right.*"

8. One MS. of Kennic. and another at firſt of De Roſſi, read with Ch. Syr. & Vulg. זר, " *A ſtrange man* perverteth the way." But as ó. & Ar. read אל, it may have been dropped after דרך, " A *ſtrange* man perverteth the way *of God.*" i. e. The *idolater*, or abandoned perſon. See Durell alſo, and Hodgſon. A friend propoſes " זר, *A proud man.* See verſe 24. Or זל, *A vile man.*"

The metre, as well as the conſtruction, ſeems to require בפעלו, " but the pure is upright *in his work.*" Or as ó. Ar. Syr. & Ch. בפעליו plur.

9. " Than with a *contentious* woman." See our Bib. Marg.—17 MSS. מדינים. See verſe 19.

חבר, " *in domo communi.* quam cum illâ communem habet." Merc. &c. " *in domo ſocietatis.* vid. Hoſ. vi. 9." Gejer. " *Domus junctura.* i. e. juncta ædificiis, ſeu ſpatioſa." Houb. Perhaps for חבר we ſhould read רחב. See our Verſ. A friend alſo concurs in this conjectural reading. ó. Ar. & Vulg. ſeem to have read ובבית, " *et in domo,* &c." Syr. omits theſe words.

10. " *His neighbour.*" Rather, " *his friend.*" The moſt ſacred ties of friendſhip cannot bind him. This verſe affords a moſt beautiful paronomaſia.

11. Inſtead of לחכם, I would propoſe חכם, the ל having been probably borrowed from the preceding word, and render thus, " *The fooliſh man is made wiſe by the puniſhment of the ſcorner—but the wiſe man receiveth knowledge by inſtruction.*" Or with one MS. omitting פתי, " *The ſcorner is made wiſe by puniſhment.*" See xvii. 10. xix. 25.

12. Durell following the reading of ó. Syr. & Ar. לבת, (rather לבות) gives this ſenſe of the words, " The righteous wiſely conſidereth *the heart* of the wicked—perverting the wicked to evil." Others following this

this reading, ſupplying אל in the firſt clauſe, inſtead of the laſt as ó. and reading with them ומסלף, give this ſenſe, " The righteous *God* underſtandeth *the hearts* of the wicked—*and he overthroweth* the wicked for their wickedneſs." Grey thinks that רשע ſhould be omitted in the firſt line, and be read for לרע in the laſt, reading alſo ומסלף, " The righteous proſpereth in his houſe—*but wickedneſs* overthroweth the wicked." Hodgſon taking שכל in the ſenſe of *to proſper*, thus, " When a juſt man *giveth proſperity* to the houſe of the wicked—He ſeduceth bad men into ſin." But the text may perhaps be rendered thus, " The righteous getteth wiſdom *through the houſe* of the wicked—*in the perverſion* of the wicked to evil." i. e. In obſerving the judicial conſequences of ſin upon the ſinner, who by his bad example frequently entails ſin, the worſt of evils, on his poſterity. See xi. 3. Merc. &c. A friend reads בסלף.

13. אוטם 6 MSS.

14. יכפה. This word occurs no where elſe. ó. Syr. & Ar. by a metatheſis read יהפך, " *turneth away* anger." But the true reading is probably according to Ch. יכבה, " *extinguiſheth* anger." See 2 Sam. xxi. 17. and Gejer. Or יכפר, " *appeaſeth* anger." See xvi. 14.

בחיק 36 MSS.

15. וטחתה. " At *pavor* eſt iniquitatem operantibus. i. e. Judicium facere tam grave eſt impiis quam ſi quis illos affligeret." Vatab. &c. Which keeps up the antitheſis better. See Hodgſon alſo. לפועלי 7 MSS.

16. " *In the congregation of the dead.*" i. e. " *In cætu Gehennæ.*" R. Salom. See Mede, Book I. Diſſ. 7. Gataker on Job xxvi. 5. and ii. 18. xv. 11. Vulg. probably reads ינוה for ינוח, *commorabitur*, and Syr. ינהם, *gemet*.

17. MSS. 3. read אוהב in the firſt place, and one in the 2d, which the conſtruction calls for.

18. Rather with Durell, " *The wicked is cut off inſtead of the righteous.*" See alſo Gejer. xi. 8. and Iſai. xxviii. 18.

19. See verſe 9. Hodgſon renders אשת there, and here *wife*, which ſeems better.

20. Durell

20. Durell omitting the ו in ושמן, renders thus, "*Oil in the dwelling of the wife is a deſireable treaſure.*" But it may be ſtill better perhaps to read with ó. & Ar. ינוח, or ינוה, inſtead of it, and reduce the three lines of Kennic. metre into two, "A deſireable treaſure *reſteth*, or *abideth*, in the habitation of the wiſe—but the fooliſh man ſwalloweth it up." "Impendendo imprudenter in *luſus, equos, venerea*, &c." Gejer.—Hodgſon renders ושמן, with Munſter, "*and plenty.*"

21. רודף 7 MSS.—צדקה 2d is certainly improper here, and ó. & Ar. with Houb. omit it, having only "*Life and honor*;" but perhaps it is written inſtead of עשר, "findeth life, *riches*, and honor." See iii. 16. xxii. 4.

22. גבורים 35 MSS. ויורד 18, but the true reading is ויוריד, or as one Ed. והוריד.—עוז 5 MSS. & ó. & Ar. מבטחם, "the ſtrength *of their confidence.*" See Jer. xlviii. 13.

23. שומר 12 MSS. in the firſt place. מצרה 4 MSS. with ó. Syr. Ar. & Ch. "*from trouble.*"

24. Our Verſ. & Houb. follow ó. Vulg. & Ar. which read ויהיר, which ſeems neceſſary to the ſenſe and metre; but they read likewiſe ולץ. A friend conjectures alſo that it might be יהיה ולץ. "*The proud, whoſe name is haughty ſcorner—may prepare for the rage of pride:* i. e. which is reſerved for it." Durell. Perhaps, "The proud and haughty (ſcorner is his name)—*worketh* pride with wrath."

עשה 34 MSS. But it might be regularly עושה, *faciens*, notwithſtanding Houbigant's remark, who would read ועשה: with either of theſe readings might we preſume to read שומם for שמו, "The proud and haughty ſcorner *bringeth deſtruction*, &c.?" See Iſai. lix. 6, 7.

25. "*For his hands*, &c." Membrorum proſopopœia. Gejer.

26. The ſubject of the firſt Hemiſtich may be *the idle man* in the preceding verſe, and the addition of רשע propoſed by Durell from ó. & Ar. affects the metre. See xiii. 4.

"But the righteous." i. e. The *induſtrious*, as the antitheſis requires. See Cartw. and Epheſ. iv. 28. But Hodgſon making יתן to be the

the fut. in *Hoph.* gives this ſenſe of the words, " *But the juſt man's deſires are fully gratified.*" יחשוך 7 MSS,

27. As a friend obſerves, ó. & Ar. ſupply יהוה, " is the abomination *of Jehovah.*" And one MS. read at firſt תועבת, in *Regim.*

כי אף. ó. Ar. Syr. & Vulg. " quoniam." See Gejer. &c. But one MS. omits אף, and the conſtruction requires that we ſhould read with ó. Ar. & Syr. יביאונו, " *becauſe they bring it*, &c."

28. The metre in the firſt Hemiſtich being defective, אבד may have been dropped before the verb, " A falſe witneſs ſhall *ſurely* periſh." See Deut. viii. 19. The word שמע not agreeing ſo well with the context perhaps we ſhould read אמון, " but a man *of veracity* ſpeaketh for ever." i. e. " Omni tempore & loco ſecure teſtari poterit." Jun. " *loquetur.* i. e. *ſervabitur.*" Vat. " *ſpeaketh with ſteadineſs*, or *authority.*" Durell. " Omnino revocandum eſt לנכח ante לנצח, *Qui Juſtitiæ auſcultabit, ad cauſam victricem deducetur.*" Houb.—Hodgſon thus, " *but let him ſpeak who knoweth the matter well.*" Rather perhaps, " *ſhall be ſpoken of* for ever." See Pſ. cxii. 6.—שומע 35 MSS. See Durell.

29. " *Hardeneth his face.*" i. e. As we ſay, *brazens it out.* See Jerem. v. 3. " but *he that is upright*, directeth, or, *underſtandeth*, his way." Several MSS. of both Collat. read with ó. & Ar. יבין, and alſo דרכו with Vulg. in ſing.

31. See Pſ. xx. 7, 8. " *Correcteth.*" Hodgſon—התשועה. Hodgſon with our marg. Verſ. " *victory.*"

CHAP. XXII.

V. 1. All the Verſ. with Houb. &c. ſupply טוב after שם. See alſo xviii. 22. Eccleſ. vii. 1. and it ſeems redundant according to Syr. at the end of the laſt Hemiſtich, " A *good* name is rather to be choſen than great riches.—*and* favor rather than ſilver and gold." All the Verſ. with one MS. read ומכסף.

2. " *Meet together.*" " Utiles ſunt alter alteri;" Grot. &c. All the Verſ. read ועשה, " *and* Jehovah made them all." Or as 2 MSS. " is *the maker* of them all."

3. The ſame paſſage occurs in xxvii. 12. with ſome ſmall variations, which ſhould be corrected by this, if it be retained. Many MSS. read here, and there, ונסתר. The idea ſeems to be borrowed from the *traveller* flying from the impending ſtorm. See Gejer. &c. But a friend would render עברו, " *tranſgreſs.*"

4. Reading with our Verſ. & Houb. ויראת, I would render according to our Margin, " *The reward* of humility *and the fear* of Jehovah—are riches, and honor, and life." See xxi. 21. Or inverting the ſentences with a friend, " Riches, &c" Durell reads עשרו, " *his riches* are, &c."

5. ó. Ar. Syr. & Vulg. with Houb. read ופחים, which is neceſſary. All the Verſ. have ושומר, " *but* he that keepeth, &c."

6. חנוך 22 MSS.

על פי דרכו. Syr. reads דרך, and Taylor renders with that, " at the *mouth*, or *entrance of the way.*" " *pro ratione viæ.*" Gejer. &c. and the ו ſeems more properly to belong to the next line; but it ſtrikes me alſo that for פי we ſhould read כן, " Inſtruct a child in the *right* way—and even when, &c." One MS. reads יזקן; and the grammatical conſtruction requires כמינו. ó. & Ar. have not this verſe.

7. Houb. reads ברש, in ſing.

8. Rather with Piſc. &c. " ſhall reap *trouble.*" See Pſ. xc. 10. Or the wiſe man may allude to the *Lex Talionis.* See Pſ. lxix. 28. and Galat. vi. 7. The laſt Hemiſtich affording no very good ſenſe, unleſs we render with our marg. Verſ. perhaps for וישבט we ſhould read וישוטף, " *and he that is outrageous* in his anger, ſhall be conſumed." See xxvii. 4. Houb. reads with ó. עברתו (rather עבדוהו) " *plagam autem operum ſuorum* conſummabit." Or as others, " and the rod *ſhall conſume his works.*" But ſee Gejer.

9. ó. & Ar. for עין read עני, ſo that perhaps the true reading is לעני, " He that is good *to the afflicted*, ſhall be bleſſed." Though we have רע עין in xxiii. 6. xxviii. 22.

10. For

10. For מדון perhaps מדין, part. *Hiph.* "Caſt out the ſcorner, and let *the contentious* go away—and ſtrife, &c."

11. The metre as well as ſenſe being defective, inſtead of ſupplying אלהים with Durell, according to Ch. & Syr. I would add יהוה, as being more uſual, and more agreeable to ó. & Ar. "*Jehovah* loveth the pure in heart."

Durell renders the laſt Hemiſtich after Merc. "*and he that hath grace in his lips, the King maketh him his friend.*" But perhaps we ſhould read וחן שפתי רצה, "*but* a king *is pleaſed* with the grace *of the lips.*" Which gives an antitheſis. Mr. Bradley would read בחן, "*for the grace.*" But a friend prefers the reading of ó. & Ar. "*accepti autem ei ſunt omnes immaculati.*" But as they partly retain the words of the text, perhaps another Hemiſtich has been loſt, which ſhould anſwer this. "*He who with purity of heart hath eloquence of lips, is worthy of his Sovereign's favor.*" Hodgſon.

12. "*Obſerve knowledge.*" "nempe, cum oblectatione." Gejer. &c. But the context ſeems to require איש דעת, "The eyes of Jehovah preſerve, or watch over, *the man of* knowledge." See Piſc. "Knowledge, or *the knowing.*" Hodgſon.

Rather, "*but he overthroweth,* &c." בוגד 31 MSS. "דברי, non *verba,* ſed *conſilia.*" Houb. See Durell and our Marg.

14. Two of De Roſſi's MSS. read with all the Verſ. in the ſing. "of the ſtrange *woman.*"—שם. One MS. בם; but ó. Vulg. Ar. & Syr. בה, and ó. Ar. Syr. & Ch. וזעום, "*and he that is abhorred* of Jehovah ſhall fall *into it.*"

עמוקה 38 MSS. and 49 יפל. See xxiii. 27.

15. ירחיקנה. Perhaps rather יריקנה, "*ſhall draw it out* of him." ושבט ó. Syr. & Vulg. "*but the rod,* &c."

16. להרבות. Syr. ſeems to have read הרבה רע לו, *auget ſuum malum.* See ó. alſo & Ar. But the text may be rendered with Merc. *to multiply to himſelf,* or with Durell, *to increaſe his own,* (See Hab. ii. 6.) who renders the whole thus, "He that oppreſſeth the poor

to

to increaſe his own, is as he that giveth to the rich clearly to his own detriment." But perhaps we might read לחרבות, or לחרבת, "He that oppreſſeth the poor, it ſhall be *to his own deſolation, and he* that giveth to the rich, it ſhall be *only to want.*" i. e. Perhaps of the *rich* man; ſuch ſiniſter benefactions being attended with a *curſe* to the *receiver*, as well as the *giver*. But Hodgſon making לעשיר to ſignify *to himſelf*, with Caſt. gives this conſtruction to the words, "*He who extorteth from the poor to increaſe his own wealth, by becoming richer ſhall bring himſelf to poverty.*" Several MSS. read עושק, and נותן, more regular. Or rather with the Verſ. and a friend, ונותן.

17. "Sunt qui hinc libri tertii proverbiorum initium ſumunt; quia novum ſit ſermonis genus; nec ſinguli ſemper verſiculi ſententiam perficiant; ſed ſæpe bini, terni, aut plures; ſed potius eſt Epilogus ſuperiorum; & jam ad generalem admonitionem redit." Merc. See Patrick.—"*The words of the wiſe.*" Which Solomon had inculcated and enforced in the preceding chapters. See i. 6. By reading בני with Ch. which ſeems neceſſary to the ſenſe, and inſerting it at the end of the laſt Hemiſtich, the metre, which is longer than uſual, will be more complete, "and apply thine heart unto my knowledge, *my ſon.*"

18. ó. Syr. Ar. & Ch. either read נעמו, as Durell; or נעמים, as Houb. Ch. & Syr. omit כי 2d, which ſeems redundant. "Becauſe *they are pleaſant, keep them*, &c." The fut. for the imperat. See Bayn. &c.—יכונו 27 MSS.

19. By inverting the order of the Hemiſtichs with Gejerus, and reading with one good MS. אני for אתה, the difficulties of the conſtruction are removed, "I have made known to thee to-day, *even I*—that thy truſt ſhould be in Jehovah." See Syr. Houb. reads with Alex. verſion & Ar. ארחו for אף אתה, "I have made known to thee this day *his way.*" Durell would read חיים for היום, ſupply אתם, "*them*," (viz. the inſtructions of wiſdom) and make אתה the imper. "I have made *life* known to thee; therefore *draw near.*" But Vat. ó. & Ar. inſtead of reading חיים, omit היום. Hodgſon renders אף אתה, "*ſo do thou.*"

20. Seve-

20. Several MSS. of both Collat. have שלישים, and שלשים, which all the Verſ. render *three* times, or *in a threefold manner*; which ſome explain of the *three books* of the Proverbs; others, as denoting *frequency*, and others, *excellency*. Houb. renders it *nudius tertius*. But as the laſt Hemiſtich is defective in the metre, and ó. & Ar. read ſome other word, perhaps וחכמה may have been omitted, " Have I not written to thee *theſe* three ways—in counſels, in knowledge, *and wiſdom*." במועצות 45 MSS.

21. קשט. The ſenſe of this word from Ch. making a kind of tautology, it is probably written for שכל according to ó. & Ar. which alſo read ואמרי, " *underſtanding and the words* of truth." Syr. reads by a tranſpoſition שקט, *tranquillitatem*. But this ſenſe does not accord with the context.

לשלחיך. One MS. reads לשולחיך. Syr. with many MSS. of both Collations לשלחך, or as one לשולחך, " *to him that ſent thee*." Hodgſon renders it, " *to thy children*." See Cant. iv. 13. Durell thus, " that *the words* might bring back the truth to them that ſend thee." But as all the verſions read אמרי in *regim*. (See Maſclef. p. 54). perhaps, as ſome one propoſes, we ſhould read alſo לשאליך, " that thou mayeſt anſwer the words of truth *to them that aſk thee*." See 1 Pet. iii. 15.

22. " *In the gate*." Perhaps better with Hodgſon *in judgment*; the *gate* being the place where it was exerciſed. See xxiv. 23. &c. תגזול one MS.

23. The conſtruction ſeems to require קובעים נפשם, " and ſpoil *thoſe that ſpoil their ſoul*." See Syr. Vulg. and our Verſ. But ſeveral MS. have קובעיהם; and there are inſtances, where the affix is joined to the verb, or participle.

24. תתרע. We ſhould probably read תתרעה. See Buxt. Both the verbs ſhould be rendered in the ſame mood. See Durell. For חמות we ſhould read חמה, or as Houb. חמת; as in Iſai. xlii. 25. we ſhould read חמת in *regim*.—אל 5 MSS. as in the preceding Hemiſtich.

25. Two valuable MSS. with all the Verſ. ארחותיו.

26. Several MSS. read בתוקעי, and בעורבים, or as the Vulg. reads the laſt word with the copulative ו, " Be not thou *amongst them that ſtrike hands—nor* amongſt them, &c." See xxiv. 28. and Pſ. lxxv. 6.

27. One very ant. MS. reads with ó. Syr. & Ar. כי אם, and as the 2d Hemiſtich ſeems too long, למה, which ó. Syr. Ch. & Ar. omit, might be borrowed from the preceding word, " *For if* thou haſt nothing to pay—*thy bed will be taken from under thee.*"

28. Before incloſures were ſo general, the boundaries of landed property were aſcertained by *ſtones*; as is uſual in common fields to this day. See Eſtius. תסיג 3 MSS. See Deut. xix. 14. This word with many others is omitted in Calaſ. Conc.

29. חזית. Perhaps this word, which one MS. omits, and is not neceſſary to the ſenſe, may be written for הזה, " *That* man, who is diligent in buſineſs,—ſhall ſtand before kings—he ſhall not, &c." Houb. reads with ó. & Ar. חזה, or חוזה, " *Proſpiciens* Vir."—חשכים, or as 7 MSS. חשוכים. If this line, which diſturbs the order of the metre, ſhould be retained, this word, never occurring in this ſenſe elſewhere, may be written for הדכים, or הרשים, " before *the poor.*" But ſee our Bible Marg. Durell renders the two laſt words, *in obſcurity.*

CHAP. XXIII.

V. 1. This caution naturally follows the foregoing obſervation. See Gejer.

" *What is before thee.*" " Poteſt accipi vel de *rebus*, vel de *perſonis.*" Gejer.

2. שבין. 17 MSS. סכין, (whence perhaps the word *Sica*) and 17 with Houb. בלועך; which occur no where elſe. " Modum adhibe gulæ tuæ, eamq; velut cultro gutturi infixo refræna." Menoch. Houb. &c. Hodgſon rendering סכין, *ſcantineſs*, for which he refers to Deut. viii. 9. and בלע, *appetite*, (See Hab. i. 3.) gives this ſenſe, " And put *a reſtraint upon thine appetite—if thou be inclined to intemperance.*"

3. The

3. The true reading is תתאוה, as one MS. ſhews. See xxi. 26. "*Deceitful meat.*" "Lauti cibi & generoſa vina blandiuntur appetitui; ſed mox mordent, ut coluber." Tirin. See verſes 31, 32.

4. Syr. & Ch. with 4 MSS. read תגע, or as Houb. תגיע, "*Come not near* the rich." But the text is juſtified by the following Hemiſtich, where all the Verſ. read ומבינתך, "*and* ceaſe from thine own underſtanding." See iii. 5. Durell with this reading gives the words a negative ſenſe, "*neither ceaſe from thine own wiſdom.*" In which he follows Mercer, "ſi te fatiges parandis opibus, deſiſtes a vera prudentia." Houb. according to ó. & Ar. gives a different reading and ſenſe, הדל אל תגיע לעשיר ביותך, "Ne appropinques ad divitem, *dum tu es pauper.*" The laſt line ſeeming defective, perhaps בני may have been dropped from the end of it.

5. התעיף 23 MSS. But the true reading ſeems to be התעופף, and the expreſſion may be borrowed from a bird's *darting down* upon its prey; and by reading with Durell עשר for עשה in the 2d line, a proper antecedent is ſupplied to the relative, "for *riches* make themſelves wings." Houb. reads ותעיף, "*et ſtatues.*" See ó. A friend conjectures ותעיק, as in Ch. it is תצר, "*For when you have fixed your eyes upon him, he will diſappear*; he will make himſelf wings, &c." Hodgſon renders it "*Doſt thou dim* thine eyes on them? how vainly! &c." See Iſai. ix. 1.

Several MSS. of both Collat. by a tranſpoſition read יעוף; which ſeems right. And from the word עוף comes *avis*.

6. See verſe 3. and xxii. 9. One ant. MS. omits עין.

7. The word שער occaſions great difficulty, no where elſe bearing the ſenſe given to it here, and the ant. Verſ. afford no help. Durell renders it, "*For*, as he is *vile* in his ſoul, &c." See Jerem. xxix. 17. and Gejer. alſo. But as Ch. Syr. & Vulg. read there by a metatheſis רשעים for שערים, ſo perhaps we ſhould read רשע here, "For as *he is wicked* in his ſoul—ſo he ſaith to thee eat and drink—but, &c." One MS. of Kennic. and another at firſt of De Roſſi, read שחר, but this word is I believe never applied to the mind. A friend conjectures ישר, "ut *lubet*."

8. Ch.

8. Ch. & Syr. read ופתך, " *And thy morſel*, &c." But if we read לו with ſome one at the beginning, and ſuppoſe the words ſpoken by the *hoſt*, they will afford a pertinent ſenſe, " *I wiſh* thou mayeſt vomit up thy morſel, which thou haſt eaten—that thou mayeſt loſe thy ſweet words." i. e. recant all thy encomiums upon my elegant entertainment. See Poole. " ושחת, idem ac ושחתת; nam verba defectiva ל ת in litera ת ſæpe deficiunt ante crementa ſua, ex more verborum ל ה *nihil tibi jam proderunt illæ ſermonum facetiæ, quas, cum menſæ ejus accumberes, adhibueras, ut eum oblectares.*" Houb.

10. Several MSS. of both Collat. with ó. Syr. Vulg. & Ch. read ובשדה, " *and into the field.*" תבוא 8 MSS. & 2 תסיג. See xxii. 28.

11. The ſenſe, as well as metre, ſeems to require that with ó. & Ar. we ſhould ſupply יהוה, and MS. 4th reads הוא חזק הוא, probably for יהוה חזק הוא, " For *Jehovah*, their avenger, is ſtrong." Unleſs we read מאד at the end, " For their avenger is *very* ſtrong." Which Ar. countenances. גואלם 10 MSS.

13. " *When* thou beateſt him with the rod, &c." The next verſe explains this. Or as 5 MSS. ולא " *For thou ſhalt beat* him with the rod, *and* he ſhall not die."

14. בשאול. " A morte tam corporis, quam æterna; & hac maxime." Merc. But ſee v. 5. Pſ. xvi. 10.

15. גם אני. Junius &c. ſuppoſe the verb to be underſtood. See our Bib. Marg. " Ch. legere videtur אשמח בלבי גם אני, et inauditum eſt, ut orationem abſolvat אני, recto in caſu poſitum, nullo verbo, quod ab eo regatur, antecedente." Houb. But Ch. reads by a tranſpoſition גם אני שומח אני בלבי; and as a friend has obſerved on Pſ. xli. 13. אני is found in many places, and may be conſidered as idiomatical. See Gen. xxvii. 34. Durell and Hodgſon. Though I once ſuſpected it might be written for הני. ó. Ar. & Vulg. omit both words.

16. One ant. MS. reads שפתי for כליותי, " and *my lips* ſhall rejoice." Which anſwers better; but then we ſhould read שפתותי to agree with the verb. See Cant. v. 13.

17. Durell

17 Durell from Taylor renders with Syr. " Let not thine heart *affect* Sinners—*but always the fear of the Lord.*" And though Mercer obſerves that the verb with ב is always taken in a *bad* ſenſe, xxiv. 1. favors this conſtruction. ó. & Vulg. read the verb ſubſtant. after יהוה; " Omnino ſic יהוה הוי." Houb. " but *be* thou, &c" Ar. reads לך before ביראת " but *walk* thou, &c." " Sane vel deeſſe aliquid vel abundare אם videtur." Secker. Hodgſon renders אם כי, *but.*

18. Mercer &c. for אם ſeem to read הנה, " For *lo there is a reward*, &c." Or אך, " For *verily*, &c." See Pſ. lviii. 12. Hodgſon thus, " For although life muſt have an end—*yet* aſſuredly thine hope ſhall not be cut off." Perhaps אחרית might here be rendered more literally, *a future ſtate.* See Peters on Job.

19. One good MS. reads with Syr. בדרכי, " and guide thine heart in *my way*, or *ways.*" See verſe 26.

20. MSS. 6. בסובאי, and 18 בזוללי. One, if not more, in both Collat. read with the כ, " *ſicut potatores*, &c."—למו. The verſions omit this word, or read another for it, what is uncertain; our Marg. renders it, " *their* fleſh." Which Durell not thinking proper tranſlates it, " *with each other.*" Perhaps it may be written for פימו, " amongſt thoſe who devour fleſh *with their mouths.*"

21. סובא 32 MSS. with Houb.—" And drowſineſs *ſhall put on rags.*" Caſt. &c.

22. Durell, to improve the antitheſis, for זקנה propoſes ינקכה, " *becauſe ſhe gave thee ſuck.*"

23. " *Buy the truth*, &c." " Allegoria eſt a *mercatoribus* qui negotiantur, & merces pretioſas magno emunt ac pluris deinceps vendunt." Cartw. תמכור 19 MSS. But Syr. Vulg. & Ch. read ותמכור, " *and ſell* not wiſdom, &c." Otherwiſe we ſhould carry on the force of the firſt verb with Merc. &c. ó. & Ar. omit this verſe.

24. Many MSS. read with Houb. ישמח, ויולד, גיל יגיל. But for the two laſt words ſee Pſ. xxxvii. 5. See our Verſ.

25. ואמך. To avoid the tautology, Durell renders this word, "*and thy people* ſhall rejoice." "Emphatice repetitur." Merc. Perhaps it may be written for אחך, "Thy father ſhall rejoice *in thee*, or *with thee*." The laſt Hemiſtich ſeeming defective, perhaps מאד may have been dropped, "and ſhe that bare thee ſhall be *very* glad." The joy of the mother generally exceeding that of the father. תגול, or חגיל, ſeems proper.

26. Many MSS. of both Collations with all the Verſ. and Houb. read by a metatheſis תצרנה.

28. Vatab. &c. with the Bib. Marg. "*as a robber*." But ſeveral MSS. of both Collations have בחתף, "She alſo lieth in wait *for a prey*." תערוב one MS.

29. אבוי. The meaning of this word is not very clear, Houb. reads אגוי, which is equally obſcure. ó. Syr. & Ar. might read שאון, *tumultus*. Perhaps we ſhould read אניה, or דאבה. See Ch. and our verſion. חכלילות 50 MSS. "*Redneſs of eyes*." i. e. Perhaps *bloodſhot* eyes, the effect of Inflammations, &c. מדינים 16 MSS.

30. "*Mixt wine*." "Vinum conditum melle & ſpeciebus." Marian. See Ainſw. alſo with Lowth on Cant. viii. 4.

31. "*When it is red*." "Rubrum in Cananæa nobilius erat." Gejer. See alſo Deut. xxxii. 14. But Harmer renders otherwiſe. See Pſ. lxxv. 9.—בכום 18 MSS. "recte; nam כים eſſet marſupium." Houb. "*When it ſparkleth in the glaſs. Glaſs* being uſed before the days of Solomon." Hodgſon.—ויתהלך with Ch. "*and moveth itſelf aright*." i. e. "deſcendit per guttur via recta." Vatab. &c. "*and goeth down pleaſantly*." See Green, &c. Syr. renders, "*ſed meditare juſtitiam*."

32. אחריתו. All the Verſ. read by a tranſpoſition of the ו, ואחרית, "*for*, or, *but* at the laſt, &c."—וכצפעוני 17 MSS. See Iſai. xi. 8. By which Bochart underſtands the *Baſiliſk*.—יפריש 31 MSS. for which ſee Boch.

33. "*Strange women*." "Vino incaleſcit libido." Marian. See ii. 12. יראו, "*ſhall behold with pleaſure*. See Pſ. liv. 7." Durell. See alſo Pſ. xcii. 12. תחפוכות 13 MSS.

34. Several

34. Several MSS. in both places, כשוכב. A beautiful deſcription of the want of ſenſe of all danger.

35. All the Verſ. read ותאמר at the beginning of this verſe, "*And*, or, *then thou wilt ſay*, they have, &c." Houb. reads חויתי, *non vidi*; which Syr. ſeems to have read; though he did not think ſo. Some one ſuppoſes the firſt part of the verſe to be by way of queſtion and anſwer, as well as the laſt, "Have they ſtricken me? (as you ſay) I am not ill, or the worſe for it. Have they beaten me? I felt it not." "Rather, *when I ſhall awake I will repeat it*; and will ſeek it again." Durell.

אוסיף אבקשנה. We have two verbs in this form, Hoſ. i. 6.; but as ó. Vulg. & Ch. read the 2d verb there with ל inſtead of א, and Syr. Vulg. & Ch. read it here with the ו prefixed, one of theſe readings ſhould probably be adopted; unleſs the א be dropped. See Calaſ. Conc. under the word יסף. Drunkenneſs is the moſt incorrigible of all vices.

CHAP. XXIV.

V. 1. Rather perhaps, "*Affect not evil men.*" See xxiii. 17. The conſtruction requires תתאוה. See xxiii. 3.

2. שוד 12 MSS. We ſhould probably read שפתותיהם. See MS. 240th, Cant. iv. 3. &c.

4. "*Chambers.*" i. e. The repoſitories, where their gold and precious jewels were preſerved. See Hoſ. xiii. 15.

5. Durell follows ó. Syr. Ar. & Ch. "*The wiſe is more excellent than the powerful.*" And obſerves that גבר is conſtrued with ב in this ſenſe, 1 Chron. v. 2. See Hodgſon alſo. But as the metre in the firſt Hemiſtich ſeems defective, and Ch. ſupplies טוב at the beginning, reading alſo מעז, or as Houb. מעוז, perhaps גבר may have been dropped from the ſameneſs of the letters, "A wiſe man *prevaileth over the powerful—and a man of underſtanding is above the mighty in ſtrength.*" בעז 15 MSS.

6. If

6. If we conſult the metre, and compare ó. Syr. & Ar. with the parallel paſſage xx. 18. it may appear probable that we ſhould omit כי and לך, " *By wiſe counſel thou ſhalt make war.*"—ברוב 4 MSS. See xi. 14. בתחבולות 20 MSS. and 5 with ó. Syr. Vulg. & Ar. בתחבולת.

7. The Verſ. render the firſt Hemiſtich variouſly; but as they all read with 4 MSS. חכמת, in the ſing. we ſhould alſo probably read ראמה, or rather רמה, " Wiſdom is high to the fool." i. e. He cannot attain it.

8. Rather by inverting the Hemiſtichs, " *They ſhall call him a miſchievous perſon, who deviſeth evil.*"

9. אולת. Syr. & Vulg. read אויל, and one MS. אוילים, one of which ſeems preferable, " The thought *of the fooliſh* is ſin."—לאדם. Does not לאלהים ſeem more agreeable to the context, " and the ſcorner is an abomination *to God?*" See iii. 32. ó. & Ar. read differently.

10. " *Doſt thou faint, &c.?* ה being interrogative as well as formative." Durell.—The laſt Hemiſtich being too ſhort, for צר I would propoſe ציעיר, and add likewiſe וחיל, which is very like to the next word, " thy ſtrength *and might are ſmall.*" See theſe words together, Zech. iv. 6, &c. One MS. read perhaps at firſt בוחכה, and the true reading is probably כוחך. See MS. 93d. מאד would complete the metre, " *very* ſmall."

11. לקוחים 27 MSS. " Omnes præter Ch. pro אם legunt אל, *ne*, quæ germana ſcriptura eſt." Houb. Secker obſerves that Grey omitted אם with Ch. " *Deliver, and withhold.*" ó. Syr. & Ar. ſupply another verb, probably גאל, *redime*. But the conjunction and the verb ſeem to have been tranſpoſed for the ſake of the metre. See our verſion.

12. Rather, " *Altho'* thou ſayeſt, behold we know not *this man.*" See ó. " quis aut qualis fuerit, innocens an reus, aut in quo periculo." Gejer. " הוא caret antecedente, & cum habeant Cod. Alex. & Rom. *Dominus*, & Ch. & Syr. *Deus*, olim ſcriptum fuit יהוה הוא." Houb. But as the conſtruction is irregular, and ó. Syr. & Ar. read ידעתי for ידענו, may not ידענו זה be written for ידע יהוה, " Altho' thou ſayeſt, behold *Jehovah knoweth* not—doth not, &c.?" See Pſ. xciv. 7.

תוכן 17 MSS. and 6 ונוצר, which the grammatical conſtruction requires; and perhaps for the laſt word we ſhould read ויוצר "*and he that made* thy ſoul, doth *not* he know it?" הוא 2d being alſo perhaps written for הלא. See Pſ. xciv. 9.

13. "*Honey.*" See Pſ. xix. 10. and Patrick. אכול 7 MSS. נופת 4.

14. Vulg. as Houb. obſerves, reads דעת in *regim.* He alſo reads with Ar. מצאתה, "inveneris *eam.*" For the latter part ſee xxiii. 18.

15. תארוב 2 MSS. תשודד one; and all the Verſ. with 7 MSS. read ואל in the 2d place, which the metre, as well as connection, calls for. Des Vœux renders it, "*neither invade his bed.*"

16. Rather with Durell, "*Though* the juſt fall ſeven times, *yet will he riſe up again.*" And with Houb. "but the wicked *ſhall be overwhelmed* with evil."—יפל 52 MSS. See xvii. 20.

17. איבך many MSS. of both Collat. and all the Verſ. as the context requires. One MS. reads יגיל.

18. If we adhere to the preſent text, to complete the ſenſe, it may be neceſſary to ſupply עליך with Gejer. &c. "and he turn away his wrath from him *upon thee.*" Hodgſon renders the text, "And his wrath *be transferred to thee.*" But as 2 MSS. (one ant.) omit יהוה, and the metre is too long in the firſt Hemiſtich, perhaps we ſhould read עליך for מעלין, "Leſt *he ſee it*, and it be evil in his eyes—and he turn his wrath *upon thee.*" See 2 Sam. xvi. 8.

19. אל 2d. Many MSS. of both Collat. with all the Verſ. ואל.

20. ó. & Ar. "For there ſhall be no *proſperity* to the evil man." All the Verſ. with 2 MSS. ונר, "*and* the lamp, &c." i. e. His race. See xx. 20. Pſ. xxxvii. 1, 2.

21. MSS. 20 with all the Verſ. read ועם, "*and aſſociate not with them* that are given to change." See 1 Cor. xv. 33. "Nota, nullum fidele obſequium *regi* exhiberi poſſe quod a *Dei* reverentia ſeparatur." Cartw. See 1 Pet. ii. 13—17. Durell renders the words, "*and be not ſurety for unſteady men.*" See 2 Kings xviii. 23. "שונים divers. Eſth. i. 7. diverſe. iii. 8. *Nor with ſuch as do otherwiſe hold thou commerce.*"

Hodgſon. Houb. reads והולך for ומלך, and שטים with Ch. & Syr. for שונים, " *et eundo cum iis, qui aberrant, ne commiſcearis.*"

22. " For *their* calamity." i. e. Which *God* and the *king* ſhall inflict. Vatab. &c. Which the former Hemiſtich favors; and it may allude to Numb. xvi. 30. Or as Durell, the *ſurety*, and *the unſteady perſon*. Unleſs we read with a friend according to Syr. and 2 MSS. ופי, " and who knoweth *the end* of their years?" See Ez. ix. 11. 2 Kings x. 21. Or render the words with Houb. " et *pervertentem eos ruinam.* שנה Ch. *pervertere.*" Grey reads שונים, as in verſe 21. See De Dieu.—פתאום 18 MSS.

23. All the Verſ. except Vulg. ſeem to have ſupplied אמרתי, but דברי may have been dropped in the firſt Hemiſtich of this verſe, " Theſe alſo are *the words* of the wiſe." See i. 6. Eccleſ. xii. 9. And it might have been occaſioned by its ſimilitude to the word beginning the 2d, which ſeems improperly divided in Kennic. Collat. See xxviii. 21. Durell ſuppoſes this line to be an interpolation, as he does the firſt verſe of the next chapter.

24. אומר 8 MSS. and 7 יקבוהו, with Houb. which the conſtruction requires. See xi. 26. לאומים 3 MSS. See Hodgſon.

25. The conſtruction of the firſt Hemiſtich not being very clear, and the reading of ó. & Ar. uncertain, I would read with Vulg. ולמוכיו, & add עם after ינעם, " But *the people* ſhall be delighted with them that rebuke *him*—and the bleſſing *of the good* ſhall be upon them." Which gives an exact antitheſis to the former verſe; and as in one valuable MS. three letters are wanting at the end of the laſt line, perhaps איש might be the word, " of the good *man.*" See Pſ. cxii. 5. What may alſo ſtrengthen this conjecture is, that it is not improbable that כל איש from their ſimilitude to the two preceding words have deen dropped from the beginning of the next Hemiſtich, the metre, as well as the ſenſe, of which is deficient. See our Verſ. But it muſt be obſerved that one MS. reads יהוה for טוב, " and the bleſſing *of Jehovah*, &c."

26. " *Every*

26. " *Every man* ſhall kiſs *his lips*, &c." The *kiſs* was a mark of honor and reſpect. See Pſ. ii. 12. Syr. and Ch. read שפתיהם, but the conſtruction ſeems to require שפתיו. " ישק in fut. *Niph.* etſi in eo fut. פנ non ſoleant deficere." Houb. Durell thus, " *He may kiſs the lips* who giveth a right anſwer."

27. Hunt had divided this verſe after the manner of Kennic. Collat. rendering the 3d line, " afterwards *go*, &c." But as the 2d line ſeems too ſhort, I would read כל before לך, and add them to the end of it, making ואחר, which one very ant. MS. has, with Houb. (who alſo reads בנית) the beginning of the 3d line, " Prepare thy work without—and make *every thing* fit for thyſelf in the field—*and afterwards thou ſhalt build* thine houſe." Which makes Gejerus's remark unneceſſary, " Nota ו ante בנית non eſſe copulativum, ſed mere converſivum."

28. The firſt word of the 2d Hemiſtich ſhould be joined to the firſt, and by reading with one very valuable MS. ופתית, the grammatical difficulty (for which ſee Poole) is adjuſted, " *nor deceive* with thy lips." The ו as Durell obſerves, being negative, as the negative particle preceded in the former Hemiſtich. See xxii. 26. and Pſ. lxxv. 6.

29. The 2d line of this verſe being defective, I would ſupply אני at the end of it. See Deut. xii. 30.

31. The conſtruction ſeems to require על for עלה, " And lo, thorns were *over* it all." Unleſs we read with Houb. עלו; but then על ſeems likewiſe neceſſary. See 2 Kings xii. 5. All the Verſ. read וכסו, and 16 MSS. חרולים.

32. The Aſyndeton in this verſe beautifully expreſſes his aſtoniſhment and ſurpriſe.

33. A very ſtriking apoſtrophe, containing the anſwer of the ſlothful man to the expoſtulations of the wiſe man, which one MS. ſupplies, " *How long wilt thou lye, O ſlothful man—when wilt thou ariſe from thy ſleep?*"—שנת one MS. תנומת 6 MSS. and 28 חבוק. See vi. 10. A beautiful anaphora.

34. One

34. One ant. MS. reads כמתהלך, and 5 כמהלך, as vi. 11. The wiſe man replies, " *In the mean time* ſhall thy poverty come *as one that travaileth*—and thy want, &c." See Piſc. i. e. haſtily and irreſiſtibly. But Lord Verulam gives the firſt Hemiſtich an oppoſite ſenſe. See Patrick. ומחסורך 15 MSS. and all the Verſ. have the ſing. See Jud. xix. 20.

CHAP. XXV.

V. 1. The Proverbs contained in the preceding chapters had been probably collected by Solomon himſelf, or ſome perſon near his days, out of the three thouſand which he had written, as of the greateſt utility to the religious and moral ſtate of mankind. Theſe, which follow in this and the following chapters, were added, as the title informs us, by perſons properly qualified for the work, (Gejerus, &c. ſuppoſe them to have been *Iſaiah*, *Hoſea*, and *Micah*) and employed by *Hezekiah* (who might have the original in his poſſeſſion) to ſelect the moſt valuable of thoſe that remained. See Poole, and Patrick. " The general meaning of עתק is *to remove from one place to another*. This ſeems to ſhew that the men of Hezekiah *went about* collecting." Hodgſon. See Durell alſo, who thinks this verſe an interpolation. See xxiv. 23.

2. " It is the glory *of God*." It is obſervable that the word אלהים has never been uſed before; which Maldonate, who is followed by Durell, underſtands of *judges* and *princes*, and one MS. reading מלכים at firſt favors this ſenſe, " It is the glory *of kings* to conceal a matter—and it is the glory of kings to ſearch out a matter." i. e. By concealing carefully their own intentions and counſels, and by finding out the deſigns of other men. See Grot. on xxvi. 4. and Pſ. lxxxii. 1. If the words reſpect the Deity, by *concealing a matter* may be underſtood *pardoning* ſins. See Pſ. lxxxv. 2. And then we ſhould render the laſt Hemiſtich with Secker, " *but* the honor of kings to ſearch out a thing." " De myſteriis divinis intelligo, quæ non paſſim revelat Deus, ſed *quibus*, & *quantum* vult."

vult." Merc. &c.—A great number of MSS. read in both places כבוד, and one סתר, which is more regular. But Houb. reading הסותר, renders the whole thus, " *Qui rem celat, Deum honorat,—qui honorat regem, rem inveſtigabit.*"

3. Durell from Noldius makes the two infinitives to have the force of the preter, or preſent tenſe, an uſage frequent amongſt the Greek and Latin authors, " *The heavens are high, and the earth deep.*" ó. Syr. Ch. & Ar. render ſo; but whether they might not read ה emphatical for ל may be doubtful. Though perhaps the words by a tranſpoſition may be rendered thus, " There is no ſearching the heaven *for height*, or the earth *for depth*, or the heart of kings."

4. Inſtead of כלי, perhaps we ſhould read כליל, which ó. & Ar. favor, and making הגו the 3d perſ. plur. *Pyh.* (See 2 Sam. xx. 13) the words may be rendered thus, " *The droſs is taken away* from the ſilver—and it cometh forth *pure* unto the refiner." לצורף 4 MSS.

5. Syr. rendering הגו here in the plur. paſſ. (See verſe 4.) and reading alſo with ó. & Ar. רשעים, the words may be rendered, " *Let the wicked be removed* from before the king, &c." *The wicked* anſwers to the *droſs* in verſe 4.

6. " *Boaſt not thyſelf* in the preſence, &c." Cartw.—לפני. " Omnes in Polyg. legunt מלפני, *a coram*, et poſtulat מ verbum." Houb. But ſee Taylor, and Durell, with verſe 7. Rather, " in the place of *the nobles*." i. e. Where they ought to ſtand. גדולים 31 MSS. תעמוד 2.

7. מהשפל 2 MSS. in *Hoph.* " For it is better to ſay to thee, go up higher—*than that thou ſhouldeſt be thruſt down from the preſence* of the prince—whom thine eyes have ſeen." i. e. by an unbecoming intruſion. See verſe 5. and Luke xiv. 8, &c. But Grotius, &c. connect the laſt line with the following words; and Durell adding דבר with ó. & Ar. makes it to begin the 9th verſe, " *Speak what thine eyes have ſeen; and diſcover not*, &c." See Houb. alſo.

8. לרב. 43 MSS. with all the Verſ. and Houb. לריב, " Go not forth haſtily *to contention*." But 4 MSS. have לרוב with our Verſ. " *to ſtrive*."

Which removes the difficulty with reſpect to the following fem. affix; which Houb. rejects, as redundant, and prefers תוציא.

פן, &c. Some ſuppoſe an ellipſis here. See our Verſ. Durell renders with Munſter, " *leſt thou do any thing* in the end thereof—whereby thy neighbour may put thee to ſhame." But it may be conſidered as the imper. mood, as Jun. and Trem. have obſerved, or be written for פנה, " *conſider* what thou ſhalt do in the end thereof—when thy neighbour hath put thee to ſhame."

9. ריב. The grammatical conſtruction ſeems to require רוב, or הריב. But ſee Calas. Conc.—Vulg. reads לאחר, " *to another*." But ſee our marg. Verſ. As Secker obſerves, *himſelf* ſhould be omitted in the firſt Hemiſtich, which Durell connects with what precedes, ſupplying *But*.

10. A friend remarking that יחסדך appears only in this ſenſe here, and Lev. xx. 17. (where with him we ſhould read חמס, or perhaps חטא) propoſes to read, with one MS. at firſt, יחסרך, " Leſt he that heareth (i. e. the judge) *bring thee to poverty*." שומע 9 MSS.

11. " *Like apples of gold*." i. e. *Oranges*; and the words might be better rendered according to Mercer, &c. " A word fitly ſpoken is like *oranges in a flowered ſilver baſket*." See Eſſay for a new tranſlat. Lowth, &c.

דבר 2d. 33 MSS. דבור, and 6 אופניו. " Sermoni eleganter tribuuntur *rotæ*, ſuper quas circumvolvitur." Merc.

12. Secker thus, " *An ear-ring of gold, and an ornament of fine gold, is a wiſe reprover*, &c." Rather by inverting the ſentences, " *A wiſe reprover upon an obedient* (or as Durell, *unto an attentive*) *ear is—as an ear-ring*, &c." See verſe 14.—שומעת 4 MSS.

13. " As a *pot*, or, *pitcher*, of ſnow, &c." Hunt: who obſerves alſo that it is the cuſtom to this day in the *Eaſt* to preſerve *ſnow* in ſuch veſſels under ground; and for this ſenſe of the word ſee Exod. xvi. 33. Durell obſerves, that ó. & Syr. read בצנח, " *As the falling*, &c." Hodgſon renders it, " As a *can* of ſnow." One MS. and another probably, reads לשולחין. One MS. omits the laſt line of this verſe.

14. " *Qui*

14. " *Qui jactat ſe alteri benefacere et poſſe, et velle, nec tamen facit.*" Piſc. See Marian alſo. " במתת. Nos cum Vulg. במלת, *in verbis.* Similitudo magna eſt ventorum, ſive pluviæ, cum jactantia verborum." Houb. Durell, " *The man who boaſteth of a bribe, &c.*" Hodgſon, " *who boaſteth falſly of his liberality.*"

15. Rather, " is a prince *appeaſed.*" " גרם hîc ſignificat *iram gravem*, fortem inſtar oſſis." Vatab. &c. But, as it appears no where elſe in this ſenſe, may it not be written for רגז, " and a ſoft tongue breaketh (i. e. ſubdueth) *anger?*" See xv. 1. and Pſ. lxxvi. 11.

16. " *Honey.*" Under this may be implied all other delicacies, and pleaſures. See Merc. &c. Perhaps rather, " *leſt thou be ſatiated.*" והקיאתו 5 MSS.

17. הקר. " *Ne nimis crebro inviſe eum.* Nam res pretioſæ raro uſurpantur. vid 1 Sam. iii. 1." Gejer. &c. " Legendum cum Vulg. הקל, *levem fac* pedem tuum." Houb.—One ant. MS. reads וישנאך, which the conſtruction ſeems to require, " *and hate thee.*" *So* ſhould be omitted, as Secker obſerves.

18. " *A mawl.*" This word occurring no where elſe, it cannot be determined what kind of inſtrument it was; but the radix ſhews it to have been a *deſtructive* one. עונה 6 MSS.

19. מבטח. Conſidering this word as the part. *Pah.* in *Hoph.* the whole may be rendered thus, " *He, who is confided in, behaving treacherouſly* in the day of trouble is—like a faulty tooth, and a tottering foot."

20. " Si ullus S. Scripturæ locus, hic certe eſt obſcuriſſimus & difficillimus." Gejer. As one MS. therefore at firſt read מערה for מעדה, the ſenſe of which is borrowed from Ch. (though that has another word here) and one valuable MS. for קרה has קרח, if we ſupply נסך after נתר, which the ſenſe, as well as metre, ſeems to require, (though one MS. omits this line) and read שור for ושר, (See Vulg.) the verſe may be rendered thus, " *He that ſingeth* ſongs to an heavy heart is—*as he that maketh naked* of a garment in a day *of froſt*—as vinegar *poured* upon nitre." " Ut acetum nitro redditur aſperimum, ſic mœſtus animus carmine exacerbatur."

batur." Caſt. See Ecclus. xxii. 6.—Houb. connecting the firſt line of this verſe with the foregoing, and reading ומעדה, or ויעדה, renders thus, " Dens putridus et tibia vacillans, viri improbi in calamitate præſidium, *ille vel pallium auferet* in die frigoris." בשירים 30 MSS. ó. Syr. Vulg. Ch. & Ar. have an additional verſe.

21. *Water* in hot countries was a very deſirable thing; but one old MS. reads יין ומים, " *wine and* water." One MS. reads שונאך.

22. חתה. 12 MSS. read חותה. Ch. ſupplies אש before אתה. But ó. Syr. & Ar. for אתה חתה read אש תחתה, " carbones *ignis congeres*, &c." Or ſome other verb. See alſo Rom. xii. 30. And by this expreſſion " of *heaping coals of fire* upon his head" may be underſtood the judgments of God upon the implacable and revengeful, alluding to Pſ. xviii. 12, 13. and the antitheſis ſeems to require this ſenſe; for which ſee Gejer. from Chryſoſt. &c. Durell obſerving that חתה never ſignifies *to heap*, but *to take away*, propoſes this ſenſe, " For *thou wilt take away* the ſparks, or coals of fire." i. e. *The different degrees of wrath.* Hodgſon gives this conſtruction to the words, " *So ſhalt thou place on his head a cenſer full of fire; and the Lord will accept the peace-offering of thee.*" But ó. & Ar. read טוב at the end of the 2d Hemiſtich, which the metre ſeems to call for, " but Jehovah ſhall repay *good* unto thee."

23. The verſion of our Bib. Marg. followed by Hunt, &c. ſeems preferable. See Mercer alſo; and Peters from comparing this paſſage with Job xxxvii. 22. infers that the book of Job was not written by a *Jew*, as the *north-wind* in *Judæa* brought *rain*, but *dry* weather in *Arabia*. " *Ventus aquilo*. i. e. *Caurus*." Houb. One very valuable MS. for סתר reads שקר, " a *lying* tongue." Mr. Bradley obſerves that סתר in Ch. ſignifies, *to contradict*.

24. MSS. 4. have לשבת as in xxi. 9. which ſee for the laſt word. מדינים 16 MSS. See vi. 14.

25. The true reading ſeems to be שמועה, (See MS. 145.) " *Good news* from a far country is—like cold water, &c." See verſe 21. " To a *fainting* ſoul." Secker.

26. " A

26. " A righteous man *bowing* before the wicked is—&c." i. e. The natural order of things is diſturbed and confounded. See xiv. 19. Gejer. Hunt, &c. ſuppoſe מט, or מוט, to ſignify, *vacillans*, ſeu *deficiens, a via veritatis*. Hunt would ſupply כן at the beginning of the 2d Hemiſtich, but all the Verſ. have the כ of ſimilitude before מעין, and this letter is probably often dropped through its likeneſs to that which follows. נרפס 5 MSS.

27. אכול 20 MSS. and 3 הרבת; but the conſtruction rather requires הרבה. This ſhould be taken figuratively. See verſe 16, and Durell. There is great obſcurity in the latter part of this verſe, for the various ſenſes of which ſee Poole. ó. Ar. Syr. & Ch. for כבדם כבוד read דברי הכבוד, *verba glorioſa*; which Houb. follows. " *Scrutator majeſtatis opprimetur a gloria.* Vulg. q. l. וחקר כבד מכבוד, vel מכבד, nec inconcinne. Or perhaps, *and he that ſearcheth into glory ſhall be overwhelmed.* Or, *nor to ſearch out glorious things or words.*" Secker. Durell, uniting מ with the laſt word, and making it the Gerund, gives this ſenſe, " nor to ſearch after glory *by glorying*." Hodgſon reading the firſt noun without the ſuffix ם, gives the words this ſenſe, " *It is not well to eat honey to exceſs—but in the deeds of virtue to be exceſſive*, or *unbounded, is glorious.*" But as 58 MSS. have כבודם, perhaps we ſhould read כבוד הכבוד, " nor is it *an honor* to ſeek honor." See xxiv. 28. *Gloria fugientem ſequitur.*

28. אשר ſeems redundant, (See MS. 95.) " A man *not ruling* his ſpirit is—like, &c." See Durell. By the *ſpirit* may be underſtood all the *ſenſual* affections. See xvi. 32.

CHAP. XXVI.

V. 2. Durell with Munſter, &c. " As *the bird* wandereth, &c." " The meaning ſeems to be, ſays he, that evils, natural or moral, owe not their being to chance, like the accidental flight of birds in this or that direction." But the original word probably denoting ſome *particular* bird, as Mercer, &c. ſuppoſe, I would render the words with him, " As

the *Sparrow* is made *for wandering*, as the *Swallow*, or *Turtle Dove*, *for flying*—ſo the curſe cometh not in vain." i. e. Shall as ſurely be executed, as thoſe birds anſwer the end of their creation. Caſt. in another ſenſe, "*Quam facile volant aves, tam facile vitantur quæ quis inique imprecatur.*" Houb. for תבא, or as 19 MSS. תבוא, reads להתבוא in *Hithp.* "*ita malediction vana nuſpiam conſiſtet.*" ó. ſeem to have read לאיש after the verb, ἐκ ἐπελεύσεται ἐδενί. Ar. omits the negative, "*ſic maledictio vana ſuperveniet alicui.*"

3. Boch. with all the Verſ. and many MSS. of both Collat. ומחג, "*and* a ſpur."

4. "*According to his folly.*" h. e. "Probris atque convitiis." Gejer.

5. "*Anſwer a fool*, &c." "Tales ſententiæ ἐναντιοφανεῖς, adhibitâ temporum & rerum diſcretione, facile conciliantur." Grot. &c. But Kennic. to avoid this abſolute contradiction, reads with Syr. & Ch. כחכמתך, or בחכמתך, for כאולתו, "Anſwer a fool *according to*, or *in*, *thine own wiſdom.*" See Diſſ. 2d. p. 359. Had his great work of the collation of the MSS. been then completed, he would probably have preferred the reading of one MS. with a much leſs alteration of the text, באולתו, "Anſwer a fool *in his folly*—leſt he be wiſe in his own eyes."

6. For חמס שתה ó. & Ar. read very differently, probably חפרה עשה מדרכיו, but as neither of theſe readings affords a very pertinent ſenſe, perhaps we ſhould read וחמר משתה, "He that ſendeth a meſſage by the hand of a fool is—as he that cutteth off the feet, *and he that giveth ſtrong wine to drink.*" Both which diſable a perſon from delivering a proper meſſage. Houb. alſo reads חמר, "*vinum* bibit." Durell's ſenſe of the words is the ſame with that of Mercer, &c. "*He that ſends a meſſage by a fool, will as ſurely ſuffer damage by not having it duly performed, as if he cut off the meſſengers feet.*" Or he would render it with Syr. Some one for חמס would read חמץ, "*He that ſendeth a meſſage by a fool* (is like one who) *cutteth off the feet* (i. e. of his meſſenger, and ſo prevents his going) *and drinketh vinegar*; (inſtead of wine) which will ſet his teeth on edge. See x. 26." Hodgſon making מקצה, the part. *Puh. obtruncatus*,

catus, and rendering חמס שתה, *a drinker of violence*; (See Job xv. 16.) gives this verſion, " *Like one eager after plunder, but whoſe feet have been cut off—is he who committeth a diſpatch to the hand of a fool.*" שולח 5 MSS.

7. Hunt deriving the verb with De Dieu from דלל, and making מ in מפסח the prepoſ. renders thus, " The legs *are weak through lameneſs*—ſo is a parable in the mouth of fools." " *Tollite crura claudi.* q. d. Si elevetis tibias claudi, quid ei profueritis." Vatab. &c. " *Auferte* crura claudi." Marian. So alſo Hodgſon, " *Take away the legs*, &c. That is, they are uſeleſs, the lame man might as well be without them." But reading with 16 MSS. שוקים, and דלו with Mercer, or with Durell דללו, the words might bear this ſenſe, " The legs *of the lame are weak*—ſo, &c."

8. We ſhould probably read by tranſpoſing the ו, כצורר, though no MS. authorizes it, " *As he that bindeth* a ſtone in the ſling (i. e. to throw it away)—ſo &c." See Bayn. &c. in Poole; where Grotius and others endeavour to explain the Vulg. ſenſe of במרגמה, " *in acervum Mercurii.*" An author, referred to by Secker, renders, " *As he that putteth a precious ſtone in the dirt.*"

9. " Nec ſpinam ebrius, nec ſententiam ſtultus tractare poteſt." Caſt. But the laſt Hemiſtich of this verſe ſeems to be borrowed from verſe 7th, and the verſions differ much in rendering the firſt. 2 MSS. omit the two laſt words. " They each expoſe themſelves to ridicule." Durell.

10. There is no authority for our reading, and tranſlation, which Vatablus, &c. follow, and the Verſ. afford very little ſatisfaction.—Houb. reads כסיל for כל, and עברו ים for עברים, " Magna concipiunt *ſtultus* et ebrius—ſtultus et ebrius *mare trajiciunt.*" See Syr. & Ch. Some one following ó. reads בשר for ושכר 1ſt, ונשברה for ושכר 2d, and עברתם for עברים, " *Every ſort of fool is very tempeſtuous.* (i. e. occaſions much trouble) *but their wrath ſhall be broken.*" Hodgſon making שכר ſignify, *to hire*, חלל, *to wound*, and רב *præfectus*, gives this conſtruction, " *Over every one a deſpot exerciſeth cruelty—but he ſuborneth the profli-*

gate,

gate and the wicked." Durell renders thus " *Every one ſuffereth much, —who either hireth a fool, or hireth tranſgreſſors.*" Piſc. &c. " A powerful man (if wicked) afflicts all—and hireth a fool, and hireth tranſgreſſors." As the propereſt perſons for his iniquitous purpoſes. See Poole and Patrick. But as the firſt Hemiſtich is too ſhort, the following readings and diviſion, are ſubmitted to conſideration, מהולל for מחולל, שוכר for the 1ſt ושכר, and with 7 MSS. ושוכר for the 2d, " Every drunkard *becomes very fooliſh*, or *mad*—the fool *and the drunkard* are tranſgreſſors." עוברים. 5 MSS.

11. Many MSS. of both Collat. read קיאו, as elſewhere, and 10 שנה, " The fool *repeateth* his ſolly." See 2 Pet. ii. 22. Secker obſerves, that ó. have a verſe at the end, which is found in Eccluſ. iv. 21.

12. " *Thou mayeſt hope more of a fool than of him.* תקוה being the 2. P. fut. *Kal.*" Durell.

13. See xxii. 13. There are *ſix* different words ſignifying *a lion*. See Buxt. Rather perhaps, " *between* the ſtreets." So that he could not paſs from *one* to the *other*.

14. " *So doth the ſlothful man upon his bed.*" " Nempe circumagitur, nec inde movetur." Piſc. &c.

15. See xix. 24. Is not ונלאה better, " *and*, &c. ?" See Vulg.

16. Rather perhaps, " than ſeven men, *who give the wiſeſt counſel.*" i. e. He is deaf to all admonition. See xi. 22. *Seven* was a *ſacred* number among the Jews, implying perfection, and multitude. See ix. 1.

17. מתעבר, or as 10 MSS. with Ch. ומתעבר, but ill accords in this place; unleſs it will bear the ſenſe given to it by Hodgſon of *being buſy* and *officious*, for which he refers to Num. xxii. 18. We ſhould perhaps either read with the firſt printed copy of the *Hagiog.* מתעכר, or with Vulg. מתערב, omitting עבר with ó. & Ar. which is neither neceſſary to the ſenſe or the metre, or reading it conformably to the following participle, " He that *troubleth himſelf*, or, *meddleth*, &c." Syr. for theſe two words probably reads ערום, " *Qui ſagax eſt* in lite non propria, ſimilis, &c."

18. The

18. The verſions differ widely in their readings of this verſe.

כמתלהלה. This word occurs no where elſe, but is made the part. in *Hithp.* by the Lexicographers from להה; may it not be written for כמתהולל? See Jer. xxv. 16. and Hodgſon. היורה 29 MSS. and 15 זיקים, which for the metre's ſake ſhould be perhaps placed at the beginning of the 2d Hemiſtich; unleſs we might read וכלי מות. See Syr. and Pſ. vii. 13. Houb. for ומות reads למות, "*ad mortem*, i. e. *mortiferas* ſagittas." But, as Durell obſerves, it may be an Hendiadis.

19. One MS. reads מרמה, with ó. & Syr. which is requiſite, unleſs we ſupply אשר.

20. ישתוק 22 MSS.

21. One MS. reads פחים, which may give this ſenſe, "*As blaſts* to the coals, and wood to the fire, &c." See xvii. 14. מדינים 20 MSS.

22. See xviii. 8.

23. דלקים. 10 MSS. דולקים, which makes it not improbable, that we ſhould read חלקים, the ו being a diſcontinuation of the ח, "*Flattering* lips and a wicked heart are—like ſilver of droſs laid upon a potſherd." See xxvi. 28, and Pſ. xii. 3. Since this note was written, I find it corroborated by ſome critical author, who likewiſe obſerves, that ó. ſeem to have read ſo. Some make ſilver of droſs an hypallage for *droſs of ſilver*; but it rather ſignifies ſilver *purified of its droſs*, which anſwers better to *flattering lips* in contradiſtinction to the *potſherd* and *wicked heart*. See Hunt, and verſe 28.

24. בשפתיו 32 MSS. with Syr. Vulg. Ch. Ar. Houb. &c. From the various interpretations of ינכר, (for which ſee Poole) and from comparing verſe 28. I am induced to read ישקר, "He that hateth, *lyeth* with his lips, *but*, &c." See ó. who read ſome additional word, probably אונן, "*deplorans* inimicus."

25. Rather, "*Altho'* his voice is gracious, &c." For *ſeven*, &c. See verſe 16. "For *he is full* of abominations in his heart." Durell. Perhaps as one MS. reads לבו, ב may have been miſplaced, "for *his heart* is filled *with abominations*." See Hodgſon alſo.

26. תכסה. All the Verſ. ſeem to read with Houb. מכסה, rather than הכסה as Durell ſuppoſes, (See xvii. 9.) " *He that covereth* hatred with deceit—his wickedneſs ſhall be diſcovered in the congregation." i. e. Shall be publickly known ſome time or other. See Matt. x. 26. Durell deriving במשאון from שאון, renders it, *with tranquillity*. Hodgſon from ישאה, *vaſtari*, tranſlates it, *in private*. But the derivation from נשא, *decipere*, ſeems moſt ſuitable to the context.—Our verſion reads בקהל כל, " before the *whole* congregation." But I know not upon what authority.

27. Rather, " it *ſhall* return upon him." This ſeems to allude to the *Lex Talionis*. כורה 7 MSS. and 42 וגולל, which are proper. See ó. &c.

28. דכין. " *Contritos ſuos*, vel, quos attriturus eſt. i. e. *Vir* lingua fallace." Piſc. &c. Durell conjectures that, as all the verſions render it, *Truth*, they read דכויות, *pure things*. But as Ch. has קושטא, this might induce one to think, that קשט was the original word; though this differs widely from the text. " ינשא legas, idem ac ישא, *feret contritiones ſuas*, h. e. eas, quas alteri fecerit. Porro מדחה, quod verbum alibi non extat, revocandum ad מדחין, formam ſolitam." Houb. If theſe readings be admitted, the ſenſe agrees better with the context. But ſee Patrick.

CHAP. XXVII.

V. 1. Houb. would read ליום, " *in diem*. i. e. *futurum*. ב eſt præſentis temporis." But we have the ſame expreſſion, Gen. xxx. 33. " *May bring forth*." " Dies comparatur mulieri *gravidæ*, quæ neſcit num paritura ſit marem, an fœminam; num vivum, aut mortuum." Gejer.

2. Rather יהוללך. See Job xii. 17. נכרי. See Pſ. i. 1. Append.—ולא 2 MSS. which correſponds better with the former Hemiſtich.

3. If נטל ſignifies *weighty*, it ſeems to bear this ſenſe by the figure *antiphraſis*.

4. אכזריות.

4. אכזריות. ó. Syr. & Vulg. having the *ſing.* we ſhould probably read אכזרית, or אכזריה, " *Wrath is cruel.*"

" *But who can ſtand before envy?*" R. Levi relates a ſtory of two perſons, the one *covetous*, and the other *envious*; to whom a certain King promiſed to grant whatever they ſhould aſk, and *double* to him that aſked *laſt*; the covetous man would not aſk *firſt*, becauſe he hoped for the *double* portion; nor would the envious, that he might not benefit the other; but at length he requeſted that *one* of his eyes might be taken out, in order to deprive his companion of *both*. See Poole. יעמוד 5 MSS.

5. The ſenſe, if not the metre, ſeems to require ſome word after מגלה, perhaps עון, (See Job xx. 27. and Hunt) " Reproof, *which revealeth iniquity*, is better—than love *which concealeth it*." But then we ſhould alſo read מסתרתו.

6. ונעתרות, " *are deceitful.*" Hunt fetches this ſenſe with Houb. from Ar. Durell renders the word with Merc. *frequent*, or with Schultens, *virulent*. Perhaps, there being a great ſimilitude in the letters, it may be written for ונתעבות, " but the kiſſes of an enemy are *abominable*." See Iſai. xiv. 19.

7. One MS. read at firſt תבוז, " *deſpiſeth* an honey comb." The conſtruction ſeems to require ולנפש with Houb. otherwiſe he propoſes מתקה, or תמתק, " *dulce reddet*, vel *habebit*."

8. Some take theſe words in a *good* ſenſe, ſome in a *bad* one. See ó. & Poole. The latter ſeems right. " מקומו, *from his houſe*, or *poſt*." Durell.

9. There is a difficulty in the conſtruction of the laſt Hemiſtich, for which ſee the verſions, but if we read with Vulg. רע for רעהו, and carrying on the ו read ועצת for מעצת, all will correſpond, " ſo *a friend and counſel* are the ſweetneſs of the ſoul." i. e. By an Hendiadis *the counſel of a friend.* " Et bonis amici conſiliis anima dulcoratur." Vulg. A friend propoſes לנפש. Houb. thus, " Ita viri conſilium amico ejus dulcererit." See Durell alſo. But ó. tranſpoſing the words probably read thus,

thus, שמן ומתק וקטרת ישמח לב—וירוע מצרות נפש, "*Unguentis et vinis, et odoramentis delectatur cor; disrumpitur autem a calamitatibus anima.*"

10. "*Amicum tibi et patri tuo spectatum fratri præfer.*" Merc. ורע 19 MSS. with Houb. Our Vers. inserts "*for,*" contrary to the text, Vers. & MSS. See Secker. תעזוב 4 MSS.

11. "*Him that reproacheth me.*" As being guilty of a neglect in thy education and morals. חורפי 5 MSS.—ó. Syr. Vulg. & Ar. read ותשיב in the 2d person.

12. See xxii. 3. ונסתר 17 MSS. one פתיים, and 14 ונענשו, with Houb.

13. See xx. 16. "Nec mirum hîc pleraque repeti, quia viri Ezechiæ, qui hæc congesserunt, non adverterunt ad eas parab. quæ jam a Salomone simul inter alias collocatæ fuerant, et in unum volumen coactæ." Merc. But see xxv. 1. Houb. &c. read נכרים with 4 MSS. as in xx. 16. Secker renders thus, "and *whose pledge* is for a strange woman."

14. Vulg. reads משכים, or משכם, one of which seems right. "Alludit ad importunos Salutatores, qui ante lucem ad fores potentium versabantur, et clara voce ingeminabant, *Ave salve*, &c." Tirin. See Durell also. Rather, "it shall be accounted *a curse by him.*" i. e. The friend, who interprets it in an opposite light, as intended only for sinister purposes. Durell thus, "it shall be reputed to him *a light thing.*" "*Shall have meanness imputed to him.*" Hodgson. The sense suggests the division of Kennic. Collat. One ant. MS. omits בבקר השכים.

15. סגריר. This word, occurring no where else, is perhaps written for סוער, "in a *stormy* day." See xix. 13. & xxi. 9. "Vult series נשתוו, vel נשתוהו." Houb. Mr. Bradley observes that Hunt adheres to the text. It is observable that this word is formed both from the *Niph.* and *Hithp.* conjugations. See Buxt. מדינים 16 MSS.

16. These words connected with the former may afford a better sense with Durell's reading of ריח for רוח, "Whosoever hideth her, hideth *a smell*—which the ointment about his right hand proclaimeth." But the conjecture of an ingenious friend of his, who reads צפן יה, seems to have

have cleared up this difficult paſſage, which conſidering the metre, and comparing Pſ. lxv. 11. with Pſ. cxxxv. 7. might originally ſtand thus,

צפן יהוה צפון רוח
ושמן ימין הוא קרא :

" *Jehovah hideth the north* wind—and calleth forth the plenteous ſouth wind." i. e. As he obſerves, " He ruleth over ſecond cauſes, and directeth them to their due effects." For צפון ſee ó. Ar. & Syr. and for שמן in this ſenſe, Iſai. xxx. 23. For the text ſee Vatab. &c. Houb. for ושמן reads נסמן, " *ſignatum manus ejus.* Qui eam domi continebit, quaſi qui ventum cohibeat. Nam quidquid propria manu obſignaverit, palam fiat." A friend propoſes צפנה for צפניה, *qui cohibet eam*; and if the words refer to the contentious woman, that is preferable. Hodgſon thus, " *They who can conceal her, can conceal a ſcent—But perfume in a man's hand will diſcover itſelf.*"

17. " *As iron ſharpeneth iron.*" " *Ferrum* hic ponitur pro *enſe*, ſive re alia ex ferro facta." Vatab.

Perhaps, " ſo a man *rejoiceth* the countenance of his friend." Such a play upon words being very frequent, and for this ſenſe ſee Exod. xviii. 9. Hodgſon renders thus, " *As iron is brightened againſt iron—ſo one friend brighteneth the countenance of another.*"

18. " *He who keepeth the fig tree.*" i. e. diligently attends the culture thereof. נוצר 3 MSS. and 5 ושומר.

19. " *As in water, &c.*" " Aquæ naturæ ſpecula." Tirin. Our Verſ. follows Vulg. which probably reads כבמים.

" *So the heart of man to man.*" " In ſingulorum vultu, geſtu, verbis, &c. legunt affectus hominum." Tirinus. See Poole. " Ut aqua vultum vultui, ſic mens hominem homini, (intellige *reddit,*)" Caſt. See Hodgſon alſo. " Haud ſane facile eſt dictu quo pertineat hoc, et quibus coerceri debeat finibus, cum referri poſſit multis modis ad hominum indoles, ingenia, affectus, amicitias, virtutes, vitia." Lowth. Vulg. ſeems to have read לערום for לאדם, " ſo the heart of man is known *to*

the prudent." But ó. Syr. & Ar. for מים, read דמים, and Ch. ſupplies it, with the negative in both Hemiſtichs. Ch. & Syr. alſo probably read לא דמים for לאדם, " As face is *not like* to face,—ſo the heart of man is *not alike.*" h. e. " Hominum animi quam maxime invicem variant et diſſident." Merc. " כדמים, *Ut ſimiles* ſunt vultus vultibus." Houb. which a friend follows, or with the negative reads, כלא דמים. All the Verſ. read לבות in the plur.

20. ואבדן 22 MSS. See alſo xv. 11. Ch. and Revel. ix. 11. By the *eye* may be underſtood all the *ſenſual* affections. ó. & Ar. inſert another verſe after this, which has no authority of MSS.

21. " *So is a man to his praiſe.*" For the various explanations of this Hemiſtich ſee Poole. But Pagninus's tranſpoſition of the prepoſition which Houb. &c. follow, anſwers better to the former, " So is *the mouth* of him that praiſeth him *to a man.*" i. e. It tries whether his heart can bear teſtimony to theſe commendations; if not, his actions are proved baſe and adulterate. Though, as ó. Syr. & Ar. ſupply a verb, perhaps נבחן may have been dropped after ואיש, " ſo *is a man proved* by the mouth of him that praiſeth him." One ant. MS. reads with ó. Syr. Ch. & Ar. מהללין, " *of them that praiſe him.*" Rather מהוללין. See verſe 2.

22. Durell obſerves that here are *four* words, which may be conſidered as *απαξ λεγ.* and fetching the ſenſe of מכתש from Ch. & Syr. giving alſo the ſame ſenſe to הריפות from רוף, *to bruiſe*, and making בעלו or בעליו, the compound of ב, עלי, and the affix, he gives this ſenſe of the words, " *Thou mayeſt bruiſe a fool in a fat by means of ſtampings upon him*, &c.." Caſt. renders במכתש, " *graneam*," or, " *aream*," and this Hunt approves of, as agreeable to the Hebrew word. But, as Durell remarks, the ſenſe put upon בעלי being very uncertain, I apprehend there is a tranſpoſition of the words; and reading הרפות for הריפות, I would offer this conſtruction of them, " Though thou beateſt a fool in a mortar, (which might be a proverbial expreſſion for ſevere correction) *in the midſt of reproachers*, his fooliſhneſs, &c." Since this note was written I find that Hodgſon ſuppoſes the ſame metatheſis, and rendering במכתש,

במכתש, *at the mortar*, & הריפות, *grift*, or *ground corn*, as 2 Sam. xvii. 19. gives this ſenſe, " *Though thou ſhouldſt chaſtiſe a fool in the grinding houſe, amidſt the workers at the grift,—yet will he not*, &c." referring to Judg. xvi. 21. and Terence's Andria. Houb. reads with ó. Syr. & Ar. תסיר, " *auferes*."

23. Rather, " *the faces* of thy ſheep." " Alludit ad morem paſtorum, qui tam exacte pecudes norunt, ut ſingulas potuerint nominatim appellare. vid. Joh. x. 3." Cartw. This advice is applicable a fortiori to *civil*, and *eccleſiaſtical* governors. See 1 Cor ix. 9. and the next verſe. One copy reads with ó. Vulg. Ch. & Ar. ושית, " *and ſet* thine heart upon the herds." Houb. reads with ó. Syr. Vulg. & Ar. לעדריך, *upon thy herds*. i. e. the greater cattle. Hodgſon renders it, " on the *flocks*." i. e. The *goats*, or *ſheep*.

24. ואם. One MS. reads ולא ואם, which countenances the negative, probably therefore we ſhould read ולא, " *neither* the crown to generation *and generation*." See ó. & Ar. which read ואיל ולא סגרו, " Quoniam non in ſeculum robur *et fortitudo, neque tradentur*, &c." Ch. for נזר reads שלום, " neque *pax* erit." Houb. for ואם נזר reads ואוצר, " *et theſaurus*." Durell making נזר a verb, renders thus, " *neither ſurely are they appropriated*." ודור 42 MSS.

25. For גלה perhaps we might read גלח, in *Pyh*. " The hay *is cut down*, and the tender graſs is ſeen;—and the herbs of the mountains are gathered." The mountains in Judæa, being very fruitful, might abound with wild *Thyme*, and other ſalubrious herbs. See Cant. iv. 6. and 2 Chron. xxvi. 10.

26. Rather, " *The ſheep* are for thy cloathing." " *The price of the field*." They were uſed to barter in the *Eaſt* with *cattle* inſtead of *money*. See Boch. on Gen. xxxiii. 19.

27. " *Goat's* milk." Goats abounded in Judæa on account of its mountainous ſituation. " *For the food of thy houſhold*." Perhaps *the wife* and *children* in contradiſtinction to the *maidens* mentioned hereafter, which Syr. omits. " וחיים, *and maintenance*." Secker.

CHAP.

CHAP. XXVIII.

V. 1. נסו, &c. The moſt eaſy way of reſtoring the grammatical conſtruction is to read with one MS. ó. Vulg. Ar. Houb. &c. נם, or נום, with another, ó. Syr. Vulg. & Ar. רודף, and with 3, and two *now*, ó. Vulg. & Ar. וצדיק, " The wicked *fleeth*, when no one purſueth—*but the righteous is* bold as a lion." But 2 MSS. if not more, read יבטחו, and Syr. & Ch. רשעים.

2. The metre of the laſt Hemiſtich appearing too long, the common conſtruction of the words bordering upon tautology, and two MSS. omitting ידע, which is not neceſſary to the ſenſe, reading יארך (See Deut. vi. 2. where we ſhould read יארכו, or with Sam. יארכון, for יארכן) it might be rendered thus, " *but by a man of underſtanding ſhall the ſtate be prolonged.*" The reading of the whole according to ó. & Ar. is probably this,

בפישע ארץ ריבים עוררו
והאדם מבין ידעכם :

" For the tranſgreſſion of a land *contentions are ſtirred up*—but a man of underſtanding *extinguiſheth them.*" Houb. reading שר for רש in the next verſe, which one MS. omits, and bringing it back to the end of this, reading וידע for ידע, and העשק for ועשק renders thus, " Propter peccata terræ ſucceſſio principum frequens ; propter homines intelligentes, *et æqui cultores*, longævus *princeps*. 3 Vir potens *tenuem* opprimens, &c." Durell, " but by a man of underſtanding and knowledge the ſtate *ſhall obtain relief.*" Hodgſon making רבים to ſignify *tyrants*, יודע according to ſeveral MSS. the part. *Ben.* agreeing with שר underſtood, and rendering כן *certe*, tranſlates thus, " *By rebellion in a land tyrants ſhall become its rulers—but where a people are wiſe an able prince ſhall reign long.*" Mr. Bradley alſo doubts whether כן can mean *the ſtate*.

3. ועשק. 5 MSS. ועושק but the true reading ſeems to be according to Vulg. עושק, " A poor man *oppreſſing* the poor." Unleſs with Gejer. Hunt,

Hunt, &c. we underſtand גבר to ſignify *viribus pollens*, " *A man in authority*, who is poor, and oppreſſeth, &c." See Houb. above. Mr. Bradley propoſes רשע for רש, " *A mighty man who is wicked*, &c."

סוחף 7 MSS. " like a *ſweeping* rain." i. e. In the time of *harveſt*, which deſtroys all the corn. See xxvi. 1.

4. עוזבי 3 MSS. and 7 ושומרי, more regular. The conſtruction requires after Vulg. בו, *with him*. But ſee ó. Ar. & Syr.

5. It would improve the antitheſis if we might read כן for כל, " but they who ſeek Jehovah underſtand *what is right*." Otherwiſe it muſt refer, as Gejer. obſerves, to *judgment*. See Hodgſon alſo.

6. בתומו 10. MSS. דרכים, " quam tortuoſus *binarum viarum*." Gejer. &c. But one MS. reads with Ch. דרכיו, " than he that is perverſe in *his* ways."

7. תורה. " Nos *frugem bonam*, ex ſententia, et poteſtatate nominis." Houb. 8 MSS. have ורועה, " but *he who feedeth*, or *aſſociates with*, gluttons, ſhameth his father." " *But he who feedeth paraſites*." Hodgſon.

8. There is a beautiful paronomaſia between חונן and הון. As this was a breach of the *Levitical* law, God himſelf, as the defender of the *poor*, maintained their rights by a ſpecial providence. See Ezek. xxii. 12, 13.

9. משמוע 19 MSS. " Par pari: qui noluit audire non dignus eſt ut audiatur." Bayn.

10. בשחתו 4 MSS. See alſo xxvi. 27. יפל 34 MSS.

11. חקר ſignifies *to ſearch out*, and *to deſpiſe*, and it may be taken in either or both ſenſes here. See Hunt.

12. יחפש, " *abſcondit ſe homo*." Piſc. Hunt, &c. as in verſe 28. And it is obſervable that one MS. reads יסתר; but as this differs widely from the text, perhaps יחפר might be the original word, " but when the wicked riſe, *men are aſhamed*." The noun being taken in a *collective* ſenſe. A friend conjectures יחשף, *nudatur*. בעלון 2 MSS.

13. Vulg. reads ועזבם, " and forſaketh *them*." Which the conſtruction calls for. See Houb. alſo.

14. See Pſ. i. 1. יפל. 44 MSS.

15. " A ranging bear." Or as Houb. from Æth. " a *howling* bear." i. e. In ſearch of prey. נוהם 12 MSS. and 14 ודוב.

16. All the Verſ. read רב, " The Prince, that wanteth underſtanding, *aboundeth* in oppreſſions." An antitheſis lying in the two verbs, or adjectives; and for this ſenſe of רב ſee verſe 20. One MS. reads תבונת, ſing. שונא 3 MSS. which reſtores the grammatical conſtruction, but all the Verſ. read ושונא, " *but he that hateth*, &c." Hunt, to preſerve the antitheſis between the two Hemiſtichs, would render the firſt, " The Prince, that wanteth underſtanding, *ſuffers many injuries*," and thereby ſhortens his life; or the laſt according to ó. & Ar. " but he, that hateth covetouſneſs, *is long ſuffering*." But ſee Patrick from Vatab. &c. Vulg. reads ימיו. See our verſion.

17. The ſenſe propoſed by Cornelius de Lap. &c. ſeems the moſt eligible, " Homo ſanguinis effuſi reus, ideoque anxius et ſolicitus, uſque ad foveam, ſeu ſepulchrum fugiet, ne apprehendant in eum." See Hodgſon alſo. 25 MSS. read עשוק, *oppreſſus*, and 66 אדם full; and נפש may here ſignify *a perſon*. See Jun. and Trem. and vi. 26. I once thought that the text might poſſibly ſtand thus at firſt, יתמכו בו (or ולא See MSS.) אדם שופך בדם נקי—עד עיר ינום ואל, " A man *that ſheddeth innocent blood*—may fly *to the city*, (i. e. of refuge) *but they ſhall not* protect him." ó. & Ar. read differently, and ſupply a verſe for which there is no MS. authority, and it ſeems to want connection.

18. One MS. reading יושיע, as the line is defective, perhaps נפשו has been omitted, " He that walketh uprightly ſhall ſave *his life*." Or we might read בתמים. See Pſ. lxxxiv. 12. באחת. Houb. &c. read with Syr. בשחת, " ſhall fall *into the pit*." Which ſeems right. יפל 39 MSS. See verſe 6.

19. Rather with ó. to keep up the antitheſis, " He, that tilleth his land, *ſhall be filled with bread*—but he that followeth after *vain things*, or *perſons*, *ſhall be filled with poverty*." The laſt words afford a beautiful oxymoron. See xii. 11. עובד 8 MSS.

20. Rather,

20. Rather, " A man of *veracity*, &c." i. e. In his calling and dealings. אמונת 5 MSS.

21. From the defect of the metre, and comparing xxiv. 23. במשפט may have been dropped before לא, " To have reſpect of perſons *in judgment* is not good." And the force of the negative being carried on, the next Hemiſtich may be rendered, " *nor for a piece of bread ſhould a man tranſgreſs.*" i. e. The moſt extreme poverty ſhould not induce him to accuſe or condemn his neighbour falſely. Durell renders the laſt Hemiſtich interrogatively, " *and for a piece of bread ſhould a man tranſgreſs?*" Hunt follows ó. & Syr. which probably read אדם מכיר, or איש, " *The man who reſpects* perſons is not good—for for a piece of bread *he will betray a man.*" But will the laſt verb bear this ſenſe? Hodgſon renders the firſt Hemiſtich thus, " *He doth not well who diſtinguiſheth faces.*"

22. " *Hath an evil eye.*" i. e. Envies others. See ó. Vulg. & Ar. יבואנו. 35 MSS. " Sæpe humanitus, nonnunquam divinitus." Cartw. Mr. Bradley obſerves that Hunt reads חסד, " and knoweth not that *the merciful* ſhall attain to it."

23. For the better regulation of the metre, ימצא might be joined to the laſt Hemiſtich. Syr. reads בלשונו, " *with his tongue.*"

24. The 2d line of this verſe being defective, perhaps we ſhould ſupply לי with Syr. at the end of it, " and faith, it is no tranſgreſſion *in me.*"—חבר &c. Rather, " *he is to be ranked with the murderer.*" See Deut. xxi. 18, &c.

25. " *Shall be made fat.*" The antitheſis does not hold here, and as Vulg. ſeems to have read ירפא, perhaps we might read ירפאו, " but he that truſteth in Jehovah, *will heal it.*" i. e. *Strife.* See xii. 18. ובוטח 16 MSS.

26. כסיל, " *is a fool.*" " Adeoque *infelix.*" Gejer. Houb. reads כשל, *cadet*; which improves the antitheſis. Though, as a friend obſerves, there is no authority for it.

27. מחסר 4 MSS. part. *Ben. Pih.* " *wanteth nothing.*"—Rather for the ſake of the antitheſis, " *aboundeth* in curſes." See verſe 16.

28. ירבו

28. ירבו, or as one MS. at firſt ירובו, " the righteous *increaſe*." This affords a very good ſenſe; but one very valuable MS. reads ירנו, " the righteous *ſhall ſhout*." See xi. 10. xxix. 6.

CHAP. XXIX.

V. 1. Ar. conſidering מ in מקשה as a prepoſition, gives an oppoſite ſenſe of the firſt Hemiſtich, " *Homo corrigibilis excellentior eſt homine duræ cervicis*." And איש תוכחות may perhaps ſignify, *A man who receiveth reproof*. But the uſual acceptation of the words is moſt ſuitable to what follows. " Metaphora a *bubus* vel *equis*, qui dura ſunt cervice." Vat.

2. במשול 7 MSS. And all the verſions with 3 MSS. רשעים.

3. Ch. Syr. & Ar. הונו, " ſpendeth *his* ſubſtance." אוהב 2 MSS. and 5 רועה. See xiii. 20.

4. One MS. having תרטות, Durell's reading, תרמית, is very probable, " but *the fraudulent man* overthroweth it." Though Ch. & Syr. probably read עויל. See ó. alſo. For the ſenſe of the word in the text ſee Poole.

5. פרש 22 MSS. and one tranſpoſes the words.—" *For his feet*." i. e. " Se capit adulator." Vat. & Hunt.

6. Rather with Syr. Ch. & Durell, " *The wicked man is enſnared by tranſgreſſion*." See xii. 13.

ירון. " Tolerabilius eſſet ירנן, quam habuit Syr. *cantabit*. Sed verior ſcriptio ירוץ, *exiliit*, quam exſequitur Chald." Houb. And one MS. reads ſo. וישמח 2 MSS.

7. ó. Syr. Ar. & Ch. with 9 MSS. ורשע, which the antitheſis ſeems to require, " *but the wicked will not regard knowledge*." Secker omits the ן.

8. Rather with ó. Syr. Ar. Lowth and our Marg. Verſ. " *ſet a city on fire*." Alluding perhaps to Gen. xviii. 28. Or with Piſc. &c. " *inflame* a city." i. e. By tumults and diſcords. One very valuable MS. for לצון reads לשון, " *Slanderous* men, &c." See James iii. 6. And Ch. reads

reads ימללו כזבים, "*ſpeak lies.*" Which accords better with this reading. "*Turn away wrath.*" "tam Dei, quam hominum." Merc.

9. There is great obſcurity in this verſe, but reading אם for איש 1ſt, which Vulg. gives ſome countenance to, with that and one MS. אין for ואין, and conſidering נחת with Durell as the *Niph.* of חחת, (for which ſee Mal. ii. 5.) the words may bear this ſenſe, "If the wiſe man contend with the fooliſh man—whether he be angry, or laugh, *he* (i. e. the fool) *will not be afraid.*" i. e. Neither ſeverity nor lenity will have any effect upon him. ó. probably read גוים—ואיש אויל רוגז ישחק ואין נחת את (or ישפט) איש חכם נשפט, "Vir ſapiens judicabit gentes; vir autem nequam ſuccenſens deridetur, et non terret." "נרגז ונשחק, *irritatus et deriſus.*" Houb. "*A wiſe man contendeth with a fool; and whether he rage or laugh, he is not diſmayed.* i. e. will continue to reprove him." Durell. "*When a man of ſenſe hath to diſpute with a fool,—he will conſtantly have cauſe, either to be angry, or to laugh.*" Hodgſon.

10. Houb. reads רמיה for רמים, "viri *fraudis.*" And as a friend obſerves, 2 MSS. have ד upon a raſure.

Rather, "but the upright *are in care for* his ſoul." See Pſ. cxlii. 5. "*but the upright ſeek his eſteem.*" Hodgſon.

11. See a ſimilar ſentiment, xiv. 33.

12. מושל 30 MSS. "Qualis eſt rex, tales ejus miniſtri eſſe ſolent." Merc.

13. The ſentiment here is ſo ſimilar to that xxii. 2. that our marg. Verſ. ſeems moſt proper, "*The poor and the uſurer meet together.*" But ſee Poole, and Durell, who reads with Syr. "The poor and *oppreſſed* man." But the following Hemiſtich ſeems to require an antitheſis, and as תככים appears no where elſe, it may perhaps be written for הכבוד, "and *the rich* man." See Gen. xiii. 2.—ó. & Ar. tranſpoſe the words, and read differently, Δανειζε και χρεωφειλέτης.

"*Lighteneth both their eyes.*" i. e, "Luce Solis, quem oriri facit ſuper omnes, Matt. v. 45." Gejer.

14. The laſt Hemiſtich appearing too ſhort, it might be better to read with one MS. לעולם for לעד, and to tranſlate it, "*ſhall eſtabliſh* his throne for ever."

15. ó. Ar. Syr. & Ch. read יתנו; and the ו might have been omitted before the invention of the final letters.

Rather, " but *an abandoned* child ſhameth his mother." By whoſe indulgence he was ſpoiled.

16. Rather, " When the wicked are *magnified*." See Dan. ii. 48. Here is a beautiful paronomaſia. " But the righteous *ſhall ſee their fall*." i. e. " Cum voluptate, non quidem ἐξ ἐπιχαιρεκακίας, ſed ex juſtitiæ ſapientiæque divinæ admiratione." Gejer. See Pſ. xcii. 12. But a friend renders with ó. & Ar. καταφοβεῖ γίνονται, from ירא, *timuit*.

17. " *And he ſhall give thee reſt*." i. e. From the anxiety and ſollicitude of a parent, which nothing can equal.

18. " *Where there is no viſion*." " Prophetarum inter alia munus erat, Legis præcepta inculcare populo." Grot. See 1 Cor. xiv. 1. " Where there is no *inſtruction*." Durell.—ó. ſeem to have read, אין מגיד לרע עם, " *Non erit enarrator genti iniquæ*." Ch. & Syr. perhaps ברוב עוילים יפרק, " *In multitudine iniquorum diſrumpitur* populus." Durell, " the people *are ſtripped*." See alſo our marg. Verſ. Rather, " the people *go aſtray*." See 1 Pet. ii. 25. ושומר 7 MSS. and 8 אשריהו. See iii. 13. which laſt reading Houb. approves, or אשרוהו, " *beatum dicent illum*." But one very antient MS. reading יאשרהו, we may render the words with a friend, " but he that keepeth the law *ſhall make it happy*." i. e. *The people*.

19. ó. & Ar. ſupply the adjective, which is requiſite, and perhaps רע may have been dropped before עבד, from the ſimilitude of the letters, " A *wicked* ſervant, &c." ó. & Ar. probably repeat כי, " *for though* he underſtandeth, yet he will not anſwer."

20. Secker omits *that is* both here, and in verſe 27.

21. Patrick follows Mercer in the ſenſe of this verſe. Hunt, following ó. Syr. & Ar. conſiders מפנק as the part. *Puh.* reads עבד, and derives מנון from אנן, *luxit*, " He, *who is nouriſhed* delicately from childhood, *ſhall be a ſervant*—and his latter end ſhall be *grievous*." Durell renders the laſt Hemiſtich, " ſhall have him *weak* at laſt." For ſo, he ſays, the word מנון ſignifies in Ar. Houb. for מנון reads מלין, *contumacem*,

from

from לון, *muſſitare*. If our Verſ. be followed, which Secker favors, it ſhould be written מנין. Vulg. ſeems to have read מרה for מנון, perhaps then for מפנק, which occurs no where elſe, we might alſo read מפרק, "He, *who giveth his ſervant liberty* in youth—ſhall have him *rebellious* at the laſt."

23. ó. reading יהוה after כבוד, perhaps the laſt word was written for the former, "but *Jehovah* ſhall uphold the humble in ſpirit." See Pſ. xxxvii. 17. and Luke xiv. 11. יתמוך 7 MSS.

24. שנא 11 MSS. more regular.

Rather perhaps, "he heareth *the adjuration*, and will not declare." Alluding to the form of adminiſtering an oath amongſt the Jews; (See Matt. xxvi. 63.) conſequently he perjures himſelf to ſave his companion. See Grot. &c. Or as Hodgſon, who refers to Lev. v. 1. "*he heareth the oath but will not confeſs.*"

25. By reading with Vulg. חורד האדם, or as Houb. חרד מאדם, "*Qui pavet ab homine*," and with him במוקש, the grammatical conſtruction is reſtored, and the antitheſis improved, "*He that feareth a man* ſhall fall *into a ſnare*—but he that truſteth in Jehovah *ſhall be exalted.*" See Durell, and our Bib. Marg. ó. read חוררים with the verb plur.

26. Rather perhaps, "*The great ones* ſeek the ruler's favor—but every man's judgment is from Jehovah." Who will not ſuffer the *poor* to be oppreſſed. Unleſs for איש we might read רש, or ſupply it after, as in 1 Sam. xviii. 23. "but the judgment *of the poor man* is from Jehovah." See xxii. 22, 23. and Lowth's Prel. Diſſert. on Iſai. p. 19.

27. Some MSS. of both Collations read with Ch. Syr. & Vulg. רשעים; which gives an exact antitheſis of words. See x. 1.

CHAP. XXX.

V. 1. For the various explanations of this title ſee Poole; and as no very good reaſon has been aſſigned for Solomon's concealing his name,

as

as 6 MSS. omit לאיתיאל 2d, and we have expreſs mention of ſuch a perſon Neh. xi. 7. and 64 MSS. read ואוכל, the opinion of Grotius and others, that theſe were the friends, or ſcholars, of Agur ſeems as probable as any; and המשא might be written for אשר, which 2 MSS. have, (See alſo xxxi. 1.) "The words of Agur the ſon of Jakeh, *which* the man ſpake *unto Ithiel*, and Ucal." Houbigant thus, "Verba Agur filii Jache. Prophetiam dixit vir Ithiel; Ithiel Achali; Ego, &c." See Lowth's Prælect. 18. Durell renders משא, The *charge*, or *leſſon*. See Poole alſo, Iſai. xiii. 1. But Calovius and others ſuppoſe that theſe words have a reference to *Chriſt*.

2. "Surely I am more *fooliſh* than any one." Hodgſon renders כי, *Though*, but ſee Gejer. &c. A modeſt profeſſion of ignorance, which the wiſeſt and beſt of men uſually make. See Menoch. and Pſ. lxxiii. 22. As Secker obſerves, ó. & Ar. for ולא למדתי read ואל למדני, "*But God taught me*, &c." And if this reading be approved of, there is no neceſſity for ſupplying the negative in the following Hemiſtich, with Gejer. &c.—קדושים 17 MSS. See ix. 10.

4. כשמלה 5 MSS. but the true reading ſeems to be כבשמלה, "who hath bound the waters *as in a garment?*" i. e. The waters above the firmament; (See Job xxvi. 8.) alluding to the cuſtom in the Eaſt of binding their garments about the body. Hodgſon makes it a poetical expreſſion for *ſhores*, with which the *ſea* is ſurrounded as with a garment. Gejerus makes it to reſpect both the waters *above*, and *under* the firmament.

"And what is *his ſon's* name?" Calovius, &c. underſtand this of the *eternal Son* of God. Others interpret it, "and what is the name *of his family?*" See Poole and Durell. ó. read בנין, "and what is the name of *his ſons?*" i. e. The *angels*; and this reading may perhaps be countenanced by Job xxxviii. 7. But Secker obſerves, "that Grabe hath reſtored τεκνων, and that there is a remarkable affinity between the firſt and laſt part of this verſe, and John iii. 13. but to make it complete, it ſhould have been *the Son of God*, which no copy hath." Vatic. ó. & Ar. omit

omit כי תדע, which do not improve the ſenſe or the metre; and if they are retained, ſhould we not read מי ידע, "and *who knoweth* what, &c?"

5. Several MSS. of both Collat. read לכל החוסים בו, "he is a ſhield *unto all that truſt* in him." See Pſ. xviii. 30. Or we ſhould read with 34 MSS. לחוסים. One MS. omits אלוה, and 2 read יהוה. But ſee Pſ. cxxxix. 19.

6. Several very valuable MSS. read הסף, in *Kal*, otherwiſe תוסיף would be more regular.

7. Here is a ſudden apoſtrophe addreſſed to *no one*, it is very probable therefore that as אל *begins* the 2d Hemiſtich, it has been dropped through the ſameneſs of the letters at *the end* of the firſt, "Two things have I required of thee, *O God*."

תמנע. The affix ſeems wanting here, and as ó. & Ar. ſupply חן, *gratiam*, we ſhould probably read תמנעהן, the fem. plur. being uſed *neutrally*, "deny me *them* not, &c." See our Verſ.

8. The metre does not require דבר in the firſt Hemiſtich, neither is it neceſſary to the ſenſe.

ראש. 19 MSS. omit א, and 7 read ריש, as elſewhere, and 7 have ועושר.

חקי, "*Sufficient for me.*" Ch. & Syr. And, as Mede obſerves, there is a *twofold* competency, one of *nature*, and another of *condition*, to both of which reſpect is had here, and Matt. vi. 11.

9. וכחשתי. Ch. & Syr. ואכפר, *et negem*. See Secker, and our verſion. ó. & Ar. read יראני, or as Secker יחזני, "and ſay, *who ſhall ſee me?*" But the text ſeems preferable. See Job xxi. 15.

ותפשתי שם. If we retain this verb, it ſeems neceſſary to ſupply לשוא with Merc. &c. See Exod. xx. 7. Unleſs we render with Durell from Taylor, "*and violate* the name of my God." But as Secker obſerves, Ch. reads ואחלל. See Lev. xviii. 21. &c. "The danger of perjury upon committing of *theft* was greater among the Jews than amongſt us, by reaſon of a cuſtom, or law amongſt them, to tender an oath to thoſe who were

accuſed or ſuſpected of theft, to clear and purge themſelves." Mede. See xxix. 24.

10. תלשין one very ant. MS. See Pſ. ci. 5.

אדוניו 4 MSS. but the true reading ſeems to be אדונו, " *Do not ſlander* a ſervant *to his maſter.*" The fut. being uſed for the Imperat. See Pſ. ci. 5. & Gejer.

11. ó. & Ar. ſupplying רע, make the ſenſe complete, " A *wicked* generation curſeth their father, &c."

12. Our Saviour deſcribes the hypocrites in terms very ſimilar, Matt. xxiii. 27.

רוחץ 2 MSS. but the true reading ſeems to be רחוץ, part. *Pah.*

13. מה רמו. " Rather ſurely, *whoſe eyes are lofty.* מה being a relative undeclined." Durell. But perhaps we ſhould read רם רמו, " whoſe eyes are *highly* exalted." i. e. With pride.

14. מתלעותיו 16 MSS. more regular. This verſe might perhaps be more properly divided into four lines, (See Kennicott's Collat. in verſes 17, 19)

&c. דור
&c. ומא
&c. לאכל or לאכול
&c. ואב

15. " The *horſeleach* hath two daughters, crying, *give, give.*" " Duo hæc verba, *affer, affer,* ejus filias allegorice appellat, quod hæc velut ex ſe gignat." Merc. Hunt, &c. And might not this proverbial ſaying have ariſen from the *horſeleach* being an *hieroglyphical emblem* among the Egyptians with *theſe* words iſſuing out of its mouth to denote the inſatiable craving of the *covetous* man, whom Agur pointedly aims at in this and the following verſe? But Bochart, followed by Houb. underſtanding *deſtiny* to be intended here, makes the two daughters to be the *grave* and *deſtruction*; which, as Hunt obſerves, ſeems to want foundation. " The horſeleach is *luſt*, its two daughters *avarice*, and *ambition.*" Calmet.

" Senſus

" Senſus eſt, *cupiditatis*, quæ velut ſanguiſuga quædam eſt, duæ ſunt filiæ, imo tres, ſeu potius quatuor, quæ nunquam ſatiantur." Menoch. And Hodgſon rendering שתי, *iterant*, and ſupplying כ, gives this ſenſe of the words, " *As the progeny of the horſeleach cry ever, give, give—ſo are there three things, which never are ſatisfied—yea, &c.*" 6. & Ar. read שלש for שתי. הב 1ſt 66 MSS. uniformly; and 13 with all the verſions ואַרבה, " *even* four."

16. All theſe compariſons are very applicable to the avaricious man. רחם. Hodgſon makes this word to ſignify *the Gier*, or *Vulture Eagle*, (See Lev. xi. 18.) " The grave, and the ravenous *Gier Eagle*." But if with others we underſtand it of the *womb*, inſtead of עצר, or as 6 MSS. עוצר, we ſhould probably read עצור part *Pah*. See Calaſ. " Immenſum eſt *in ſterilibus* fœminis concipiendi deſiderium, ut ex *Rachele* diſcimus." Cartw. " Sed malim ad mulieres *incontinentes* referre, quarum libido non expletur." Merc. But ſee Patrick and others on this, and the foregoing verſe.

" The earth which is not filled with water." i. e. In thoſe *hot* countries.

17. " ליקהת radice caret in ſacris uſitata, eſt tamen Ar. וקי, *admonuit*." Merc. " Matrem *ſeneſcentem*, ſic omnes veteres præter Vulg. quibus obſequimur. vid. Caſtel. in לקה." Houb. Hunt ſuppoſes them to have read זקנת. See xxiii. 22. But as 33 MSS. read לקהת, and one at firſt לקחת, this is probably the right reading, " and deſpiſeth *the inſtruction* of the mother." Vulg. reads לדת, " *partum* matris ſuæ." ותבוז 40 MSS. and 7 עורבי. This is a kind of *Lex talionis*.

18. ידעתים. As 6. Syr. Vulg. & Ar. have not the affix, which is unneceſſary, ידעתי ſeems to be the right reading.

19. " *The way of a man with a maid.*" Or, as the words may be rendered, " The way of a man *in a maid*." Which may be underſtood of the formation of the *fœtus* in the womb. See Pſ. cxxxix. 14—16. " Tangit ſacer ſcriptor hominis conceptum multis modis mirabilem." Houb.

And

And Lyranus, &c. underſtand it of the conception of *Chriſt in the Virgin.* " *Via viri,* &c. ſunt artes quibus juvenes alliciunt virgines & fallunt." Marian. &c. " Significat hîc incerta eſſe virginis, aut *corruptæ,* indicia." Grot. But ſee Calovius, &c. on עלמה, Iſai. vii. 14. ó. & Syr. read בעלומים, or בעלומיו, *in juventute,* or *in juventute ſua.* See Cartw. alſo.

20. " *She wipeth her mouth.*" " Vide quam caſte Scriptura exprimit res impuriſſimas." Gejer.

21. Houb. with 37 MSS. שלש, or as one MS. שלשה. See verſe 29.

22. " *For a ſervant when he reigneth.*" The greateſt *ſlaves,* when in power, become the greateſt *tyrants.*

23. " *For an odious woman when ſhe is married.*" Rather, " *when ſhe gains the authority.*" " Cum plures haberent uxores, neceſſe fuit ut una *carior* eſſet, altera autem dicebatur *exoſa*; quæ ſi amorem mariti conciliaret, tum illa reliquis intolerabilis exſtitit, ob priores ejus contumelias." Cartw. & Hunt.

Rather with Hunt according to ó. Syr. & Ar. " *when ſhe caſteth out* her miſtreſs." i. e. Uſurps her place; and for this ſenſe of ירש ſee Buxt.

24. Would it not be better to read ארבע ההם for ארבעה הם? See Exod. ii. 11, &c. Rather with Vulg. " but they are wiſer *than the wiſe.*"

25. See vi. 6.

26. " *The conies,* &c." " *The mountain mice.*" Boch. &c. But ſee Pſ. civ. 18.

27. חצין. " *Collecta,* i. e. agminatim ad fruges excidendas, quaſi ducem haberet." Merc. See Syr. alſo, and Ch. Hunt from Ar. renders thus, " The locuſt hath no king, but goeth forth to battle *by the advice of the whole army.*" Durell, " yet they go forth all of them *to plunder.*" " *Unaquæque ſibi dividens,* nempe prædam & ſpolia bellica." Boch. But as 6 MSS. read חוצין, perhaps for כלו we ſhould read alſo כל לו, " but he goeth forth, *cutting down every thing for himſelf.*" See Joel ii. 3. and Numb. xxxi. 53.

28. שממית. Bochart, &c. following ó. & Syr. make this to be a kind of *Lizard,* not a *Spider*; and another word being uſed for the Spider elſewhere

elſewhere may favor this opinion; though the *Lion* is deſcribed by *ſix* different words. See xxvi. 13.

Syr. & Ar. read בידיה, " with *her* hands." " *Manus* vocat pedes, quibus is pro manibus utitur." Grot. A friend, referring to 1 Kings vii. 35. propoſes this ſenſe of the text, " *in the corners.*" Which anſwers very well to the *Spider*.

29. MSS. 11 read מיטיבי in the 2d place, conformably to the firſt; but ó. Syr. Vulg. & Ar. read מיטיב; and this Hemiſtich might perhaps be better rendered, " and the fourth *is graceful in walking.*"

30. " *The Lion.*" i. e. The *old* Lion which has a very majeſtic appearance, and is never daunted. See Piſc. &c.

31. זרזיר מתנים. By theſe words have been underſtood the *Hound*, the *Cock*, the *Leopard*, the *Bee*, and the *Horſe*; to the laſt of which they correſpond beſt. But as they ſeem to be only deſcriptive of an animal, which had been probably mentioned before, perhaps שור from its ſimilitude to the following word may have been dropped, " *The Ox girt in the Loyns;*" alluding to its great ſtrength. See xiv. 4. This beaſt for its ſingular utility was in high eſtimation among the Iſraelites. See Deut. xxxiii. 17. Houb. ſupplies דוכיפת, " *Gallus gallinaceus* accinctus lumbos." But it is doubtful whether this word ſignifies *A Cock*, and the conſtruction requires a *maſc.* Noun.

או תיש. One MS. and another at firſt with Houb. ותיש, which is evidently right. Houb. adds הלך לפני צאן. " Hircus cum quadam pompa incedit tum cum barbæ & ſexus fiducia præit gregem. vid. Ælian. vii. 26." Boch.

אלקום. Several MSS. of both Collat. read אל קום ſeparately, which is probably right; and for the different ſenſes ſee Poole. Perhaps they might bear this conſtruction, " and a king *at the ſtanding*, or *riſing, of his people.*" i. e. When he appears in ſtate, and they preſent themſelves to do him homage. ó. Ar. & Syr. probably read אומר מעמו, " and a king *talking with his people.*" Houb. reads הלך עם עמו, " *et rex gradiens cum populo ſuo.*"

32. The parallel paſſages, and the Verſ. ſupply שים, or rather שום, (See Job xxi. 5. xl. 4. Mic. vii. 16.) or הדה, (See Houb. and Iſai. xi. 8.) and as ó. Syr. Ar. & Ch. omit כי at the beginning of the next verſe, the כ ſhould be probably annexed to לפה, Syr. Ch. & Vulg. reading the affix, "*lay* the hand *upon thy mouth*." Durell according to the text, "*let the hand be upon the mouth*."

33. If theſe words be connected with the former, and כי be retained, it ſhould be rendered, "*For*, &c." See Patrick. But perhaps כי מיץ is written for כמיץ, "*As* the churning, &c.—*ſo* the forcing, &c." "ו hic ſupplet vicem כן, *ſic*." Gejer. See xvii. 14, &c. This verſe contains a polyptoton, an antanaclaſis, and an anaphora. See Gejer.

CHAP. XXXI.

V. 1. למואל. Grotius underſtands hereby *Hezechias*. Patrick a prince of ſome *other* country. "Acquieſcimus in hodierna ſcriptura, ut ſignificetur rex aliquis, qui regnaret in *Meſſa*, regione ad Judææ Orientalem plagam ſita. vid. Gen. x. 29. Convenit enim in orationis ſeriem, ut ſit משא nomen proprium." Houb. But Mercer, &c. ſuppoſe it to be *Solomon*, and as Syr. reads מואל, and ó. מאל, and this word is read differently in verſe 4th by ó. & Ar. perhaps the true reading is למאלמלך, "The words *of the King from God*, which his mother taught him." ל being uſed for the ſign of the genitive caſe, as in many of the titles of the Pſalms; and Solomon might be juſtly ſtiled, a *King from God*, as he was deſtined for the kingdom of Iſrael from the womb. See 2 Sam. xii. 24, 25. "Aiunt Hebræi Salomonem fuiſſe *octinominem*." Grot. See alſo Merc. and Epiſcop. Some one obſerving that it makes every thing conſiſtent, propoſes reading אמו אל, "the words of *his mother to* the king." One MS. of great antiquity omits משא with Ar. See xxx. 1.

2. The firſt line of this verſe being defective, perhaps אדבר לך have been dropped, "What *ſhall I ſay unto thee*, my ſon?" See Merc. &c. ó. probably read תשכור, & Ar. למדת. It is obſervable that בר, repeated

peated here *three* times, is found no where elſe through the whole book, which favors the opinion of thoſe, who think this and the preceding chapter a later compoſition. Vulg. probably reads דודי, & דוד; but *the beloved of my vows* is a very unuſual expreſſion, and there is no MS. authority for reading בן, or בנ, as the word was written before the invention of the final letters; though there is a remarkable inſtance of ר being written for נ in the word נבוכדראצר. See Jer. xxi. 2, &c. and Pſ. ii. 12.

" *And what the ſon of my vows?*" The ſon of her *unlawful* commerce being dead, *Bathſhebah* might well conceive hopes that *this* born in wedlock might arrive to the kingdom, and in conſequence of this expectation, ſhe might make many pious *vows* unto God, ſhould he be preſerved to her; and this advice might be given to Solomon on his entrance on the regal office. See 1 Kings i. 11—40.

3. The pernicious conſequences of luſt had been exemplified in the perſon of his father. See 2 Sam. xii. 10. and ſhe might diſcover his tendency to this ſinful paſſion. ודרכיך למחות. " Nos partim ex Ch. partim ex Vulg. וכרשיך לבנות, " *et divitias tuas filiabus regum.*" Houb. Mr. Bradley conjectures למחיות, " *for the meats of kings.*" See Syr. But as one MS. has חו upon a raſure, if any alteration is neceſſary, perhaps למות might be better, " nor thy ways *to the death* of kings." See ii. 18. מלכים 5 MSS. See verſe 4.

4. For למואל perhaps we ſhould read לנואל, " It is not for kings *to act fooliſhly.*" ó. & Ar. probably read כל פעול, " *Do every thing* with advice." What they read in the beginning of this and the next line is uncertain. Notwithſtanding ſeveral MSS. of both collations read אי for או, the grammatical conſtruction requires that we ſhould read with Durell אוה, or אות, and for שתו, either with him שתות, or with 2 MSS. שתה, " it is not for kings *to drink* wine, nor for princes *to covet* ſtrong drink." i. e. To exceſs. But ſee Poole.

5. Syr. & Ch. read the verbs in the 2d perſ. ſing. ó. Ar. & Vulg. in the 3d perſ. plur. But reading with 4 MSS. & Syr. מחוקק, every thing

thing is ſet right, " Leſt *the lawgiver* drink and forget,—and pervert the judgment of *all* the ſons of affliction."

6. Not to *intoxicate*, but to *cheer* the drooping ſpirits. See Bayn. in Poole and Pſ. civ. 15. But Mr. Wintle thinks, " that שכר here has a reference to the intoxicating draught that was uſually adminiſtered by the Jews to a man juſt ready to ſuffer death, to the bitter of ſoul at the point of ſuffering by the hands of the executioner, in order to make his departure more eaſy. See Matt. xxvii. 34, &c. Thus the 2d clauſe will be explanatory of the former." See alſo Q. in Merc. on לאובד, in Poole.

7. יזכור 3 MSS.

8. None of the Verſ. beſides the Vulg. read לאלם; ó. & Ar. read אלהים with ſome other word. Perhaps the true reading is לאלהים, " Open thy mouth *before the Judges*—for the judgment of all the ſons of deſtruction." i. e. Thoſe who deſerve it. See Buxt.—חלוף. " Potius חליפה, filii *viciſſitudinis*. i. e. ii qui humanarum rerum viciſſitudines experiuntur." Houb.

9. One MS. of note reads שפוט, which may be conſidered as the infin. " Open thy mouth *to judge* righteouſly."

10. As nothing is ſo effectual to prevent a *young man's*, and eſpecially *a young king's*, falling into the moſt dangerous vice to youth, which the 3d verſe is a caution againſt, as a *wiſe* and *virtuous wife*; the remainder of the chapter, conſiſting of 22 verſes, diſpoſed in *alphabetical* order for the ſake of preſerving in memory a point of the greateſt importance in life, is employed in giving the character and deſcription of ſuch a perſon. See Grot. &c.

" חיל proprie eſt *viri*, & *militare robur* ſonat; hîc ad *fœminam* transfertur virili animo & virtute inſignem." Merc. And the Greek proverb ſeems to be borrowed hence, Γυναικὸς ἐσθλῆς ἐπιτυχεῖν ὃ ῥᾴδιον. See Grot. and xii. 4.—ורחוק 35 MSS. See Calaſ. Conc. & iii. 15.

11. " *And he will have no need of ſpoil*, or rather *prey*." i. e. Perhaps, he will not want any commerce with other women, alluding to *David's* adultery

adultery with Bathſhebah, which is beautifully illuſtrated in Nathan's parable. See the word in this ſenſe, Judg. v. 30.

12. This may ſignify *her* return of conjugal fidelity.

13. An eminent example of domeſtic care and induſtry. בכפיה ſeems to be the right reading. See ó. & Ar.—Syr. reads יתעשינה, which favors the text.

14. All the Verſ. read in the ſing. אניה, " She is as the merchant's *ſhip*—which bringeth her food from far." i. e. Like that, ſhe is ſtored with every neceſſary and conveniency.

15. For טרף in the ſenſe of *food* ſee Malac. iii. 10.

" And a *portion* to her maidens." i. e. " Penſum, ſive opus, illo die peragendum." Merc. See ó. Syr. Ar. & Ch. וחוק 3 MSS, and 13 לנערותיה, which are preferable.

16. זממה. " Subdubitamus an olim legeretur זבנה, *emit*." Houb. All the Verſ. with 27 MSS. נטעה, " *ſhe planteth* a vineyard." But the text may be in *Pyh.* " with the fruit of her hands a vineyard *is planted*." i. e. " Ex *lanificio, linificio*, &c." Gejer.

17. זרועותיה 26 MSS. more regular. See Exod. xii. 11. &c.

18. ó. Syr. Ch. & Ar. with 3 MSS. read ולא, " *and* her candle, &c." One MS. of note reads תכבה, with Ar. " and *ſhe extinguiſheth* not her candle by night."—בלילה 31 MSS. which Houb. obſerves is more uſual in this book.

19. One MS. of great antiquity reads במישור for בכישור, and the ſenſe may be the ſame. " כישור dicitur, quaſi fuſi *directorium*." Gejer.

20. The firſt Hemiſtich might perhaps be better rendered, " She ſtretcheth out her hand *to the afflicted*." Induſtry is the handmaid to charity. See Epheſ. iv. 28.

21. Better with Vulg. our Bib. Marg. Gejer. &c. " with *double* Garments." לבוש 40 MSS.

22. See vii. 16. The *good* houſewife not only ſees that her ſervants work, but ſets the example herſelf.

23. " *Her*

23. " *Her huſband is known in the gates.*" i. e. Is diſtinguiſhed from other perſons of ſtate, when he ſitteth in the *gates*, the place of judgment, and of public reſort, (See Pſ. cxxvii. 5. Job xxix. 7.) by the elegance and richneſs of his garments worked by *her*. See Piſc. and xiv. 19. Pſ. cxxvii. 5. " *Is reſpected in the aſſembly.*" Hodgſon.

24. *Girdles* were of ſingular uſe in the *Eaſt* to tye up their *looſe* garments.

לכנעני, " to the *merchant*." " Phœnices poſteri *Canaan* utpote maris accolæ, jam olim ex mercatura celebres erant. vid. Iſai. xxiii. 8." Merc. ותמכור 19 MSS.

25. More literally, " *and ſhe ſhall laugh at* the time to come." " Ut hyemem, aut tempus famis, aut calamitatis alterius; moris enim eſt Scripturæ appellare *ridere* quod contemnas, nec reformides." Merc. I once thought that ותשחק might be written for ותשחר, " *and ſhe looketh carefully forward* to a future day." Which is the ſtrongeſt proof of prudence and diſcretion.

26. Rather with Syr. " and *on her tongue* is the law of kindneſs." i. e. *engraved*, alluding perhaps to the *decalogue*, Exod. xxxi. 18.

27. Rather, " and eateth not the bread *of the idle*." i. e. of the idle *women*. הליכות 38 MSS. with Houb. more regular.

28. As Durell obſerves, the laſt Hemiſtich is too ſhort, we muſt therefore ſupply with him according to Ar. ויודה, " *and* her huſband *praiſeth her*, and applaudeth her." Or with Merc. Houb. &c. קם לה, " *Aſſurget ei* vir ejus, &c." Or for ויהללה read יחדו יהללה, " her huſband *at the ſame time praiſeth her*." See Jun. & Trem. Or perhaps add ויאמר after יהללה, " her huſband *praiſeth her, and ſaith*." See Durell on verſe 29.

30. One MS. at firſt read יראה, *timens*. See Buxt. Religion and virtue are the only true foundation of praiſe, and eſteem. This and the following verſe are a general exhortation to *women* to cultivate the graces of the *mind*, rather than to ſtudy *external* improvements, which are of ſhort duration.

31, The

31. The imperat. seems here to be used for the fut. which is not uncommon, " *It shall be given* to her of the fruit of her hands." i. e. Virtue shall be certainly rewarded. See iii. 4.

" *And her works shall praise her in the gates.*" Rather perhaps, " *and they shall praise her* in the gates *for her works.*" The prepos. מ having been dropped through its ending the one word, and beginning the other. ó. & Ar. read בעלה, and יהלל, " *and her husband shall be praised* in the gates." But we had nearly the same expression in verse 23; which would hardly be repeated here.

I cannot conclude this attempt in more pertinent words than the prayer of Cassiodorus, " quod ex *tuo* diximus, suscipe Deus; quod ex *nobis ignoranter* protulimus, parce; et perduc nos ad illam contemplationem, ubi non possimus *errare!*"

FINIS.

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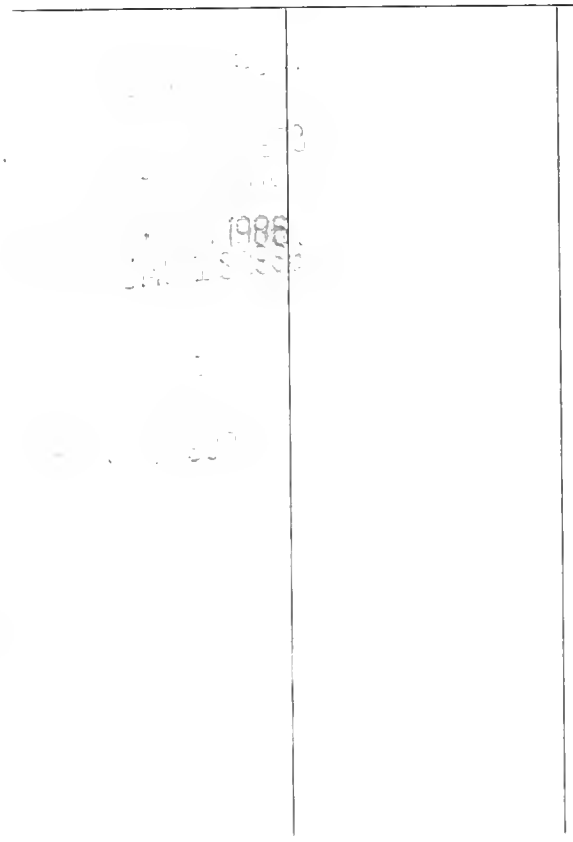

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