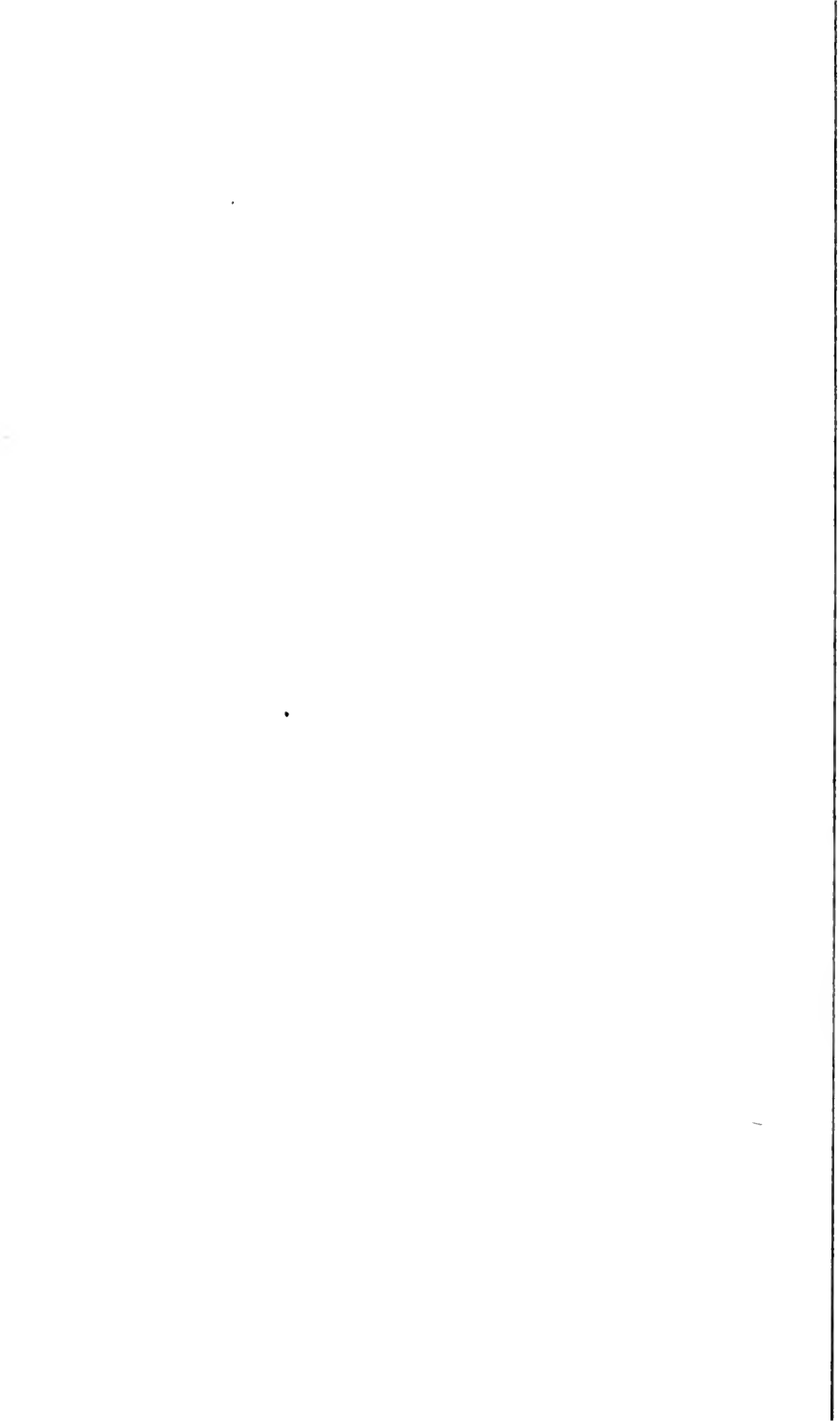


114-5

2

Theological Seminary,	
PRINCETON, N. J.	
OFFICE OF THE LIBRARY,	
MAY 19 1914	
Copies	BS14
Staff	PL 1
Pres.	V. 2





THE
P S A L M S
IN HEBREW,
WITH A COMMENTARY.



Cambridge :

Printed at the University Press.

THE
P S A L M S

IN

HEBREW;

WITH A

CRITICAL, EXEGETICAL, AND PHILOLOGICAL
COMMENTARY,

BY

THE REV. GEORGE PHILLIPS, B.D.

AUTHOR OF "THE ELEMENTS OF SYRIAC GRAMMAR;" FELLOW AND
TUTOR OF QUEENS' COLLEGE, CAMBRIDGE, AND
RECTOR OF SANDON, ESSEX.

IN TWO VOLUMES.

VOLUME II.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLVI.



מזמור נו

1 לְמִנְצָה, עַל־יוֹנֵת אֵלֶם רַחֲקִים לְדוֹר מִכְתָּם בָּאֵחוֹ
 אוֹתוֹ פְּלִשְׁתִּים בְּגַת : 2 הִנְנִי אֱלֹהִים כִּי־שָׁאֲפֵנִי אֲנֹשׁ
 פְּלִהְיוּם לֶחֶם יִלְחָצֵנִי : 3 שָׁאֲפוּ שׁוֹרְרֵי פְלִהְיוּם כִּי־דָבִים
 לֶחֱמִים לִי מָרוּם : 4 יוֹם אִירָא אֲנִי אֵלֶיךָ אֲבַטֶּח :
 5 בְּאֱלֹהִים אֶהְלֵל דְּבָרוֹ בְּאֱלֹהִים בִּטְחֹתִי לֹא אִירָא מֵה־
 יַעֲשֶׂה בְּשׂר לִי : 6 פְּלִהְיוּם דְּבָרֵי יַעֲצֹבוּ עָלַי פְּל־מַחֲשַׁבְתֶּם
 לָרַע : 7 יִגְוֹרוּ וַיִּצְפְּנוּ הֵמָּה עַקְבֵי יִשְׁמְרוּ כְּאִשֶׁר קָנוּ
 נַפְשֵׁי : 8 עַל־אֲנוּן פִּלְט־לִמּוֹ בְּאֶף עַפְמִים, הוֹרֵד אֱלֹהִים :
 9 נְדִי סִפְרָתָהּ אֲתָה שִׁמְיָה דְמַעַתִּי בְּנִאֲדָךְ הֲלֹא בְּסִפְרָתְךָ :
 10 אֲזִי וַיִּשְׁבוּ אוֹיְבֵי אַחֹר בְּיוֹם אֶקְרָא זְהִי־דַעַתִּי כִּי־אֱלֹהִים
 לִי : 11 בְּאֱלֹהִים אֶהְלֵל דְּבַר בִּיהוָה אֶהְלֵל דְּבַר :
 12 בְּאֱלֹהִים בִּטְחֹתִי לֹא אִירָא מֵה־יַעֲשֶׂה אָדָם לִי : 13 עָלַי
 אֱלֹהִים נִדְרִיךָ אִשְׁלֵם תּוֹדוֹת לְךָ : 14 כִּי הִצַּלְתָּ נַפְשִׁי
 מִמּוֹת הֲלֹא רַגְלֵי מֵרְחֵי לְהַתְּהַלֵּךְ לִפְנֵי אֱלֹהִים בְּאוֹר
 הַחַיִּים :

PSALM LVI.

DAVID implores the assistance of God in this Psalm against enemies, of whose bitterness and desire to do him injury he complains in strong terms. After this petition, he then proceeds to express his entire

confidence in Jehovah, and his determination to present to Him the tribute of a grateful heart, for those many deliverances and various mercies which in past days had been vouchsafed to him.

1. **על־יוֹנֵת אֵלִים רְחֻקִים**. This title has been variously explained. Some suppose the whole expression to be the name of a musical instrument, as in Psalm xxii.; the inscription to which is **על־אֵילֵת הַשֶּׁחֶר**. Others regard it as illustrative of the argument of the Psalm; although in so doing they are met by considerable difficulties. Whether **יוֹנֵת אֵלִים** be translated *the white dove*; or **אֵלִים** be taken in the sense of *a band or company*, and construed with **רְחֻקִים**, in either case **רְחֻקִים** must mean *the distant ones*, and must refer to a number, and not to an individual; notwithstanding an individual is throughout the subject of the Psalm. The taking this word as a plural of emphasis, and as an adj. belonging to **יוֹנֵת**, is not supported by any other instances of a similar construction; for the passage quoted by Rosenmüller, Ps. lxxv. 6, cannot be admitted as partaking of that character. On this account it seems certainly preferable to consider the words as designating an established tune, peculiarly adapted to those Psalms; the object of which, like the present, was to commemorate the exile of persons, who, as David, were innocent of the offences imputed to them, and who were yet compelled to seek refuge in a distant country. **בְּאֶרְצוֹ** *when they took*. The verb **אָרַז** does not in this place mean *to take or apprehend* as a prisoner, but simply *to possess, or have in our's power*; and agreeably to this is the rendering of the LXX. *ἐκράτησαν, they had him in their power*. See Dr Hammond's Annotations, p. 287.

2. **שָׁפְנִי** *Would swallow me*. **שָׁפַף** is *to draw breath, to breathe vehemently*, and then to breathe for the purpose of

devouring or swallowing. See Is. xlii. 14; Amos viii. 4, &c. The ancient versions, however, generally render it here in the sense of *treading down*, as if they derived it from שָׁנַף. Thus the LXX. have κατεπάτησέ με. Vulg. *conculcarit me*. Chald. שָׁפְנִי, &c. The noun אֲנֹשׁ is to be taken collectively, comprehending all those designated שׁוֹרְרִים in the following verse, and not a term of contempt for Saul, as is supposed by Venema and others; for we do not find anywhere in the history of David that he ever spoke of his oppressor in such language.

3. מָרוֹם. This word in our own version and others is taken as a noun in the vocative, in the sense of *O most High!* So Rashi says of מָרוֹם, that it means הקב"ה שהוא יושב מרום *the holy One, blessed be He, who sitteth on high*. But it must be stated that this word is not found anywhere else in Scripture as an epithet of the Deity, and there is no occasion to take it so in this place. It will be better to render it adverbially, as if בְּמָרוֹם *insolently*. See Mic. ii. 3.

4. " יוֹם אִירָא וגו' *In the day when I am afraid*, i. e. whenever I am afraid of those who oppress me, I will place my trust in Thee. There is an ellipsis of ב before the noun יוֹם, and of the pronoun אֲשֶׁר before the verb אִירָא.

5. In this verse the Deity is spoken of in the third person. It declares the intention of the Psalmist to sing praises unto Him, as a tribute of gratitude for the performance of the promise conveyed to the Psalmist through Samuel the prophet, at the time he was anointed a king, viz. that he indeed should live, and reign over the kingdom of Israel. דְּבַר means *a promise*, see 1 Kings ii. 4; and hence, הִלֵּל דְּבָרוֹ *to praise His word*, is to acknowledge that His promise has been fulfilled, and to render heartfelt praise to Him for such fulfilment. The prefix ב to אֱלֹהִים will thus have the force of *concerning*. See Gesenius on this letter. בָּשָׂר *flesh*, man in general, used rather as a term of

contempt. In Mendlessohn's באור we have the whole verse thus paraphrased: "Concerning God, whom I will praise because of His word which he hath spoken of me by means of Samuel the seer. In this God, who is true and eternal, I have trusted, and therefore I will not fear; for what can my opponents do to me, seeing they are nothing but flesh and blood."

6. דְּבַרִי יַעֲצִבּוּ. Interpreters have variously rendered these words. The LXX. have τοὺς λόγους μου ἐβδέλυσοντο, as if they had read יַתְעַבּוּ, instead of the verb in the present text. The Syriac has deviated still more from the literal translation. But instead of stating and reconciling the different modes in which the expression has been taken, we prefer considering what may be the most suitable meaning of יַעֲצִבּוּ in this passage. The ordinary senses of *grieving, forming, creating, afflicting, suffering pain, &c.* are scarcely admissible here, inasmuch as they are insufficient in establishing any definite sense of the verse. It is, therefore, most probable that it partakes of the Arabic sense, either of the root عَبَّ *to bind*, and thence *to twist*, or of the cognate root عَاب *to cut*, and thence, as applied to speech, *to calumniate*. In either case the same thing is expressed, viz. that of *twisting my words, or of calumniating me*. Indeed, the idea of *afflicting*, one of the ordinary senses of this verb, when it is used, as here, in connection with דְּבַרִים, might possibly, by way of figure, convey the notion of slander or calumny.

7. The verb יִגְרְרוּ is by the greater part of interpreters taken in the sense of *they gather, or congregate*. Thus the Chald. has יִכְנָשֶׁן *they congregate*, which Symmachus follows, who elegantly connects this verb with the following one, יַצְפִּינִי, by rendering the expression συνηγοντα λάθρα. Kimchi says, ענין יגורו אסיפה וקבוץ, "the meaning of יגורו is collecting and gathering." The root is גָּרַר, which primarily signifies *to dwell*, from the Arab. جَارَ, which in the 3rd conj., is *to be neighbour*

unto; so the noun ⁵גַּר is a neighbour, and from the signification of dwelling is obviously derived that of congregating. Hence Gesenius translates the two verbs, *they gather themselves and lie in wait*. In Ps. lix. 4, we have יגורו employed in the same manner. The LXX. and Syr. have given the primary meaning. Ewald has, *sie eifern, they are angry, contentious*, as if he considered it equivalent to נָרָה, to excite contention. I think, however, the notion of dwelling agrees sufficiently well with what the Psalmist evidently intends to express in this verse, and also harmonizes with the accompanying verb. *They dwell, they lie in wait*, which if stated with more fulness, the Psalmist would say: "They dwell where they expect I shall go, and there they lie in wait to take me." כִּי אֶשְׁׁר in the following hemistich has the force of כִּי for, or יַעַן because; "because they expect, or hope for my life, therefore they observe my footsteps."

8. עַל-אֶזְוֹן פְּלִטָּה-לָמוּ *May escape to them be vain, or their escape be vain*; i. e. may their hope of deliverance be altogether a vain one, founded on no true, substantial reason. The word אֶזְוֹן signifies *vacuity*, and when constructed with עַל upon, denotes upon a vacuity, i. e. *fundamentum vacuum, inane, nullum*. In this way the term is equivalent to לשוא. The word פְּלִטָּה is not a verb in the imperative, as is supposed by some persons, because of its having the punctuation of the imperative; but a noun, as is evident from the general expression, which is one of petition. So in Ps. xxxii. 7, we have פְּלִטָּה employed as a noun in the sense of *deliverance*. The last member בְּיַד גֹּ'ר Venema translates, "*in nasum populos descendere fac, h. e. dejice in statum contumeliosum ac exitialem fac ut in faciem ruant et percant*." See Isaiah xiv. 11; xxxiv. 7; Jer. xlviii. 15. This translation is very admissible, and is to be preferred to אַף being taken in the sense of *anger*; for then it is obvious that an affix is wanted in order to make the expression complete.

9. אָתָּה נָרִי סַפְּרָתָה אֶתָּה *Thou hast numbered my wanderings.*
 i. e. my flights and exiles, which I have been compelled to undergo in consequence of persecution, Thou knowest and hast taken notice of. So the Chald. יוֹמֵי טְלָטְוֵלִי מְנִיתָּה *Thou hast numbered the days of my flight.* This sense of the noun נָרִי is the most probable; but Michaelis derives it from the Arab. اَلْمَوْتِ *motus, agitatus fuit*: and thence, in the supplement to his Lexicon, p. 1612, he interprets it *motus, agitationes*. In this place he thinks it refers to the palpitations of the heart, considering that the notion of flight is repugnant to the title of the Psalm. Mendlessohn has adopted much the same signification in translating it by *Leiden*. The notion of flight, however, is to be preferred, as being the most usual meaning; and the objection of Michaelis is of no importance, for there is nothing in the subject of the Psalm which should prevent David from referring to his flight and exiles of former days. בְּנֹאֲדָךְ *in Thy bottle.* Ben Melech proposes to read ך for ם, and then to render it *sorrow*. If such be the case, then the pronominal affix of the 2nd pers. annexed to it would mean, “the sorrow or affliction which I suffer comes from Thee (God) as a fatherly chastisement;” also the ב prefixed would signify *with*, and therefore the Psalmist’s petition would be this: That with the fatherly correction he was experiencing from God might be placed his tears, as an evidence of that sincere repentance which the affliction was intended to produce. But there is no ancient authority for this change of the text; and the clause as it stands, when taken in connection with the preceding, conveys pretty much the same sentiment as that suggested by the emendations of Ben Melech. הֲלֹא בְּסַפְּרָתָךְ *are they not in Thy book?* The Psalmist here asks a question. “Seeing that Thou hast recorded my chastisement, are not my tears also in thy record (book)?” See Malachi iii. 16, where we have סֵפֶר זְכוֹרֹת *book of remembrance*, alluding to the ancient custom of kings keeping a register of all events of any national moment

10. The particle אָז refers to בְּיָוִם, after which must be understood בּוֹ אֲשֶׁר, of which ellipsis we met with an instance in verse 4. The language of confidence is here used, "When I call, then my enemies turn back; for God is with me, this I certainly know."

11. The affix י to דָּבַר is omitted, as is manifest from verse 5, of which this and the following seem to be intended as a repetition.

13. עָלַי אֱלֹהִים נִדְרָיָהּ *Thy vows, O God, are upon me*, i. e. the vows made to Thee are to be performed. The affix in נִדְרָיָהּ denotes not the person performing the vows, but the object of them. Many instances of this construction, which may be called in some degree elliptical, have been already noticed. See also Gen. xvi. 5; Ps. xcix. 8; and Jer. li. 35.

14. הֲלֹא וְגו' *Wilt Thou not, &c.* This is the language of confidence, produced by past experience of God's assistance, as expressed in the first clause of the verse. After רָגַלְתִּי the verb הִצַּלְתָּ should be repeated.

נז

1 לְמַנְצָה אֶל־תִּשְׁחַת לְדוֹר מִנְתָּם בְּבָרָהוּ מִפְּנֵי־שָׂאוֹל
 2 חָנְנִי אֱלֹהִים, חָנְנִי כִּי בָךְ חָסָה נַפְשִׁי
 3 אֶקְרָא לְאֱלֹהִים וּבִצְל־כְּנָפֶיךָ אֶחְסֶה עַד־יַעֲבֹר הַיּוֹת :
 4 יִשְׁלַח מְשָׁמַיִם, וַיּוֹשִׁיעֵנִי חַרָּף
 5 נַפְשִׁי, בְּתוֹךְ
 6 רֹמַה עַל־הַשָּׁמַיִם אֱלֹהִים עַל־

כָּל־הָאָרֶץ כְּבוֹדְךָ : 7 רִשְׁתִּי הַכִּינוּ לַפְעָמִי כַפֶּף נַפְשִׁי
 כָּרוּ לִפְנֵי שִׁיחָה נִפְלוּ בְּתוֹכָהּ סָלָה : 8 נָכוֹן לִבִּי אֱלֹהִים
 נָכוֹן לִבִּי אֲשִׁירָה וְאֶזְמָרָה : 9 עוֹרָה כְּבוֹדִי עוֹרָה הַגִּבּוֹל
 וְכַנּוֹר אֶעֱיָרָה שָׁחַר : 10 אֹרֶךְ בַּעֲפִים אֲרִנִּי אֶזְמָרָךְ
 בְּלֵאמִים : 11 כִּי־גִדַּל עַד־שָׁמַיִם הַסֶּדֶךְ וְעַד־שְׁתַּקִּים אֲמַתָּךְ :
 12 רוּמָה עַל־שָׁמַיִם אֱלֹהִים עַל כָּל־הָאָרֶץ כְּבוֹדְךָ :

PSALM LVII.

DAVID prays to God to be liberated from the dangers to which he was exposed by wicked men; this petition having been granted, he then proceeds to praise and give thanks to the Author of this deliverance for His great mercy and righteousness.

1. אֶל־תִּשְׁחַת. Concerning these words and מִכְתָּם, see the Introduction. בְּבָרְחוֹ מִפְּנֵי שָׂאוּל בַּמְעָרָה *On his fleeing from the presence of Saul in the cave.* There are two instances recorded of David's taking refuge in a cave to be secure from the hands of Saul: the first, in the cave of Adullam (1 Sam. xxii. 1); the second, when he was in the wilderness of Engedi (1 Sam. xxiv). It is most probable that at the second of these places he wrote this Psalm; for the matter of it agrees very well with the circumstances of David at that time, as they are narrated in the history, and does not agree with the narrative of his concealment at Adullam, where he was protected by a considerable force under his own command, and was in no immediate danger of any attack from Saul. In the first part of the Psalm, and especially in the 5th verse, David writes as

if he was placed in such danger; and we believe that on the occasion of his hiding himself the second time, he would in all probability have been captured, had not Saul by accident placed himself in the power of him whom he sought to destroy, and thus his intention with respect to David was for the time abandoned. We may, therefore, adopt the title for our guide, and regard the Psalm as referable to the events which occurred at Engedi. De Wette, to be sure, sees strong objection to this reference, but his objection does not appear to be one of great moment. The chief difficulty experienced by this writer in such application, is in consequence of the Psalm consisting partly of prayer and partly of thanksgiving; he observes, if it were written during the danger, the thanksgiving would not be admissible; and if after, then the prayer would not be needed. Now it is not at all uncommon for a Psalm to contain a mixture of prayer and praise, and there is no reason why the present one may not belong to this class; and if so, it may have been written after the danger, with an historical object. Supposing this to be the case, then the first part expresses David's feelings and situation at the time he was in expectation of being apprehended; and the second his feelings—feelings of gratitude—when the danger was past, and the protection of God had been once more manifested unto him. The prayer might have been actually offered, and then the thanksgiving, when his condition became altered; and the two might have been afterwards united by David under the direction of the Holy Spirit, making together one Psalm, and in this form adapted for the general comfort and edification of the church.

2. **הַסָּדָה נַפְשִׁי** *My soul hath trusted.* **הַסָּדָה** is 3rd pers. sing. fem. præter. from **הָסָדָה**, and put for **הָסָדָתָהּ**, the **י** being substituted for **ת**. See Hurwitz's Heb. Gram., note to 7th conj. of verbs. **עַד יַעֲבֹר הַיּוֹת** *until every one of the calamities is gone by.* **הַיּוֹת** is the plural of **הַיּוֹת**, and its connection with a verb in the singular denotes that it is to be taken distributively.

Such construction expresses emphasis, and here intimates the great resolution of David to continue his trust in God, and in no one else, for entire deliverance from those calamities which gave occasion to the prayer of this Psalm. Other instances of this distributive rendering may be seen in Ps. vii. 2, 3; xxxvii. 31; Eccles. x. 1.

3. לֵאלֹהִים נִמְרָ עָלַי *To God perfecting me*, i. e. to God who supports my cause, who alone defends me and keeps me safe. The verb נִמְרָ occurs only in the Psalms, and there but five times. When taken neutrally it has the sense of *to cease*, *to come to an end*; but in Chald. it has also the notion of *perfecting*, which seems to be pretty much the sense of the word in this place, and in Ps. cxxxviii. 8. Now in the notion of *perfecting* any one, is implied that of doing good or evil to him, of making him perfect in one way or another; and this idea we find carried into some of the ancient versions: thus the LXX. have *εὐεργετήσαντά με*; Jerome, *ultorem meum*, &c. Ewald in his translation has rendered it exactly in accordance with the foregoing remark, viz. *den Gott, der wohl mir thut*.

4. After יִשְׁלַח understand יָדוֹ, an ellipsis we have already met with in preceding Psalms. The next clause חֲרַף שְׂאֵפָי is differently interpreted. The LXX. have for the latter word *τοὺς καταπατοῦντάς με*; the Vulg. has *conculcantis me*. From hence it appears that for שֵׂאֵף they either read שֹׁפָה, or that they consider both terms to be one in sense in this instance; a notion which derives some support from Hos. x. 14, where we find קָאם used instead of קוֹם. Such interpretation amounts to much the same as that of שֵׂאֵף *to swallow*. In each case David would be speaking of some person who was intent on destroying him. The word חֲרַף may be taken as a noun with the prefix מ understood; so that the whole expression may be rendered thus; *from the reproach of him that would swallow me up*; or it may be considered as the part. piel of the verb חֲרַף, so that the passage would consequently be translated

as Hammond has done, *he that would swallow me up hath reproached*, viz. me. The former of these renderings is more generally adopted.

5. נַפְשִׁי וְגוֹ *My soul*, &c. The rendering of this verse will depend partly upon the notion assigned to נַפְשִׁי. If it be taken, as it is very frequently in Arab., for a reciprocal pronoun, then it may connect very well with the verb אֶשְׁכַּבָּה, i. e. *I myself lie*, the נַפְשִׁי being employed as emphasis; but it must be admitted that the construction of the sentence is not favourable to this mode of rendering, and that it will therefore be better to consider these two words as independent of each other. Again, the verb intervening between לְבָאִים and לְהִטִּים, is a decided objection to the latter word being considered as an epithet of the former, as is done by Mendlessohn; or to the regarding it as a name for lions, according to Ewald, which is certainly very fanciful. Better to take it as a verbal noun, and render it *those inflaming*, or *inflammatory persons*, and put in apposition with בְּנֵי אָדָם *sons of men*, which immediately follow. Before לְהִטִּים the word בְּתוֹךְ must be repeated, and also before בְּנֵי אָדָם. Again, before שְׁנִיחִים and לְשׁוֹנִים there is an ellipsis of the pronoun אֲשֶׁר. Supplying these words, the sense of the verse flows very naturally: "My soul is in the midst of lions; I am accustomed to lie among inflammatory persons, men whose teeth," &c.

7. רְשֵׁת *Net*, denotes here by way of metaphor, frauds of every kind by which men are deceived; see Ps. ix. 16; x. 9; xxv. 15. כָּפַף נַפְשִׁי *my soul is bowed down*, i. e. bowed down by the net, as the figure seems to imply, rather than by sorrow, which is its usual signification when found with נַפְשִׁי for a subject. Aben Ezra supposes כָּפַף to be transitive here, as we find it to be in Ps. cxlv. 14; Is. lviii. 5; and therefore נַפְשִׁי becomes the object. In this way it is rendered by the LXX..

who have κατέκαυψαν τὴν ψυχὴν μου, and the Vulg., which has incurvarunt animam meam.

8. נָכוֹן לְבַי *My heart is fixed*, i. e. "it is strong and enduring, and trembles not on account of fear; and the reason of the reduplication of these words is to express the greatness of David's joy." Mendlessohn.

9. כְּבוֹדִי *My glory*, i. e. my soul; see Ps. vii. 6; xvi. 9, &c. Some understand כְּבוֹדִי to refer to נָבֵל and כַּנּוֹר which immediately follow; as by playing skilfully on them before Saul, David obtained great favour and glory, 1 Sam. xvi. But such usage of כְּבוֹד is not elsewhere to be found.

נח

1 לְמִנְצָה אֶל-תְּשׁוּחַת לְדוֹר מִכַּתָּם : 2 הַאֲמַנֶּם אֱלֹם
צָדֵק תְּדַבְּרוּן מִיִּשְׂרָאֵל תִּשְׁפָּטוּ בְּנֵי אָדָם : 3 אַף-פֶּלֶב
עוֹלָת תַּפְעֵלוֹן בְּאָרֶץ חַמָּס יִרְיֶכֶם תַּפְלִסוּן : 4 זְרוּ רָשָׁעִים
מֵרַחֵם תָּעוּ מִבֶּטֶן דְּבָרֵי כֶזֶב : 5 חֲמַת-לָמוּ פְדֻמוֹת חַמַּת-
נֹחַשׁ כְּמוֹ-פֶתֶן הָרִשׁ יֵאָטֵם אֲזוּנוֹ : 6 אֲשֶׁר לֹא-יִשְׁמַע
לְקוֹל מְלַחְשִׁים חוֹבֵר חֲבֵרִים מִחֶפֶס : 7 אֱלֹהִים הָרִם-
שִׁנְיָמוּ בְּפִימוּ מִלְתַּעוֹת כְּפִירִים נִתּוּן יְהוָה : 8 יִמְאַסוּ
כְּמוֹ-מַיִם יִתְהַלְכוּ-לָמוּ יִרְדָּף הַצֹּץ כְּמוֹ יִתְמַלְלוּ : 9 כְּמוֹ
שֶׁבֶלֶל תִּמָּס יִהְיֶה נֶפֶל אִשֶׁת בְּלִחוּוֹ שָׁמַשׁ : 10 בְּטָרִם
יִבְיֵנוּ סִרְתֵיכֶם אֲטַר כְּמוֹ-הִי כְּמוֹ-הָרוֹן יִשְׁעָרְנוּ : 11
יִשְׁמַח צָדִיק בִּי-חַוָּה נָקָם פְּעַמָּיו יִרְחֹן בְּרַם הָרָשָׁע :
12 וַיֹּאמֶר אָדָם אֶף-פֶּרִי לְצַדִּיק אֶף יֵשׁ-אֱלֹהִים שֹׁפְטִים
בְּאָרֶץ :

PSALM LVIII.

IN this Psalm certain unjust judges and evil counsellors are reprov'd; their wicked designs and general impiety are set forth in strong terms; the frustration of their plans is made the subject of earnest prayer; and then as if the devotion and fervour of the Psalmist had endued him with some degree of prophetic inspiration, he proceeds to predict in no doubtful language the entire destruction of the conspirators, and the consequent establishment of justice.

2. אָלִים. This word has been variously interpreted according to the root from which by different persons it is supposed to be derived. Some refer it to אָלַם taken in the Niph. sense, *to be dumb*, and hence אָלִים signifies *growing dumb*. So Gesenius, in accordance with this meaning, renders the first three words, *does then justice really grow dumb?* Rosenmüller considers the most simple method of translation to be as follows: *an revera obmutescantia justitia?* i. e. *silet justitia?* Michaelis thinks that אָלִים stands for אֱלִים *judges*, a word for judges which is used as a title of honour in Ex. xxii. 27; Ps. lxxxii. 1; and in this criticism he is followed by Ewald and Hitzig. Mendlessohn has also translated it, *ihr Richter*, which translation is defended in his באור. This meaning would be the best if there was any authority for making אָלִים identical with אֱלִים; but it does not appear that any single passage exists by which the notion of such identity in sense can be supported. Under such circumstances it is best to render אָלִים *band, congregation*, from אָלַם *to bind, to tie up*. Thus we have *a congregation*, or collection of wicked men in one hemistich, placed in apposition to בְּנֵי אָדָם *sons of men*, in the other. Thus the two hemistichs agree with one another; and hence instead

of supposing the Psalmist to be addressing judges, we suppose his intention to be that of addressing a wicked faction collectively: "Numquid vere ô collectio, justitiam loquimini?" Bucer.

3. אַר *Truly, yea indeed*; בְּלֵב תִּפְעֵלוּן *in heart ye do*, i. e. *ye meditate עוֹלוֹת iniquities*. Sing. עוֹלָה: similarly we have מוֹת *death*, and מוֹתָם *their death*: תוֹךְ *midst*, תוֹכֵם *the midst of them*. The phrase בְּעַל בְּלֵב signifies *mental operation*: as Mendlessohn states, *to compound thoughts*; להרכיב רעיונו' *and to imagine imaginings*, לחשב מחשבות, and hence in simple English *to meditate*, as is rendered above. To the first hemistich is annexed בְּאֶרֶץ by the LXX., Chald., and Syr. חֲמַם יְדֵיכֶם *the violence of your hands*, which consists in writing edicts, &c.; the instrument by which the action is performed is put for the action itself. See Eceles. ii. 11. תִּפְלִסוּן *ye weigh out, ye dispense*. The use of the verb here intimates the particular care with which everything was made to serve as an excuse for exercising all kinds of injustice and oppression.

4. זָרוּ *Are estranged*. The root is זָרַר *to press*, and thence *to be estranged*; Job xix. 7; Ps. lxxviii. 30: זָרוּ is the præter. Kal, the Cholem stands for Kamets. Similar instances of this punctuation we have in בּוֹשֵׁן, אֹרֵר, טוֹבֵי. The two members of the verse express in different language the same great truth, viz. the doctrine of original sin.

5. חֲמָתָם לָמוּ *Their poison*. The noun is in the construct. form, the absolute of which is חֲמָה, from the verb יָחַם *to grow warm*, in the same manner as we obtain דַּעָה *knowledge*, from יָדַע *to know*; שָׁנָה *sleep*, from יָשַׁן *to sleep*. Hence חֲמָה is primarily used in the sense of *heat*, and from it flows that of *poison*: as Geier observes, "Quippe quod calida sua natura astuantem quoque reddit sanguinem, magnoque hominem ex-cruciat perditque æstu." The noun being in the constructive, makes לָמוּ to partake of the nature of a substantive, as if the full expression were, *the poison of these men*. והשם יהובר תמיד

אל כנני הקנין ביחס המצטרף הוא סמיכות הענין *and the noun that is joined to a possessive pronoun is always constructive in signification.* Mendlessohn's *Beor.* It is, however, more simple to regard it as one of the many instances which occur of the constructive form being put for the absolute; as it can hardly be proved by the citation of other passages that a noun in regimen, followed by a dative, is according to any established grammatical usage. פֶּתֶן הָרֵשׁ *the deaf adder.* For a full account of פֶּתֶן, see the work on Scripture Animals by Bochart, who supposes it to be the same as Python among the Greeks. Schindler on the word פֶּתֶן, says that it was *deaf of one ear,* and that it stopped the other with dust, or with his tail, to avoid the force of charms or incantations, with which it was very liable to be caught. Of the old superstition about catching dragons by charms, see Dr Hammond's annotations, who has collected much information illustrative of the present passage. The sense of the whole verse appears to be this: That the men referred to in this Psalm were so full of bitterness, malice, and hatred, that they could be compared only to serpents, the most poisonous and noxious creatures, the bite of which produces death; and of these they resembled most the deaf adder, which, according to the testimony of those who have described its peculiarities, was the most pernicious of its kind. The pron. אֲשֶׁר is to be understood before יֵאָמְרוּ.

6. אֲשֶׁר is used here in the sense of *so that*, as if equivalent to לְמַעַן; for this verse expresses the reason of the deaf adder stopping its ear, viz. in order that it may not hear the voice of the charmer. מְלַחְשִׁים *those enchanting*, from the verb לָחַשׁ, which if it be the same as the Arab. لَحَس, signifies primarily *to lick*, and hence according to Schræder לָחַשׁ, is a serpent, because "nullum animal tanta celeritate linguam movet, quam serpens." Hence, לְחָשִׁים in Is. iii. 20, would probably be *little golden serpents*, used as ornaments. But the places

in Scripture where the word לְחַשׁ occurs do not support such etymology; the use of it both in the Bible and Talmud shews that it means *to whisper*, and then *to conjure, charm*, from whispering and muttering words of enchantment. The Syr. **ܠܚܫܐ** is the same. The verb in the Piel form is found only in this place. As to the word הַחֲבֵר, by some persons it is derived from the Arab. **خبر** *scivit*, and therefore means *knowing*, and hence as a noun it may signify *a magician, or enchanter*; as the Syr. **ܚܒܪܐ** denotes a person *knowing* in mysterious arts. But הַחֲבֵר in Heb. is evidently *to unite, to bind*; and so we may proceed to the sense which it obtains in this passage by supposing הַחֲבֵר הַחֲבֵרִים to be used for *to bind, to tie magical knots*. In this manner we are enabled to perceive with ease the proper rendering and sense of the verse, viz. “in order that it may not hearken to the voice of the enchanters, to him who ties skilfully magical knots.”

7. **שִׁנֵּימוֹ** *Their teeth*. The affix to this noun refers most probably to **נָחַשׁ**, and **פִּתּוֹן** in the 6th verse, for the poison of serpents is in their teeth, which they cast into the body of a person in biting; and therefore the petition is, that they who are likened to serpents and adders may be deprived of their power of doing mischief. The next hemistich shows indeed what the antecedent to **מוֹ** must be, and that the whole verse is figurative; for as **בְּפִירִים** *lions*, which do mischief chiefly by their teeth, and which from their known character evidently represent the openly riotous, the violent and lawless person; so *the serpents* will as evidently be the whisperer and back-biter, who, by the wounds which they secretly inflict, are as dangerous and mischievous as the class expressed under the figure of the lions. **בְּלִמְעֵית**, according to Michaelis and Gesenius are the *eye-teeth*, which in lions are sharp and terrible. On the character of the prayer which the Psalmist has put forth in this verse, Venema has expressed a correct opinion

in his paraphrastic exposition of it which follows: “Cum tales sint improbi et magis futuri, quales depinxi nihil spei superest mihi et innocentibus, *O Jehova, Deus!* quam ut tuo intervenias iudicio, eorumque nocendi potestatem e medio tollas, quod ut facias sicut Te decet, cum sis *Jehova, Deus verax, justus et æquus, iudex potentissimus,* ita supplicare licet, cum eorum potentiam nocivam tantum sublatum quocunque modo petam. Quæ precatio nihil habet, aut Deo, aut pio viro indignum.”

8. **יִמָּאֵסוּ** *They melt, or become despicable.* This verb occurs only in Niph, and its root **מָאָס** is equivalent to **מָסַס** *to melt.* So in Chald. we have **מָאָס** as **מָסַס**, and **מָאָד** as **מָכַד**. In Is. xviii. 2, we have **בְּזָאוּ** for **בְּזָוּוּ**, another case similar to the present. But **מָאָס** *to despise,* is its own proper sense, which is admissible in this place, and is so taken by Rashi, who remarks, that it is the same as saying **יהיו נמאסים בעיניהם** *they shall be, or let them become despicable in their eyes.* If we assign to the verb this sense, and it seems preferable to the other, which must be regarded as being somewhat uncertain, then **יִתְהַלְכוּ** may have the same subject as the preceding verb, and be rendered *they vanish, or, perish,* or, which perhaps is better, it may have **מַיִם** for its subject, or, rather as the antecedent to the rel. pron. **אֲשֶׁר**, which should be supplied before the verb. Hence the first hemistich translated will be as follows: “They shall be, or let them become despicable as water which is poured forth,” i. e. let these wicked men and persecutors be accounted of no worth or importance; shew them that with all their preparations and designs they are not feared, and are esteemed of no more consequence than water which is poured forth from the pitcher, or cast away as altogether useless. For **יִמָּאֵסוּ**, the LXX. have *ἐξουδενωθήσονται*, and the Vulg. *ad nihilum devenient*; so that in both these versions the notion of *despising* is maintained. **לְמוֹ** is redundant, as in Ezek. xxxvii. 11. **יִרְבֵּד** *he shall bend,* i. e. every one of those who are mentioned above

shall bend. The verb **קָרַךְ** is *to tread* something with the feet, for instance, the earth, Deut. i. 32; grapes in the press, Lam. i. 15; and so here it is used for bending the bow, by placing the foot on the arc, and pulling the string. See Ps. vii. 13; xi. 3, &c., in which places it is found with **קָשַׁת**. The words **חֲצִי יִדְרֶךְ חֲצִי** in this verse, indeed, are probably but a compendious expression for **יִדְרַךְ קֶשֶׁתוֹ לִירוֹת חֲצִי**. So Kimchi, who thus paraphrases the second member: "Each one of them, when he bendeth his bow to cast forth his arrows at me, these arrows shall become as if each were cut asunder, so that it is not able to do any injury to me." Before **כְּמוֹ** understand **יִהְיֶה**, and the particle itself has the sense of *quasi, as if*. See Lam. iv. 6; Is. xxvi. 18. The verb **יִתְמַלְלֶהוּ**, from the root **מָלַל** *to cut*, here used with respect to **חֲצִי**, may intimate that they shall be blunted, that they shall want a point, and so shall fail in producing any effect.

9. **שֶׁבַלְלֵל**. This word is an *ἄπαξ λεγόμενον*, and its signification is uncertain. The sense given to it by the Hebrew interpreters and the Talmud, is *a snail*. The Chald., for instance, has **הִיךְ תְּבַלְלֵהָ דְמַאִים אוֹרְחֵיהָ**, *as a reptile which moistens its path*. The moistening of the path intimates that the snail is most probably intended, and thus the word is translated in most modern versions. The root is probably **שָׁבַל** *to flow, to stream*; and so **שֶׁבַלְלֵל** is some creeping thing, marking its path by leaving behind it a stream as it were of slime, which is the case with the snail. But this sense of the word requires that **וַיִּצְאֶסוּ**, the verb which commences the preceding verse, be taken in that of *melting*. There is also a great objection to the proposed rendering of **שֶׁבַלְלֵל**, which consists in the fact, that it cannot be made to harmonise with the concluding words of the verse, viz. **בְּלִיחוֹ נִשְׁמַשׁ** *they have not seen the sun*; for whether we make **רְשָׁעִים** the subject of the verb **חָזוּ**, or **שֶׁבַלְלֵל**

and נָפַל, to which רָשָׁעִים are likened, the metaphor will not in either case hold; but we may affirm that the untimely birth never saw the sun. The meaning therefore of *wax*, which is that attached to שֶׁבֶלֶל in nearly all of the ancient versions, and approved of by some modern critics of eminence, seems to be more admissible. The LXX., Syr., Vulg., Arab., and Ethiop. have so understood it; and the root שֶׁבֶל is as suitable to this meaning as to the former; for it may be suggested by the streaming of the wax before the fire. The Syr. version, which is rather paraphrastic, is as follows: "As wax which melts and falls from before the fire, they shall be destroyed." The objection of Rosenmüller, that if the Psalmist intended to mention wax, he would have used הוֹנֵג, as in Ps. xxii. 15; lxviii. 3, &c., is not of much avail; for the sacred writer was certainly not obliged, nor was it his custom, always to express a thing by its most common name; neither can we undertake to say in what degree שֶׁבֶלֶל was used for הוֹנֵג, by the ancient Hebrews; nor that there might not have been reasons for such usage in this place with which we are unacquainted. תָּמַס *melting* is a noun, from מָסַס *to melt, to dissolve into fluid*. The form of it is similar to תָּבַל *confusion*, Lev. xviii. 23; from בָּלַל *to mix*; מָמַר *bitterness*, from מָרַר, Prov. xvii. 25. With respect to יָהַרַף, it should be taken in the sense which it has in Job xix. 10; Ps. lxxviii. 39, viz. *to vanish, or perish*. נָפַל *abortion*, from נָפַל *to fall*; hence the noun expresses the untimely fruit of a woman, because it *falls* dead from the womb. See Job iii. 16; Eccles. vi. 3. אִשָּׁת *woman*, the const. state put for the abs., as we find it is in Deut. xxi. 11; 1 Sam. xxviii. 7; Jer. xiii. 21. The LXX., Vulg., and Syr. have as if they read אִשׁ נָפַל *fire hath fallen*. שֶׁמֶשׁ בְּלִחְזוֹ *may they (the wicked) not see the sun*. The subject to חָזוּ is רָשָׁעִים; the Psalmist prays that something may be done whereby these wicked men

may be at once stopped; that their projects may be immediately frustrated, and so timely prevented from being carried into execution. On account of the accents, the noun שְׁבִלִיל cannot be considered as in regimen; but rather the latter of the two nouns must be taken with the prefix ב, understood and construed adverbially; thus, “as wax vanisheth in melting.”

10. בְּטָרָם יְבִינוּ סִירוֹתֵיכֶם אֶטָר *Before your pots feel the thorn.* סִיר signifies both *a pot*, and *a thorn*; but in the former case it has a fem. plural, and in the latter a masc. The LXX. have adopted the latter sense in this place, apparently not having been aware of the distinction which is made by the gender of the plu., but they have recognized the former with other senses in many instances; thus they have translated it by λέβητα, *a caldron*, twenty-two times; by χαλκείον, *brass-pot*, twice; by κρεάγρα, in 2 Chron. iv. 11, where we translate *pot*; by στεφάνη, *a pan*, three times, and by ὑποχυστήρ, *a caldron*, once. בִּין is *to understand*, and as applied to pots, *to be sensitive*, or rather *to feel* the thorn, or fire produced by the thorn. We observe here that a noun with a fem. plu. termination is the subject to a verb masc.; the noun itself is common as to gender; and we find another instance of סִירוֹת being connected with a masc. verb, in Zach. xiv. 20. אֶטָר *thorn*, is found, besides this place, only in Gen. i. 10, 11, and Judg. ix. 14, 15. It is stated by Geier, on the authority of Flaccius, that this Hebrew name for thorn still exists among some African tribes, who call the thorns *Atadim*. בְּמִוֹחֵי בְּמִוֹחָרוֹן יִשְׁעָרְנִי. We have here the words הֵי and חָרוֹן employed peculiarly; but with a little consideration their force in the passage may be perceived. With respect to הֵי, its primary and most frequent sense is that of *living*, and when referred to the thorn, denotes it to be green, i. e. not yet deprived of its juice by which its life is maintained. חָרוֹן is from חָרָה *to burn*, *to inflame*, and is accustomed to express a

vehement emotion of the mind, viz. indignation, fury, ardour. Hence as applied to the thorn, it describes one which will burn, i. e. a dry thorn, in opposition to one which is green. So Ewald translates the words, *ob frisch, ob trocken*. יִשְׁעָרְנֶנּוּ *it* (the storm) *will sweep it away*, i. e. the thorn. According to these remarks, the whole verse will be rendered as follows: "Before your pots feel the thorn, whether green or dry, the tempest will sweep it away." Oftentimes it happens to travellers in the deserts, whilst they are engaged in preparing food for themselves, that a tempest suddenly arises and extinguishes the fire kindled for cooking, and disperses and destroys the whole apparatus employed. From this circumstance a figure is borrowed for representing the swiftness of the destruction which should come on these wicked men described in the Psalm.

11. יִשְׂמַח וְגו' *The righteous man will rejoice when he hath seen vengeance*; he will rejoice not from any passion for revenge, but on account of the public manifestation of Divine love and justice. Hence we are not to understand that the Psalmist has reference to any feelings but such as are suitable for a truly holy and righteous man to possess. In the second hemistich the first two words of the verse may be repeated, thus: "The righteous will rejoice when he shall wash," &c. The washing his footsteps in the blood of the wicked implies victory, and alludes to the practice of pursuing the vanquished over the battle-field; the pursuers, necessarily as it were, dipping their feet in the blood of the slain, with which the ground is covered.

12. אָדָם *Man*. Here *man* is put collectively; similar instances we have already noticed. פְּרִי *fruit, reward*, viz. a vindication and Divine protection, the fruit or reward of patience and confidence in God. שֹׁפְטִים *judging*. This participle is put in the plu. numb. in connection with אֱלֹהִים. See Gen. xx. 13; Josh. xxiv. 19; 2 Sam. vii. 23; where a like construction may be found.

נט

1 לְמַנְצָה אֶל-תְּשַׁחֵת לְדוֹר מִכְתָּם בְּשִׁלַּח שְׂאוֹל
 וַיִּשְׁמְרוּ אֶת-הַפִּיִּת לְהַמִּיתוֹ : 2 הֲצִילַנִי מֵאִיְבֵי , אֱלֹהֵי
 מִמֶּתְקוֹמִי תִשְׁנַבְּנִי : 3 הֲצִילַנִי מִפְּעָלֵי אֲנֹן וּמֵאֲנִישֵׁי
 דָּמִים הוֹשִׁיעֵנִי : 4 פִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יְגִירוּ עָלַי
 עֲזִים לֹא-פִשְׁעִי וְלֹא-חַטָּאתִי יְהוָה : 5 פְּלִי-עֵזוֹן יִרְצֹן
 וַיּוֹבִינֵנוּ עוֹרָה לְקִרְאתִי וּרְאָה : 6 וְאַתָּה יְהוָה-אֱלֹהִים
 צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִקְיִצָּה לְפָקֶד פְּלִגְמוֹס אֶל-תְּהֵן
 פֶּלֶגְבְּדֵי אֲנֹן סָלָה : 7 וַיִּשְׁבוּ לְעֶרֶב יְהִמוּ כַפְּלָב וַיִּסּוּבּוּ
 עִיר : 8 הִנֵּה וַיִּפְּעוֹן בְּפִיהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם פִּי-מִי
 שָׁמַע : 9 וְאַתָּה יְהוָה תִּשְׁחַקְלָמוּ תִלְעַג לְכָל-גּוֹיִם :
 10 עֵזוֹ אֱלֹהֵי אֲשֻׁמְרָה פִּי-אֱלֹהִים מִשְׁנַבְּנִי : 11 אֱלֹהֵי חֶסֶדְךָ
 יִקְדַּמְנִי אֱלֹהִים יִרְאֵנִי בְּשׁוֹרְרֵי : 12 אֶל-תִּהְרַגְם , פֶּן-יִשְׁפְּחוּ
 עֲמִי הַנִּיעַמּוֹ בַחֲלִיד וְהוֹרִידְמוּ מִגִּנְנוּ אֲדֹנָי : 13 חַטָּאת-
 פִּימוּ דְבַר-שִׁפְתֵימִי וַיִּלְכְּדוּ בְּגֹאוֹנָם וּמֵאֵלֶּה וּמִפְּחָשׁ יִסְפְּרוּ :
 14 בִּלְהַ בַּחֲמָה בִּלְהַ וְאִנְמוּ וַיִּדְעוּ פִּי-אֱלֹהִים מִשָּׁל בִּיעֲקֹב
 לְאִפְסֵי הָאָרֶץ סָלָה : 15 וַיִּשְׁבוּ לְעֶרֶב יְהִמוּ כַפְּלָב
 וַיִּסּוּבּוּ עִיר : 16 הִמָּה יַעֲזוֹן לְאֹכֵל אִם-לֹא יִשְׁבְּעוּ
 וַיִּלְגִּינוּ : 17 וְאֲנִי , אִישִׁיר עֲנֹד וְאַרְגֵּן לְבָקֶר חֶסֶדְךָ
 פִּי-הֵינִי מִשְׁנַב לִי וּמְנוּס בְּיוֹם צָר־לִי : 18 עֵזוֹ אֱלֹהֵי
 אֲזַמְרָה פִּי-אֱלֹהִים מִשְׁנַבְּנִי אֱלֹהֵי חֶסֶדְךָ :

; PSALM LIX.

ACCORDING to the title, that part of the history of David which gave occasion to this Psalm, is to be found in 1 Sam. xix., where we read that Saul, after failing to smite him with a javelin, sent messengers to his house with a commission to slay him; but David, acting on the advice of Michal his wife, and by the success of the deception which she practised on the messengers, was enabled to effect his escape, and so he once more thwarted the murderous intentions of the king. This event, viewed in all its circumstances, called forth the contemplations of David on the general dealings of God with the wicked; the character of his persecutors; and, under the influence of the Holy Spirit, it led to the utterance of some general expressions abounding in comfort to the afflicted, and in edification to all mankind.

2. תִּשְׁנֶנְבִּי *Mayest Thou exalt me*, i. e. grant that I may be exalted; put on high in a place of security, such as on the top of a rock, where I may be safe from those that rise up against me. For a similar use of this word, see Dent. ii. 36; Prov. xviii. 10, and other places.

4. אָרְבוּ *They lay in wait*, i. e. they assemble not in open war against me, nor examine my cause ingenuously before an impartial judge. יִגְרוּ עָלַי עֲזִים *The strong assemble against me*; יִגְרוּ *they assemble*; Ps. lvi. 7, “the same as יִאֲסְפוּ, or יִתְקַבְּצוּ.” Mendlessohn’s *Beor*. So the Chald., which has מִתְּכַנְּשׁוּ עָלַי, *they have assembled against me*. עֲזִים *strong*, those who are powerful to injure. So concerning enemies, the

word is used in 1 Sam. xxii. 18; Ps. lix. 4. **לֹא פִשְׁעֵי** *not on account of my transgression.* "Ohne meine Schuld." Tholuck. There is an ellipsis here of the preposition **עַל**, or **לֹא** must stand for **בְּלִי**, which is expressed in the next verse. Geier understands the substantive verb, and translates, "et non delictum meum est." The sense of the verse is just the same, although the mode of explaining it is different. The former method of supplying the ellipsis is more natural, and is supported by the Chaldee, which has the particle **עַל** before **סִירְחֵנִי**, the word by which **פִּשְׁעֵי** is translated.

5. **בְּלִי־עֲוֹן** *Without iniquity, viz. my iniquity.* There is an ellipsis of the affix **י**, as is manifest from the former verse. **יִרְצְוּ** *they run* from place to place, evincing the greatest determination to take me. See Is. lix. 7; Prov. i. 16: where an expression of the same kind, but fuller, is found, viz. **יָרוּצוּ לָרַע** *they run to evil.* The LXX. and Vulg. have translated this first hemistich thus. *ἀνευ ἀνομίας ἔδραμον και κατεύθυνα, sine iniquitate cucurri et direxi;* as if in Hebrew it was written **וְאֶפְנָה אֶרְצֵ וְאֶפְנָה**. Symmachus. *ἐπιτρέχουσιν. ἵνα πατάξωσί με. they run that they may strike me,* as if he read **וַיִּבְנִי**. The Syr. has **וּסְלַם לְבָבִי כִּי־לִבִּי נִכְּחָה לְבָבִי** *they have run against me, and prepared themselves against me,* which seems to give the correct sense. **עִירָה לִקְרָאתִי וְרָאֵה** *awake to meet me, and see.* Though for a long time Thou hast disregarded my troubles, as much so as if Thou hadst been asleep, yet will I continue to beseech Thee to pay attention to them. Awake to meet me; may I experience Thy presence; behold Thou me in affliction, and signify thy compassion by vouchsafing Thy assistance, which I at this time so greatly need.

6. **וְאַתָּה יְהוָה אֱלֹהִים צְבָאוֹת** *But Thou, O Jehovah God, (God) of hosts.* The Vau prefixed to the pers. pron. denotes emphasis, and a change of the persons with respect to

whom God's intention was invoked. אֱלֹהִים being in the abs. state shows that there exists an ellipsis of אֱלֹהֵי before צְבָאוֹת; and we find the expression in full in many other places: 2 Sam. v. 10; 1 Kings xix. 10, 14; Amos iii. 13. &c. It does not, however, appear that in the ancient versions any notice is taken of such an ellipsis; but in all, the noun אֱלֹהִים is translated as if in regimen, and as if they regarded it as one of the instances in which the abs. state occupies the place of the construct. Hitzig has rendered the hemistich as follows: "Du, Jehova, bist ja Gott, der Heerschaaren." *Thou Jehovah art indeed God of hosts.* אֶתְקַיְצָה *awake.* Here we find the same metaphor employed as in the preceding verse; viz. God's delaying to afford assistance, and prayer to Him no longer to disregard the wants of the petitioner, being represented by the figure of God's sleeping, and an invocation to awake from His sleep. לְפָקֵד כָּל־הַגּוֹיִם *to visit all the heathen.* פָּקַד is employed as our Eng. verb *to visit*, viz. both in the way of administering consolation and assistance to him who is sick, or otherwise afflicted; and also in that of assigning punishment to him who has violated the principles of rectitude, honour and law. In the latter sense it is doubtless to be understood in this place. הַגּוֹיִם *the heathen.* According to Piscator, the word denotes Saul and the ministers of his tyranny, who are likened to the heathen on account of their impiety. בְּגֵרֵי אֲוֶן. These two words probably give emphasis to one another, and may together be translated as it is in our version, *wicked transgressors.* In the Beor of Mendlesohn the expression is thus explained with reference to Saul: "There is an iniquity (אֲוֶן) without acting treacherously; but Saul did iniquity to David inasmuch as he pursued him when there was no violence in his hands, (the hands of David); behold he also acted treacherously to David, for he recompensed him evil instead of good."

7. יָשׁוּבוּ לְעָרֵב *They shall return in the evening.* Their

return refers to the second visit the messengers of Saul at his command made at the house of David, 1 Sam. xix. 15. By some persons the verb is taken potentially, *they may return in the evening*, &c. i. e. they may return from my house, and go about the city in search of me, but they will not be able to find me. **יְהוּמוּ כַּבֶּלֶב** *they will roar as the dog*. “As a dog when his master hath sent him to seek after something, behold, he goeth about and barketh, until he findeth that which he has been seeking for; so they go about the city to find me, and to make me a prisoner in the hands of Saul. **וַיִּסְבְּבוּ עִיר** *and they go about the city*. It is possible that Saul also sent other men to go about the city, so that if he escaped from the hand of them that surround the house, they who surround the city might take him.” Kimchi.

8. **יְבִיעֵן בְּפִיהֶם** *They speak with their mouth*. The verb is the Hiph. of **נָבַע**, and signifies *to stream forth*, as water from a fountain. Many persons understand some such ellipsis as **רְעוֹת** after the verb; but there is no doubt that **נָבַע**, in a secondary sense, denotes *to utter, to declare, and to speak*. So Ps. lxxviii. 2, **אֲבִיעֶה** *I will utter* dark sayings. See also Ps. xix. 3; Prov. i. 2, 3. In accordance with this signification, the Vulg. has *loquantur, they will speak*; and the Syr. **מִלִּמְוָה** **יְבִיעֵן**, *the word of their mouth*. **חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם** *swords are in their lips*. “It is an evil report which they circulate against me in the ears of the people, and that because they wish my death. For since Saul did not now think of slaying David by stratagem and in secret, as he once did, it was necessary for him to justify himself in the presence of his people.” Mendelssohn’s Beor. **כִּי כִי שָׁמַעַ** *for who doth hear*, i. e. who attendeth to the matter, so as to ascertain whether such words be true or false? i. e. no one attendeth. &c. An affirmative interrogation has a negative sense, as Ps. xix. 13, *who under-*

stands sins? Ecces. viii. 1, *who is as a wise man?* See also Ps. xxxv. 10; Ecces. vii. 13.

9. וְאַתָּה. *But Thou.* The Vau and the pronoun here, as in the 6th verse, emphatically express a change or turn in the subject-matter. After the Psalmist has described the fury and malice of those who were seeking to take away his life, he goes on to say that Jehovah will utterly disappoint their expectations by setting at nought their plans. The verse is nearly the same as the 4th in the second Psalm.

10. עֵינִי. By some critics this noun is taken as of the heemantive class, and in the abs. form, i. e. the Vau as a radical. By others, as Rosenmüller, it is taken as the affix י and referring to any one of the enemies, as בּוֹנֵי אֵינִי in the 6th verse. In this case the sense of the passage would run thus: "With respect to the strength of any one of my enemies, I will watch for Thee, i. e. I will wait for Thy assistance." But it must be stated, that the construction would be more obvious, if for עֵינִי we read עֵינִי, which we find is adopted in most of the ancient versions, approved of by many modern translators of great authority, and is supported by six MSS. of Kennicott, and four of De Rossi. Further, in the 18th verse, which is little more than a repetition of the present one, we find עֵינִי. With all this authority, and considering all the circumstances in favour of עֵינִי, it seems desirable to give it the preference; and if so, then the Psalmist addresses the Deity thus, "O my strength, I will watch for Thee. Thou art the source of all my strength." The Syr. has اَفْصَدٌ for אֲשַׁמְרָה; reading no doubt אֲזַמְרָה, which we find indeed in the 18th verse.

11. אֱלֹהֵי חַסְדֵּי. *God of my mercy.* The K'tib of אֱלֹהֵי חַסְדֵּי is חַסְדֵּי. The authorities for the Kri are the Chald., the last verse of this Psalm, its affording greater simplicity in the construction of the sentence, and the Masoretic punctuation. If the K'tib reading be preferred, then we must consider אֱלֹהֵי as put

for אֱלֹהִים, and thus the rendering of the hemistich may be as follows: "With respect to God, His merey will prevent me." The Kri presents pretty much the same sense; but it possesses the advantage of bringing us more readily to it. יִקְדַּמְנִי *will prevent me*, i. e. God will stand before me as a protector. יִרְאֵנִי *He will make me look*. God will interpose between me and my enemies, and enable me to see my enemies without fear.

12. אַל-תִּהְרָגִים פְּנֵי-יִשְׁבָּחוּ עַמִּי *Slay them not, lest my people forget*, i. e. slay them not *immediately*; מִיָּד, which is added by the Chaldee. The prayer of the Psalmist is that his enemies may not be at once slain, lest the people should very soon forget the consequences which injustice and wickedness produce, and might not enough consider that this slaughter is God's judgment. By עַמִּי *My people*, the people of Israel generally, are not to be understood; for David at the time to which the Psalm is supposed to refer had not been made king; but rather that portion of the people we believe is meant which was in the interest of David, viz. that party in the country which supported him against the persecution of Saul, and wished to see him established in the kingdom. הִנְיַעְמוּ בְּחֵילֶךָ וְהוֹרִידְמוּ *scatter them by Thy power, and bring them down*. Banish them from their houses (מִן בְּתֵיהֶוּן), as the Chald. has expressed it. The desire of the Psalmist was that they should be made an example to his people, and therefore he entreats God that they might become vagabonds; a spectacle of infamy as it were, dispossessed of their riches, and brought down from their high station, so that they might by this their state of misery afford the most undoubted evidence of their sin.

13. הַטָּאת-פִּימוּ דְבַר-שִׁפְתֵימוּ. One method of rendering these words approved of by many persons is by supplying the preposition עַל at the beginning: "Because of the sin of their mouth, the word of their lips," &c. Others supply it also before

דִּבֶּר. But there is another mode of understanding the passage without considering it as elliptical. We may take it thus: “the sin of their mouth is the word of their lips,” i. e. their mouth sins as often as their lips speak. So many words, so many sins; or we may take it thus: “the word of their lips, i. e. whatsoever they bring forth from their lips, is the sin of their mouth,” i. e. is altogether sinful and vicious. Their mouth hath learned to form no other words except those which are impious and sinful. Examples of such transposition of the parts of a proposition we meet with in Ps. v. 10; ix. 16; xix. 2; xxxix. 6; xlv. 7; Eccles. i. 2, &c. The Vau before יִלְכְּדוּ is consequential, i. e. to be rendered *therefore*. Before יִסְפְּרוּ understand אֲשֶׁר, as referring to the two nouns אֱלֹהִים and בְּחַשׁ as its antecedents.

14. After the verb כָּלָה there is evidently an ellipsis of the accusative אֹתָם. As to the force of the noun הַחֲמָה, Geier has the following: “Apponitur hoc castigationibus piorum paternis; ubi plagam semper adhuc comitatur commiseratio. Vide Ps. vi. 2; xxxviii. 2.” מִשָּׁל בְּיַעֲקֹב *ruleth in Jacob*, to support justice and put down oppression, even when it is exercised by the king, who needs sometimes to be reminded that there is a King of kings by whom he reigns, and to whom he is accountable. *In Jacob*, i. e. in the country of Jacob, viz. Judea. לְאַפְסֵי הָאָרֶץ *to the ends of the earth*. That they may know that God not only rules Judea, but all other nations.

15. See verse 7.

16. יִנְעֵנוּ *They wander*. The Kri is יִנְעֵנוּ *they move*; but the K'tib is to be preferred, for the Hiph., which is always transitive, would require an accusative after it; but in this place no accusative exists, and therefore the verb is doubtless to be taken intransitively. וַיִּלְנֵנוּ, this verb is rendered differently by different translators. לָן signifies besides *to lodge*, or *spend the night*, also *to murmur*, and hence *to grudge*, as it is in

the English version. Against such sense of יְלִינּוּ here, is the collocation of the words; for it would rather require that this verb should stand before "אִם לֹא וּגְר". A better mode therefore is to consider the negative part. לֹא as belonging to both verbs יִשְׁכְּבֵעוּ and יְלִינּוּ, and to accept the latter in its ordinary meaning of *lodging the night*, and the Vau prefixed to it as inferential, *then, or so then*. According to these emendations the whole verse may be understood as follows: "They wander about for food: if they be not satisfied (with food), then will they not lodge quietly during the night, will not sleep; but will be restless like dogs when they are hungry." The Syr. has ܠܘ ܢܚܠܐ.

ס

1 לְמַנְצַחַ עַל-שׁוֹשַׁן עֲדוֹת מִנְתָּם לְדוֹד לְלַמֵּד :
 2 בְּהַצּוֹתוֹ אֶת אֲרָם נְהַרִים וְאֶת-אֲרָם צוֹבָה וַיֵּשֶׁב יוֹאָב
 וַיִּדַּף אֶת-אֲדוֹם בְּגֵיא־מֶלֶח שְׁנַיִם עָשָׂר אֲלָף : 3 אֱלֹהִים
 וְנַחֲתָנוּ פָּרַצְתָּנוּ אֲנַפְתָּ תִּשׁוּבָב לָנוּ : 4 הֲרַעֲשִׁתָּה אֲרִין
 פָּצַמְתָּה רִפָּה שְׁבָרִיָּה כִּי-מָטָה : 5 הֲרִאִיתִי עֲמֹךְ קָשָׁה
 הִשְׁקִיתָנוּ יַיִן תַּרְעֵלָה : 6 נָתַתָּה לִירֵאָיוּךְ גַּם לְהַתְנוּסָם
 מִפְּנֵי קָשָׁט סֶלָה : 7 לְמַעַן יַחֲלִצֵנוּ יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ
 וְעֲנֵנוּ : 8 אֱלֹהִים דַּבֵּר בְּקִדְשׁוֹ אֲעֲלֹה אֶחֱלֶקְהָ שָׂכָם
 וְעֲמֹךְ סִבּוֹת אֲמַדָּד : 9 לִי גִלְעָד וְלִי מִנְשֵׁה וְאֲפָרִים
 מֵעֹז רֵאשִׁי יְהוּדָה מְחַקְקֵי : 10 מוֹאָב סוֹר רַחֲצֵי עַל-
 אֲדוֹם אֲשַׁלֵּךְ גַּעֲלֵי עָלַי פְּלִשְׁתֵּי הַתְּרוּעָעִי : 11 מִי יוֹבִלְנִי
 עִיר מְצוֹר מִי נַחֲנִי עַד-אֲדוֹם : 12 הֲלֹא-אַתָּה אֱלֹהִים

וְנַחֲתָנוּ וְלֹא־תִצָּא אֱלֹהִים בְּצַבֹּאוֹתֵינוּ : 13 הִבְהִילָנוּ עֹרֶת
 מִצָּר וְשׂוֹא תִשׁוּעַת אָדָם : 14 בְּאֱלֹהִים נַעֲשֶׂה־חֵיל וְהוּא
 יְבוֹם צָרֵינוּ :

PSALM LX.

THE first three verses after the title of the sixtieth Psalm describe what Israel had suffered from the displeasure of God, as manifested both by the assaults of foreign enemies, and from domestic disturbances. We have next the submission of all the tribes to David's government related, as well as his subjugation of the adjacent countries; and then in the concluding part of the Psalm he acknowledges that his success had not been effected by his own strength, but by the mighty power of God, in reliance on which he rests his hopes of future victories. It is thought to have been composed soon after those military exploits of which we read in 2 Sam. viii. 3, 5, and 1 Chron. xviii. 5, 6, 7, 12.

1. Concerning *עדות* *שׂוֹשַׁן* and *מִבְּתָם*, see the Introduction. *לְלַמֵּד* is added here for the purpose probably of denoting, either that David composed this Psalm in order to teach posterity both what the kingdom had suffered, and what he had done in the way of conquest, or that the Psalm should be given to a particular singer whose duty it was to teach others.

2. *בְּהִצּוֹתוֹ* *Concerning his waging war* with Mesopotamia. Such is the meaning of *נִצָּה* in Hiph.; see Gesenius on this word. *וַיָּשָׁב יוֹאָב וְגו'* and *Joab returned*, &c. The history of the transaction referred to here we find in 2 Sam. viii. 13, and 1 Chron. xviii. 12; but there is a difference in all the three

statements, not only in the name of the general, the people who were fought and beaten, but also in the number of the slain. For a full account of these differences in the different passages, and the method proposed of reconciling them, see Rosenmüller's Scholia, and Hammond's Annotations on this verse. With respect to the number slain being stated to have been eighteen thousand in the books of Samuel and Chronicles, and only twelve thousand in this title, Yarchi explains by saying "That Abishai first slew six thousand, and afterwards Joab twelve thousand when he returned from smiting Syria; making the total number the same as is mentioned in the other account."

3. וְנָחָתָנוּ *Thou hast cast us off*. After אֱלֹהִים, the rel. pron. אֲשֶׁר should be supplied says Geier; but this is evidently not necessary, for the passage may be taken, "O God. Thou hast cast us off," &c. The primary meaning of the verb וְנָחָתָנוּ, is *to smell, to stink, to be rancid*; from the Arab. رَانَحَ *rancidum esse*; and hence Rosenmüller, applying it as expressive of the condition of the mind, says it signifies *to be angry, to be indignant*; and he quotes Jerome as using *rancor* for *ira* in Epistola LXVI. ad Rufinum; but in his translation of this verse he has rendered the word by *projecisti*. Now considering that we have אֲנַפְתָּ almost immediately following, the sense of *Thou hast rejected, or hast cast us off*, is more suitable, and follows with equal ease from the meaning of *to be rancid*. For whatever is rancid, or in a stinking state, is in a state *to be cast off* as a thing of no value. פָּרַצְתָּנוּ *hast scattered us, or rather broken us*. פָּרַץ is derived from فَرَّسَ *secuit, jidit*, and is used in the sense of making breaches in walls. Ps. lxxx. 13; lxxxix. 41; and of the violent routing of an army, 2 Sam. v. 20; 1 Chron. xiv. 11. This and the following verses, down to the commencement of the sixth, are supposed by some persons to have reference to a battle with Hadadezer the king of Nesiba, in which the Israelites were defeated. But as there is no mention

of such battle in the Old Testament, it is more probable that this portion of the Psalm alludes to those intestine commotions with which the country of the Jews was afflicted in the latter years of the reign of Saul, and during the early ones of the reign of David. The people at that period were divided into factions by the different claims which were made to the throne of the kingdom, viz. by David, and the family of Saul; and before that time the persecution of David by Saul had elicited a strong sympathy from a considerable class, who regarded him with pity in consequence of his sufferings, and with respect for the vast benefits which he had been instrumental in conferring on the nation. Well then might the Psalmist, when he saw the strength of Judea so lamentably enfeebled by the contests of its own members, exclaim emphatically, as he does in this verse, *O God! Thou hast cast us off, &c.* תִּשׁוּבָב לָנוּ *mayest Thou restore us, or be pleased to restore us.* The future here is used for supplicating. וְטַעַם הָעֵתִיד דָּרַךְ תְּפִלָּה, “And the meaning of the future is in the way of prayer.” Mendlessohn’s *Beor*. The verb שׁוּב, in the form we have it in this verse, is always transitive, and therefore would either require some word for an accusative after it, as אֶפֶךָ, which is proposed by Venema, or רַחֲמֶיךָ, as proposed by others, or that לָנוּ should have the force of אֹתָנוּ. In the latter manner it is more frequently taken.

4. הִרְעִשְׁתָּהּ אֶרֶץ פְּצַמְתָּהּ *Thou hast made the earth to tremble: Thou hast opened it.* This is a poetic figure taken from an earthquake, which is usually attended with very terrible devastation, and is, consequently, suitable for representing the ravages of war, especially when conducted on the extensive scale that it was in many instances at the period of Jewish history to which we may suppose the Psalmist has here made allusion. פְּצַמְתָּהּ *Thou hast cleaved it, or opened it, or made to yawn.* פָּצַם is *to open*; so Arab. فَصَمَ *fregit sine partium separatione.* In

Chald. it has also the sense of *cleaving*. In Hebrew פָּצַח is found but in this place: we have, however, פָּצַח *to open*, very frequently, and פָּצַח may be regarded as identical with it in sense. So we have המם possessing the same meaning as that of המה, and עצם the same as that of עצה. The next word רָפָה has ה in the place of א. Similar changes in א and ה we have already met with and noticed. כִּי מָטָה *for it tottereth*, i. e. the earth seems to give way, and to be near to total destruction. מוט *to shake, to totter*, is used for the tottering of mountains, Ps. xlv. 3; lxxxii. 5.

5. הִרְאִיתָ *Thou hast made to see*, i. e. Thou hast made, viz. Thy people to experience hard things. קָשָׁה fem. is here used neutrally. יַיִן תַּרְעֵלָה. The meaning of the second noun is variously rendered. By the Chald. the expression is translated by חֵמֶר דְּלוּט *wine of malediction*; by the LXX. οἶνον κατανύξεως; by the Vulg. *vinum compunctationis*. Symmaachus has expressed it by οἶνον σαλον, *wine of agitation*. As to the root of תַּרְעֵלָה it is undoubtedly רָעַל *to reel, to stagger*, and hence is obtained our English word *to reel*; therefore יַיִן תַּרְעֵלָה is *wine of intoxication*. The figure conveys precisely the same idea for each of the above senses assigned to תַּרְעֵלָה, viz. that God made those spoken of in the Psalm to experience his heavy displeasure by visiting them with very severe afflictions. יַיִן is in the abs. state. Perhaps the expression in full should be יַיִן תַּרְעֵלָה wine, *the wine of drunkenness*. Similarly, Jer. xxv. 15, we have כּוֹס הַיַּיִן הַחַמָּה, which stands for יַיִן הַחַמָּה *the cup of wine, the wine of fury*.

6. נֶס לְהַתְנוּסִים מִפְּנֵי קִשְׁט *A banner to be displayed on account of truth*. The affix הֵ is to be understood to קִשְׁט. This word exists only here and in Prov. xxii. 21; but its meaning is obvious from the Chald., which has in this place קִשְׁטִיהָ *His truth*. Kimchi has the following remark by way of ex-

planation: "Because of *Thy truth* (אֱמֶתֶךָ), which Thou hast spoken in order to bring back Thy people to their land in peace." The LXX. have *το τόξον*, as if they considered קֶשֶׁט to be equivalent to קֶשֶׁת *a bow*; and in this they are followed by the Vulgate, Symmachus, and Jerome. By some נֶס *banner*, is taken to represent David, and they explain these words in the following manner: "Thou hast given me to be a king to Thy people, to whom the pious look as to a banner erected, and they follow my lead, and undertake expeditions, and fight cheerfully against the enemy." By most of the Greek and Latin Fathers a mystic sense is given to the Psalm; some supposing Christ, and others the Church, to be the speaker. Those who consider the church to be the speaker suppose the preceding verses to have reference to the tribulations which she has had repeatedly to endure, especially in the early ages of her history; whilst the latter portion of the Psalm would of course be prophetic of what has been already predicted in preceding Psalms, viz. her spiritual triumphs. So the banner in this passage is the banner of the cross, under which those members of the church who live in the fear of God are enlisted, and conducted on to victory, "because of the truth." To this purport are the words of Isaiah xi. 10.

7. The two members of this verse are thus connected, לְמַעַן וְגו' "In order that Thy beloved may be liberated, save now," &c. See Ezek. xxi. 13, 20. Before יְמִינֶךָ we must understand the prefix ב. The Kri of וְעַנְנֵנוּ is וְעַנְנֵי; the former is, *and answer us*, viz. Thy beloved; the latter is, *and answer me*, i. e. me praying to Thee in the preceding words, *save with Thy right hand*.

8. בְּקִדְשׁוֹ הִדְבֵּר *Hath spoken in His holiness*, viz. that I should enjoy the kingdom of the Hebrews. See 1 Sam. xvi. 1, 13. בְּקִדְשׁוֹ is by some taken adverbially, *holily*, or rather *solemnly*, as in Ps. lxxxix. 4, where we have נִשְׁבַּע בְּקִדְשׁוֹ *He*

hath sworn solemnly. Others consider it to stand elliptically for *the house of His holiness, or sanctuary*; so the Chald. has **בְּבַיִת מְקוֹדְשֵׁיהֶּ**. The same rendering of the word is proposed by the Targumist in Ps. cl. 1. **אֶעֱלֶזָּה** *I will exult* even now in song, for thus His word hath come to pass. The particle **לִכֵּן** should be understood as preceding **אֶעֱלֶזָּה**. The song of exultation may be said to commence at **אֶחְלֶקְהָ**, and to extend as far as **הַתְּרוּעָעַי**. **אֶחְלֶקְהָ** *I will divide.* Such is the usual sense, and here is most likely understood the relation of that whole territory to the parts of the kingdom of David, as being one of the divisions or districts of country which constituted his kingdom. **שֵׁכֶם** *Sichem*, it was a city of the Levites and the metropolis of Samaria. **סֻכּוֹת** *Succoth* was a state in the tribe of Gad, beyond Jordan, not far from the sea of Gennesareth, Josh. xiii. 27; Judg. viii. 4, 14. In a mystic sense the verse relates to the spread of the Gospel in these regions, as St Hilary remarks, who thus expounds this passage: “Exultavit (viz. Christus), ut gigas ad currendam viam et exultavit in Sichima partienda, Sichima Samaria est, quæ eadem cum Sichem est, quam Jacob Joseph filio suo sub benedictionis Spiritu deputavit: hæc cum omnibus antea legis temporibus in impietate mansisset. Evangelium Domini ex parte suscepit; eoque primum Dominus accedens etiam credente Samaritana et aque vivæ potum precante, fidem intulit; mox etiam Apostolis prædicantibus participes Sancti Spiritus facti sunt,” &c. This passage of St Hilary may be regarded by the student as a specimen from which he may derive some notion of the general system of the patristic interpretation of the Psalms. David was a type of Christ: hence the kingdom of David was a type of the church. Whatever, therefore, is said literally of sorrow or joy, of affliction or prosperity, of defeat or victory, with respect to the type, will be equally applicable spiritually with respect to the antitype: and as these are the ordinary subjects of the Psalms, we find

that the Fathers, and of the last age, Bishop Horne and Bishop Horsley, have in all of them adopted the mystic principle of exposition.

9. **וְאֶפְרַיִם מְעוֹן רֹאשׁוֹ** *And Ephraim is the strength of my head.* This tribe is called the strength of David's head by way of Hebraism, thereby denoting their valour and importance in battle, being to the king a force on which he placed the most confident hopes for keeping off the foreign enemy, and maintaining the integrity of his kingdom. So Dathe paraphrases the expression: "Ephraim tribus validissima mea est." Others render it, "Principatus mei robur." It seems to be an allusion to the metaphor of the horns, occurring repeatedly in the Old Testament, which to the animals possessing them constitute the best means of defence. Thus the Psalmist says in substance: "With Ephraim, as if with the horn of my head, I will strike my enemies." Compare Gen. xlviii. 19; Deut. xxxiii. 17. **יְהוּדָה מְחֹקְקִי** *Judah is my lawgiver.* These words allude to the passage in Gen. xlix., where it is said that "the sceptre shall not depart from Judah, nor a lawgiver (מְחֹקֵק) from between his feet," &c. Hence David, in making mention of the different tribes which were under his government, introduces that of Judah in the language of the prophecy, which, whilst it afforded a sign whereby the advent of the Messiah might be determined, gave to the Psalmist, as a believer in Holy Scripture, the strongest assurance, and is here stated by him in a kind of exultation to inspire confidence in others, viz. of the permanence of his empire.

10. **סִיר יְחֻצֵי** *My washpot.* David here speaks of those countries which he had subdued, viz. Moab, Edom, and Philistia, for all of which the language of contempt is employed. A washpot is a mean article of household furniture; and *the washing of the feet*, which is the Syriac sense assigned to these words, and seems indeed to be the idea intended, is one of the meanest services. We, therefore, consider the expression to

imply that the Moabites were reduced to a state of the greatest subjection, and such we read was their condition; see 2 Sam. viii. 2. אֲשַׁלֵּךְ נַעְלִי *I will cast my shoe*: another proverb denoting that Edom was subdued. Rosenmüller observes, “Uti apud Romanos *manus injectio* jus domini in re capienda et vindicanda quam agnoscit suam significabat, ita apud Hebræos idem jus calcei injectione significatum videtur.” See Ruth iv. 7. עָלַי פְּלִשְׁתֵּי הַתְּרוּעָה *for me. O Philistia, raise a shout of joy*, agreeably to the custom which prevails of proclaiming a new king. The multitude acknowledge him for their sovereign by loud shouts of *Long live the king!* and other manifestations of joy; so now, saith the Psalmist, acknowledge me by similar shouts. In Ps. cviii. 10, we have עָלַי פְּלִשְׁתֵּי אֶתְרוּעָה *upon Philistia I will raise the shout of triumph*, and thus it is expressed by the Syriac in this Psalm.

11. מִי יוֹבִילֵנִי *Who is accustomed to bring me?* Such is the force of the tense here, as appears from the use of the præterite in the next hemistich. The Psalmist is ascribing all his success in arms unto God. By whom, he asks, have I been brought to the strong city? By no other than God, through whose strength, and not through my own, I have subdued all the places I have here recited. עִיר מְצוּר. We have an ellipsis of ל before עִיר, or the preposition עַר in the latter part of the verse is to be understood in the former. The Chald. has supposed Tyre to be the city here meant; but perhaps the expression should be taken collectively for all strongly fortified cities.

12. The first part of this verse corresponds with the beginning of the 3rd, and it is here used, not to shew that David and his men were at that time cast off by God, but that they had formerly been, that then they experienced great adversity, and consequently learned that his aid was necessary to success. Hence the Psalmist asks, in humble dependence upon God, “Wilt not Thou go forth with our Hosts?” הֲלֹא לָא for הֲלֹא. See 1 Sam. xiv. 30.

13. עֲזָרָת *Help*. A fem. noun sing. numb. The common form is עֲזָרָה; so we have זְמַרְתָּ in Is. xii. 2, for זְמַרְהָ.

סא

1 לְמַנְצָחַי .עַל־נְגִינַת לְדָוִד : 2 שְׁמְעָה אֱלֹהִים רִנָּתִי
הַקְּשִׁיבָה תִּפְלְתִי : 3 מִקְצֵה הָאָרֶץ .אֱלֹהֵי אֲקֵרָא בְּעֶטְפִי
לִבִּי בְּצוּר־יְרוּסִים מִמֶּנִּי תִנְחֵנִי : 4 כִּי־הִיִּית מַחֲסֵה לִי מִגְדֹּל־
עֵז מִפְּנֵי אוֹיֵב : 5 אֲנַגֵּדָה בְּאֵהֶלֶךְ עוֹלָמִים אַחֲסֵה בְּסִתְרִי
כִּנְפֵיךְ סִלְּהָ : 6 כִּי־אַתָּה אֱלֹהִים שָׁמַעְתָּ לְנַדְרֵי נַתַּת
יְרֻשַׁת יִרְאֵי שְׁמֶךָ : 7 יָמִים עַל־יְמֵי־מַלְכְּךָ תוֹסִיף שְׁנוֹתַי
כְּמוֹדֵר וְדוֹר : 8 יֵשֶׁב עוֹלָם לִפְנֵי אֱלֹהִים חֶסֶד וְאֱמֶת
מִן יִנְצְרֵהוּ : 9 בֵּן .אֲזַמְרָה שְׁמֶךָ לְעַד לְשִׁלְמֵי נְדָרֵי
יּוֹם . יוֹם :

PSALM LXI.

THIS Psalm consists partly of humble prayer, and partly of thanksgiving to God for His mercies. There is nothing in the subject-matter to connect it with any event recorded in the Jewish annals; rather there are certain indications of its possessing a high spiritual meaning. The speaker of the piece may be any sincere, pious member of the Christian church, who is full of gratitude and devotion to God for the many blessings he has experienced, and especially for those defences which God has thrown around him, and with which he has been enabled to protect him-

self from the enemy. He desires in verse 3 to be led to the Rock which is higher than himself. Now the New Testament, which is a key to the Old, teaches us that the rock is Christ; the enemy, consequently, is sin, from which man can be preserved by taking refuge in this rock. The king in the 7th verse is Christ himself, whose years are not as the years of a man; but consisting of many generations, agreeably to what is said of Him in Luke i. 32. The Chald. paraphrast also expounds this passage of the Messiah as follows: "Thou shalt add to the days of the King Messiah; His years shall be as the generations of this world and of the world to come."

1. נְגִינֵת. The constructive state of this noun is put by enallage for the abs. Other examples of this thing we have in Is. xiv. 6, viz. מַכַּת *a blow*; xxxiii. 6, חֲכָמַת *wisdom*. See also Ps. lviii. 5. Kimchi on נְגִינֵת has the following remark: "אע"פ שהוא בפתח אינו סמוך ורבים כמוהו ; " Although it is with a Patach, it is not in the constructive state, and there are many like it."

3. מִקְצֵה הָאָרֶץ אֵלֶיךָ אֶקְרָא *From the end of the earth I will call on Thee*. I believe that Thou art omnipresent, and canst and wilt hear prayer from whatever place it be offered. Therefore if I be even at the end of the earth, I will call on Thee when my heart is greatly oppressed, for this I know, that Thou alone canst succour me. בְּצוּרֵי־רוֹם כִּמְנֵי תִנְחַנֵּי *mayest Thou lead me to a rock that is higher than I*, i. e. to a high rock, so that I can dwell there in security and peace. Hence the Chald. has, "to a strong citadel, which is built upon a high rock." The ancient versions seem to shew that the current reading at the times in which they were made was, מְרוֹמְכֵנִי

mayest Thou lift me up, instead of יָרוּם מִמְּנִי. Before יָרוּם there is an ellipsis of the relative, as Ps. lix. 13, 18. The supplicant here intreats to be led to a rock, i. e. to Christ; Matth. x.; 1 Cor. x. The verb תִּנְחַנֵּי denotes *to draw gently*, i. e. after the manner of a shepherd leading his flock. “To lead peaceably and without trouble.” בִּנְחַת וּבְלִי עֵמַל. Mendlessohn’s Beor. See Ps. xxiii. 3.

5. בְּאֶהְלֵךְ *In Thy tabernacle*. What is stated in the 4th verse of God being to the speaker a defence and a tower of strength, is that which encourages him to make the declaration he does in this place, i. e. of continuing steadfastly a member of the church for the whole duration of life (עוֹלָמִים). אֶחְסֶה וְגוֹ’ *I shall seek shelter*, &c. “Quibusdam, nomine *alarum* videtur alluisse ad cherubim; verum simpliciter videtur esse expositio, ut Scriptor se contulerit sub Dei tutelam, et metaphorice usus sit nomine *alarum*, quemadmodum aliis locis solet.” Vatablus. See Ps. xxxvi. 8; lvii. 2; xci. 4, &c.

6. לְנִדְרֵי *My vows*, i. e. my prayers, to which vows are annexed, as Rosenmüller observes: “Vota sunt preces, per synedochen, quum vota non soleant nuncupari sine precibus et preces veterum non carere solerent votis.” Rightly, therefore, the LXX. have τῶν προσευχῶν μου, and Vulg. “orationem meam.” The ל, Aben Ezra observes, is redundant. נַתַּתָּ יְרֵשֶׁת *Thou hast given (to me) the heritage of those that fear Thy name*, i. e. Thou hast made me an heir of those privileges which are peculiarly the portion of all who live in the fear and love of God. Most of the ancient interpreters have taken יְרֵשֶׁת as a noun in the abs. state, and have considered the following part of the expression as in the dative. There is, however, no necessity for departing from the grammatical construction, for the Psalmist evidently intends to speak of himself only as one of those who possess the inheritance.

7. This verse, as has been remarked above, is applied by the Chaldee Targumist to the King Messiah; and it is evident

that it cannot be made applicable to David nor to any person who ever occupied the throne of Israel; for although David arrived at the extreme of old age (see 1 Chron. xxix. 27, 28), yet it cannot be said to have been more than the age of man. It is therefore obvious that the expression *כְּמוֹ דֵר וְדָר* must relate to Christ. “Dicuntur anni Christi esse sicut generatio et generatio, quoniam tuetur Ecclesiam suam per successiones continuas, in qua non regnat usque ad finem vitæ duntaxat, sed ultra hanc vitam.” Vatablus. See Matt. xxviii. 20.

8. *עוֹלָם* is equivalent to *לְעוֹלָם*, *for ever*. See note to Ps. xxxvii. 28. It is evident that this verse cannot be made applicable to David, for it cannot be said of him that “he sitteth or reigneth before, or in the presence of, God for ever;” but it can be affirmed of Him, and of Him alone, *who is exalted at the right hand of God to be a prince and a saviour*, Acts ii. 33; v. 31. *מִן* is supposed by Venema to have the sense of *vere, precise*. By others it is considered to be an interrogative pronoun, as it is in Syriac and Chaldee, but there is no evidence of such an use of *מִן* in Hebrew. In most of the ancient versions, however, we find it to be so translated. Others have conjectured that *מִן* stands for *מִנִּי*, *from the Lord*; the *י* being an abbreviation of *יְהוָה*; but this is mere conjecture. It is much more probable that *מִן* is imper. Piel for *מִנֵּה*, the third radical being apocopated, as *הַס* for *הִסֵּה*, *be still*, Amos vi. 10; *גַּל* for *גִּלֵּה*, *reveal*, Ps. exix. 18. Hence *מִן* is *appoint, make, constitute*, that mercy and truth may keep Him, i. e. may He abound in mercy and truth. “Misericordia quia indulget nostra peccata. Veritas, ut amplius non peccemus, ut peccatum super peccatum non inducamus.” Jerome.

9. *כֵּן* *So, or in this case*, equivalent to *בְּאוֹפֵן זֶה*. *לְשִׁלְמֵי וְגו'*. In order that I may perform daily the vows which I have vowed to Thee, viz. to praise Thy name with songs of thanksgiving.

סב

1 לְמַנְצָחַ עַל־יְדוּתוֹן מִזְמוֹר לְדָוִד : 2 אֲךָ אֱלֹהִים
 דּוֹמִיָּה נַפְשִׁי מִמָּוֶן יִשׁוּעָתִי : 3 אֲךָ־הוּא צוּרִי וַיִּשׁוּעָתִי
 מִשְׁנֵפִי לֹא־אֲמוּט רַבָּה : 4 עַד־אָנָּה ׀ תְּהוֹתָנוּ עַל־אִישׁ
 תִּרְצָחוּ כְּלַכֶּם בְּקִיר נָטוּי גִּדְרֵי הַדְּהוּיָה : 5 אֲךָ מִשְׁאֲתוֹ ׀
 יַעֲצוּ לְהַרְיֵחַ יְרָצוּ כָּזָב בְּפִיו יְבָרְכוּ וּבְקִרְפָּם יִקְלְלוּ־סֶלָה :
 6 אֲךָ לְאֱלֹהִים דּוֹמִי נַפְשִׁי כִּי־מִמָּוֶן תִּקְוֹתִי : 7 אֲךָ־הוּא
 צוּרִי וַיִּשׁוּעָתִי מִשְׁנֵפִי לֹא אֲמוּט : 8 עַל־אֱלֹהִים יִשְׁעִי
 וּכְבוֹדִי צוּר־עֵינַי מַחְסֵי בְּאֱלֹהִים : 9 בְּטַחֹוּ בּוֹ בְּכָל־עֵת ׀ עֵם
 שֹׁפְכֵי־לַפְנֵיו לְבַבְכֶּם אֱלֹהִים מַחְסֵה־לְנוּ סֶלָה : 10 אֲךָ ׀
 הֶבֶל בְּנֵי־אָדָם בְּזָב בְּנֵי־אִישׁ בְּמַאֲנִים לַעֲלוֹת הִמָּה מֵהֶבֶל
 יַחַד : 11 אֶל־תִּבְטְחוּ בְּעֵשֶׂק וּבְגִזְלֵי אֶל־תִּהְבְּלוּ תוֹלֵ ׀ כִּי־
 יָנוּב אֶל־תִּשְׁתִּיתוּ לֵב : 12 אַחַת ׀ דַּבֵּר אֱלֹהִים שְׁתִּים־זוֹ
 שִׁמְעָתִי כִּי עֹז לְאֱלֹהִים : 13 וּלְךָ־אֲדַנִּי חֶסֶד כִּי־אַתָּה ׀
 תִּשְׁלֵם לְאִישׁ כְּמַעֲשָׂהוּ :

PSALM LXII.

THIS Psalm commences with a declaration of the
 writer's trust in God (ver. 2, 3); then he proceeds
 to describe the bitterness and hypocrisy of his enemies
 (ver. 4, 5); and in the remaining verses he repeats his
 faith in God, calls Him the rock of his salvation, and

asserts that no confidence is to be placed in man, in riches, nor in anything else; but in God alone, who is the undoubted source of all power, glory, and mercy.

1. **עַל־יְדֻתָּן** *Upon Jeduthun*. The **עַל** rather denotes that Jeduthun is not here the musician, who is mentioned in Chronicles, but that it is the name of a musical instrument. So in the Beor of Mendlesohn, it is stated that "it is the name of a musical instrument, and it is possible that the poet Jeduthun invented this instrument, and therefore it is called after his name." Yarchi and other rabbinical commentators give the same explanation of this word.

2. **אָדָּה** *Surely*. In the sense of asseveration we have this particle in Ps. xxxix. 6; lviii. 12, and also in several places in this Psalm; so Tholuck translates it here by *ja*. **דְּמִיָּה** *silence*, i. e. silent expectation, confidence, patient waiting. By some persons the abs. state is considered to be here put for the construct. *The silence of my soul*, is directed to God, i. e. my soul waits in the confident expectation of procuring divine assistance. See instances of such construction in Ex. xxviii. 17; Deut. xvi. 21. But if we suppose an ellipsis of **ב** before **דְּמִיָּה**, as there is in Ps. xxxix. 3, where this word occurs, then the noun will have the force of an adj., and the expression, which literally would be, *my soul is in silence*, or *in silent waiting*, may be translated, *my soul is waiting*. Agreeably to this is the Syr. **ܡܫܬܬܘܒܐ ܢܦܫܐ**. Yarchi renders it by **מִצְפֵּה נֶפֶשׁ**. Aben Ezra thinks **דְּמִיָּה** is a participle of the form **בּוֹכֶיָה**, Lam. i. 16; but the punctuation must then in some degree be departed from, which is unnecessary, for the mode of taking it proposed above is quite unobjectionable.

3. The copulative *And* not being before **מִשְׁנֵבֵי**, denotes that the words **אֵךְ הוּא**, which commence the verse, should be

repeated at the beginning of the second hemistich : “ Surely He is my rock, &c. ; surely He is my defence,” &c. לֹא־אֶמוֹט רַבָּה Houbigant thinks that רַבָּה has been written by mistake at the end of the verse for סָלָה; so that the expression should be rendered, *I shall not be moved*, which he considers more animated and emphatic than it is by the addition of the word רַבָּה. His emendation, however, does not rest upon any authority; and as to the increased emphasis obtained by such omission, that is a mere matter of opinion. The Chaldee adds בְּיוֹם עֲקָה, “ I shall not be moved *in the day of great trouble*.” Yarchi has expounded רַבָּה by מְטוֹת גְּדוּלוֹת *great motions*. Kimchi has מוֹטָה רַבָּה. A similar ellipsis is found in Ps. xiii. 4, “ lest I sleep (the sleep of שְׁנַת) death.” But it is best to take רַבָּה as an adverb, agreeably to the usage of the Latin *multum*, *plurimum*; and so it is used in Ps. lxxv. 10; cxxix. 1, &c. The sense of the verse is, “ that so long as I make God my rock and my defence, I am in no fear that my enemies will fully succeed in their designs against me.”

4. עַד־אֵנָּה *How long?* These particles I propose to repeat before the verb תִּרְצָחוּ, and also the words עַל־אִישׁ after it. With respect to תְּהוֹתָתוֹ, it appears but in this passage; and very different interpretations we find are assigned to it. In our version we have *to imagine mischief*; and so Kimchi says it is equivalent to תַּחֲשְׁבוּ הוֹת, supposing the verb to have the same origin as הוֹת. The Chaldee renders it מִתְרַגְּשָׁן, from רָגַשׁ *to be tumultuous*; and with this agrees the Syriac, viz. ܩܪܝܢܐܘܢ, from ܩܪܝܢܐ *to stir up, provoke, to be tumultuous*. The LXX. have ἐπιτίθεσθε, which the Vulg. has translated by *irruitis, rush in upon*. Yarchi proposes to render it *ye assemble*, as if it had the same origin as the Chald. אָתָּה *to come*, hence *to come together*. Some derive it from the Arab. هوت *clamare*. Others from the Arab. هات *intulit malum*. Jerome has *insidiamini*. On the whole.

the preferable rendering seems to be that which is obtained by taking אָתָּה as containing the primary idea. We have then תְּהוֹרְתוּ *ye come together, ye rush upon*; a sense very suitable to the metaphor which is here employed. עַל־אִישׁ *against a man*, i. e. how long will ye, a multitude, act thus against one man, and he an innocent person. So the Chald. after the words *against a man*, adds חסיד *who is merciful*. The next verb תִּרְצְחוּ is from רָצַח, which commonly signifies *to kill*; but here it will be more suitable with the foregoing to give to it the sense of the Arab. رَضَحَ *confregit, comminuit*, which indeed contains the idea of killing. In the text it appears in the pual form, which is approved of by the western Jews, who follow Ben Asher, whilst the eastern, on the authority of Ben Naphtali, read the verb in the piel, viz. תִּרְצְחוּ. This reading is the one expressed by all the ancient interpreters; the LXX. have φονεύετε; Vulg. interfecitis; Syr. ܩܬܠܘܢ; Ethiop. ተቀተሩ. If תִּרְצְחוּ be taken passively, then the persons which *shall be broken* must be enemies; and thus it will not harmonize with the preceding verb, but will disturb that continuity of expression which the figure employed seems to require. We therefore consider it desirable to follow the example of the LXX., &c., in adopting the piel conjugation. בְּקִיר נָטוּי *as an inclined wall*. Understand the rel. pron. before this expression: “who is as an inclined wall,” &c.

5. "אֶדְ מִשָּׂאתוֹ וְגו' *Surely from his dignity, &c. viz. of the man spoken of in ver. 4, whom these persecutors so greatly hate and desire to lay prostrate*. The word שָׂאת is infin. from נָשָׂא *tulit, elevavit*, and has sometimes the signification of a noun substantive; as Gen. xlix. 3; יָתֵר שָׂאת *the excellency of dignity*. See Job xiii. 11; Hab. i. 7. So יָדַעַת *to know, and knowledge*. If this Psalm were composed with any reference to the Absalomie insurrection, then the whole passage would suit very well the case of Absalom, Ahithophel, and their

companions, who consulted how they could expel David from his throne, and so deprive him of his royal dignity. The prefix מ is not to be taken *because of*, as Geier and others have done, but simply as *from*, *Ex dignitate sua*, Rosenmüller. *Von seiner Höhe*, Tholuck. יַעֲצוּ *They have counselled*. There is here a sudden change of person from the second to the third, which may be regarded as giving emphasis to the address of David. He first inquires of his enemies how long they would persist in attempting his destruction, and then, as if they had become too reckless to be impressed by his remarks, he turns away from them, and towards his friends before whom he continues his speech. לְהַדִּיחַ *to drive away*, viz. אֹתוֹ *him*, the man placed in dignity. בְּפִי יְבָרְכוּ *They bless each with his mouth*. The affix is to be understood distributively. כִּי אִם נֶאֱמַן לְפִי שֶׁל כָּל אֶחָד מֵהֶם הִנֵּה יִבְרְכוּ. “For if we trust to the mouth of each one of them, behold they bless,” (Kimehi); i. e. they say, their intention is to bring blessing and peace to the people.

6. “Nondum erat in Davide tam plena quies, quin sentiret aliquas agitationes carnis, et sciebat nos semper esse obnoxios tentationibus, ideoque hortatur seipsum, attamen perge in hoc silentio, o anima mea.” Vatablus. David enjoins his own soul to place entire confidence in God in the midst of so much trouble, and to wait with patience the time when He would vouchsafe His help.

7. See verse 3.

8. נְבוֹדִי *My glory*. The Psalmist says, “My safety is in God; therefore I glory in Him, and not in my own powers, or in any human strength.”

9. עַם *O people*, i. e. all who are true Israelites, either by birth or faith. The Chald. has עַם דְּבֵית יִשְׂרָאֵל, “O people of the house of Israel.” שִׁפְכוּ לְבַבְכֶם *pour forth your heart*. Whatsoever may be your desire, your solicitude, or your griefs, freely, fully, and confidently express them in your prayers to God. Trust in Him, and He will be to you a refuge.

10. לַעֲלוֹת *To go up*, i. e. that they, viz. the sons of men, including both בְּנֵי אָדָם and בְּנֵי אִישׁ, may go up. The ל prefixed to the infin. has the force of לְמַעַן, and some participle, such as נִתְּנִים, seems to be understood before it: thus, “placed in balances that they may ascend,” viz. above that scale in which vanity is placed. Others suppose that by enallage the inf. is put for a finite tense, viz. the fut.: so Cocceius: “in balancem adscendant, illi præ vanitate una sunt.” In Mendlesohn’s *Beor* is the following paraphrase of לַעֲלוֹת בְּמֵאֲזֵנִים. “If all of them, viz. בְּנֵי אִישׁ and בְּנֵי אָדָם, were to be put into one scale, they would *together* (יַהֲרֹ) go up, by means of a mere breath, in the other scale.”

11. The Psalmist here exhorts his people not to trust to oppression and robbery, “for you cannot,” says he, “expect to succeed by such acts of injustice.” אַל תִּהְבֶּלְךָ *be not vain*. See that you do not deceive yourselves with a fallacious hope, that wealth acquired by such means will prosper; for God will be sure to bring both it and its possessors to nothing. חַיִּל בְּיַיִנוּב *Set not the heart upon riches when they increase*. Whether riches be acquired by unjust means, or by inheritance, or by successful enterprize in business, the Psalmist enjoins that the affections should not be placed on the increase of them, for they can be enjoyed but for a little while: *they make themselves wings; they fly away as an eagle towards heaven*. Prov. xxiii. 5. The LXX. translate חַיִּל בְּיַיִנוּב by πλοῦτος εἰν ῥέη: whence Capellus and others have supposed that instead of יַיִנוּב, they read יַיִב *to flow*. But יַיִנוּב signifies *to increase*, and therefore in a metaphorical sense it may be said to mean *to flow abundantly*, and be rightly translated in Greek by ῥέη. See Buxtorf’s *Anti-Crit.* p. 641.

12. אֶחָת וְנֹרָא *Once, &c.* “Once hath God spoken, and twice hath He spoken this truth which I have heard, viz. that power belongeth unto God alone. Hence, it is not fit for man

to trust either in his own strength or his wealth; but his trust should be in God; for to Him belongeth strength, and to no other." This seems to be the substance of the Psalmist's meaning. The phrase *once and twice*, is a Hebraism for *many times*; viz. in the Law, and other Scriptures, which existed in David's time, God hath spoken, and by meditation on these Scriptures he may be said to have heard that which proceeded from the Divine mouth. *Many times* may also imply repeated meditation on this important attribute of the Deity, as revealed in His holy Word; and thus we may learn from David's example the value and necessity of frequent reading and examination of the Divine oracles.

13. "אתה וגו' For Thou. &c. See Rom. ii. 6.

סג

1. מְזַמֵּר לְדוֹר בְּהוֹתוֹ בְּמִדְבַּר יְהוּדָה : 2 אֱלֹהִים |
 אֱלֹי אֲתָה אֲשַׁחֲרֶךָ צִמְאָה לִךְ | גַּפְשִׁי כַּמָּה לִךְ בְּשָׂרִי
 בְּאֶרֶץ-צִיָּה וְעַיִף בְּלֵי-מַיִם : 3 בֵּן בֶּקֶדֶשׁ חֲזִיתֶךָ לְרֵאוֹת עֵינֶיךָ
 וּבְבוֹרֶךָ : 4 כִּי-טוֹב חֶסֶדְךָ מִחַיִּים שִׁפְתַי יִשְׁבַּחֶנְךָ : 5 בֵּן
 אֲבִרְכֶךָ בְּחַיִּי בְּשִׁמְךָ אִשָּׁא כַּפִּי : 6 כְּמוֹ חֶלֶב וְדִשֵׁן תִּשְׁבַּע
 גַּפְשִׁי וְשִׁפְתַי רִנְנוֹת יְהוָה-כִּי : 7 אִם-זָכַרְתִּיךָ עַל-יְצוּעֵי
 בְּאִשְׁמֹרוֹת אֶהְיֶה-כֶּךָ : 8 כִּי-הֵייתָ עֲזָרְתָה לִי וּבְצֹל כַּנְּפִיךָ
 אֲרַנֵּן : 9 דַּבְּקָה גַפְשִׁי אַחֲרֶיךָ כִּי תִמְכָּה יְמִינֶךָ : 10 וְהִמָּה
 לְשׂוֹאָה יִבְקָשׁוּ גַפְשִׁי יָבֹאוּ בְּתַחֲתֵיֹת הָאָרֶץ : 11 יִגִּירְהוּ
 עַל-יְדֵי-חֶרֶב מִנֵּת שָׁעִלִּים יִהְיוּ : 12 וְהִמְלִיךְ יִשְׁמַח בְּאֱלֹהִים
 יִתְהַלֵּל כָּל-הַנְּשַׁבַּע בּוֹ כִּי יִסְכַּר כִּי דוֹבְרֵי-שָׁקֶר :

PSALM LXIII.

DAVID when he composed this Psalm was, according to the title, an exile in the wilderness of Judea. In verses 2, 3, he expresses his longing desire to behold again the power and glory of God in the sanctuary, and to worship at that altar whence his prayers had been wont to ascend in former days. He then declares the zeal with which he continues to bless and praise God, both by night and day, vv. 4—7; states that, from past experience of His help, he is encouraged to go on placing his trust in Him, vv. 8, 9; and in the last three verses he predicts the ignominious end of the wicked, and the consequent triumph of himself, and all the pious worshippers of the God of Israel. De Wette thinks because David in verse 12 is spoken of as king in the third person, that therefore he cannot be the speaker of the rest of the Psalm: “Allein wenn, v. 12, von David die Rede ist, so kann er selbst schwerlich vorher sprechen.” There is, however, no force in this objection. See the remarks on the last verse.

1. בְּהַיְוֵיתוֹ בְּמִדְבַּר יְהוּדָה *When he was in the wilderness of Judea.* The title shews that this Psalm was written by David at the time he lived in the desert of Judea. So the Hebrew Text, with which agrees the Chaldee, Aquila, Symmachus, Apollinarius, Euthymius and Nicephorus. But the LXX. have Ἰδουμαίας; in which they are followed by the Vulg., Ethiop., and Arab., and also by Hilary, Jerome, and Augustine. But we nowhere read that David, in fleeing from the pursuit of his enemies, ever took refuge in the desert of Idumea, but we know that he did in that of Judea. See 1 Sam. xxii. 5; xxiii.

14. 15, 26. Bellarmine reconciles the two by supposing that the desert of Judea was also called, by way of amplification, the desert of Idumea; the latter being much larger than the former. This explanation receives farther support from the consideration, that when we read of David's being in the desert of Judea, it was to avoid the persecution of Saul; and to this persecution it is certain the Psalm can have no reference, because in the last verse he styles himself king, which title was never assumed by him during the lifetime of Saul. We therefore agree with Dathe in the following remark which he has made in his notes to this Psalm: "Inscriptio de exilio propter seditionem Absalomi explicanda est, cum trajecto Jordano in deserto Judæ, quod latius, quam vulgo sumitur, patuit, castris fortasse sæpe mutatis, degeret."

2. אֶשְׁחַרְךָ *I will seek Thee early.* The root is שָׁחַר *morning.* Hence שָׁחַר is *to seek early in the morning,* and in this is implied, *to seek diligently,* a sense in which we find it employed: "My soul thirsteth (צָמְאָה), i. e. greatly desireth." קָמָה is a word which is not elsewhere found in Scripture. There is a Syriac word חֲמָה, which, according to Castell, signifies, *caligine offusus est, excæcavit.* Now if this blindness be the consequence of age, then it may be regarded as a symptom of *debility, faintness,* (and such is the meaning of حَم : see Golius); and thus it is interpreted by Hammond. Nearly all translators, both ancient and modern, render it *to desire, to long for* something, as is the case with a person who is suffering from faintness, and desires food or drink. The Chald. has רִגַּג *desires*; Syr. مَحْمًا *expecting.* The LXX. and Vulg. have rendered it as if it were written קָמָה. Yarchi says that קָמָה has the meaning of *desire, תאוה.* Kimchi says, קָמָה במפק, ה'א ואין לה חבר במקר' ופירושה כמו תאב ה mappiked, and there is not for it a companion in Scripture, and its explanation is as תאב *to desire.* וְעֵינֶיךָ. This word is

applied to David, and the people accompanying him to Mahanaim, in 2 Sam. xvii. 29. Here it is used as an adj. to יָרֵס , as it also is in Ps. cxliii. 6; Is. xxxii. 2; defining the land to be weary, because that it makes the traveller wearied. This figure of metonymy we have in *mors pallida, otium segue*, &c.

3. בְּ *So*. The third verse is differently received by interpreters, according to the way in which this particle is employed. Thus Kimchi expounds it: "As the thirst, so is the desire to see Thee in the holy place, and to see Thy strength, which is the ark with the glory; for there the glory dwelleth." Campensis renders it thus: "non aliter quam terra hæc aquam desiderat, ego te in loco sanctitatis tuæ destinato videre cupivi." But this can scarcely be called a translation of the passage. Some persons connect בְּ here with בְּ in verse 5, in this manner: "as I have seen Thee in the sanctuary, &c. so will I bless Thee," &c. Others think that בְּ is put, after the Chaldee, for בְּכֵן then; see Esth. iv. 16. Hence the sense would be: "then when that shall be granted which I so greatly desire, I will contemplate Thee," &c. But there is no necessity for so much paraphrase in order to extract the sense of the passage. The præt. as well as fut. verbs may be taken potentially or conditionally, if required by the context; and if we take הִנְיִתֵּהּ thus, then we have the following literal translation: "My soul longeth, so that I could see Thee in the sanctuary, in order to behold Thy strength and Thy glory."

4. חַסְדֵּיךָ *Thy mercy* is better than life, viz. the mercy through which life to come is obtained, is of more value than that by which we enjoy the continuance of this life. So Augustine beautifully expounds this passage: "sunt vitæ humanæ: sed Deus nam vitam promittit, et non illam dat nobis quasi propter merita nostra; sed propter misericordiam suam. Quid enim boni egimus, ut illud mereamur? Aut quæ bona facta nostra præcesserunt, ut Deus nobis gratiam suam daret? Numquid invenit

justitias quas coronaret et non delicta quæ donaret? Utique delicta, quæ donavit, si punire vellet, non esset injustum. Quid enim tam justum quam ut puniatur peccator? Cum justum sit ut puniatur peccator, pertinuit ad misericordiam ipsius non punire peccatorem, sed justificare, et de peccatore facere justum et de impiis facere pium: ergo misericordia ipsius melior super vitas: quas vitas? quas sibi homines eligerunt.”

5. בְּחַיִּי *With my life*; as if כָּל יְמֵי חַיִּי *all the days of my life* I will praise Thee, and render unto Thee my thanksgiving. בְּשֵׁמֶךָ אֲשָׂא כַפָּי *In Thy name I will lift up my hands*. To lift up one's hands in the name of God, is the fleeing to God alone, and seeking from Him whatever is necessary both for the salvation of the soul, and the welfare of the body. Some expound, *in Thy name*, to mean *in Thy praise*. Others, as *relying upon God for assistance in fighting the enemy*. So Kimchi: “it is as if, with Thy assistance I will lift up my hands against those fighting me; as in Ps. xlv. 6, *in Thy name will we tread down those who rise up against us*.”

6, 7. These two verses are connected together, as cause and effect. The effect of remembering God, and contemplating His goodness is, that the soul is filled with love to Him, as “with marrow and fatness,” and that the mouth uttereth expressions of joy. שְׂפָתַי רִנָּנוֹת *language of joy*. שְׂפָה here has the sense of *language*, rather than *lip*; as in Gen. xi. 1, “And the whole earth was of one *language* (שִׁפְהָ), and of one speech.” The prefix ב is understood before שְׂפָתַי. 7. עַל יְצִיעַי *Upon my beds*. The plu. number is here employed, which Kimchi explains by saying, “that David did not lay in one place, but in many places when he was fleeing from place to place.” But it seems rather to have been the general custom to use the plural of this word, instead of the singular; as in 1 Chron. v. 1, “and he defiled *his father's bed*.” יְצִיעַי אֲבִי. See also Job xvii. 14; Ps. cxxxii. 3. בְּאַשְׁמֹרוֹת *In the night-watches*.

The space of the natural night, from the setting to the rising of the sun, the ancient Jews divided into three equal parts. See Buxtorf's Talmud. Lex., under the word **אשמרות**. But the Romans, following the Greeks, (see Suidas, under the word *φυλακῆ*.) distinguished the night into four watches. The Jews, when they became subject to the Roman power, probably in imitation of the Roman custom, then commenced dividing their night into four watches; the name of each watch we find mentioned in Mark xiii. 35. When therefore it is said, in Judg. vii. 19, that *Gideon* set upon the Midianites in the *middle watch of the night*, it implies that at that time there were only three watches, and so the passage is expounded by all the Hebrew commentators; whereas in the time of our Saviour the Jews had adopted that division of the night which was observed by their Roman masters, and this division is recorded in the Talmud. treatise Berachoth, fol. 3. 2, where it is stated, **תנו רבנן הלילה ארבע משמרות** *The Rabbis have a tradition that there are four watches of the night.*

8, 9. In verse 8, we find the first and second hemistichs standing to each other in the situation of cause and effect; whilst in verse 9 the order is effect and cause: "my soul hath cleaved to Thee, *because* Thy right hand hath sustained me."

10. **וְהִמָּה** *But they.* The Vau has the force of **אבל**. **לְשׂוֹאָה**. The LXX. take this word as if it were **לְשָׂאָה**; so also Vatablus has translated it by *frustra*. But **לְשׂוֹאָה** is *for sudden destruction*; see Gesenius on this word. Before the verb **יִבְקֹשׁוּ** the rel. pron. should be understood. "But they *who* seek my soul shall be for destruction; they shall come," &c.

11. **יַגִּירוּהוּ עַל־יְדֵי הַחֶבֶב** *They shall be made prostrate by the power of the sword.* The verb **נָגַר** in Niph. conj. is *to flow*; from whence Hiph. **הִגִּיר** is *to make to flow, to cast down, to make prostrate*, as Mic. i. 6. The object. affix **הוּ** is to be taken distributively, referring to each one of those who sought

the life of David. יִגִּירָה being the third pers. plu. of an active conjugation without a nominative, is to be taken impersonally, or passively, viz. they (each one of them mentioned in the preceding verse) *shall be made prostrate*, &c. עַל־יָדַי *by the power of, or by means of, or by the edge of.* מִנַּת שְׁעָלִים יִהְיוּ *A portion of foxes shall they become*, i. e. the lot of foxes, that which usually befalls them, shall be their lot. As foxes are hunted and driven into desolate places, so shall they be who now desire my destruction. But שְׁעָלִים is more frequently considered as a dative. The Syr. understood it thus here, as the rendering is ܘܠܠܘܢ *for foxes.* Their dead bodies shall be fed on by foxes. The jackal, a peculiar kind of fox, is that spoken of here (according to Bochart in his work on Scripture animals), which feeds on dead men, and digs them out of their graves in order to devour them. Hence men who are slain in battle, whose bodies are either left unburied, or buried at large in a field, may be said to be a portion for such animals.

12. וְהִמְלִךָ *And the king.* He who is king by the command of Jehovah, as David was, will rejoice in his God that saveth him. David here speaks of himself in the third person. See Ps. lxi. 7, also Judges xxi. 5. יְתִהַלֵּל בְּלִהְיוֹתוֹ שֹׁבַע בּוֹ *every one that sweareth by Him (viz. God) shall boast*, i. e. every one that is faithful to Him and abideth in His covenant shall have cause for boasting; for God attaches to it a blessing, and makes the possessor of it to prosper. *To swear by God*, is to acknowledge Him as such; to express faith in Him, and therefore to serve Him as such. יִסָּכֵר *shall be shut up.* This word is cognate in sound, and identical in sense with סָגַר. See Gen. viii. 2. כִּי דוֹבְרֵי־שֶׁקֶר *The mouth of those speaking falsely;* those who speak falsehood for the purpose of exciting the people to discontent and rebellion, and who say that David is not competent to govern for the general welfare of the nation.

סד

1 לְמַנְצָח מִזְמוֹר לְדָוִד : 2 שְׁמַע־אֱלֹהִים קוֹלִי בְשִׁיחִי
 מִפֶּה־ר אֹיֵב תִּצַּר חַיִּי : 3 תִּסְתַּרְנִי מִסּוּד מְרַעִים מִרְגִּשַׁת
 פְּעָלֵי אֲנִי : 4 אֲשֶׁר שָׁנְנִי בַחֲרֵב לְשׁוֹנֵם דְּרָכֹו הַצֵּם דְּבַר
 מָר : 5 לִירוֹת בַּמִּסְתָּרִים תָּם פִּתְאֹם יָרְהוּ וְלֹא יִירָאוּ :
 6 יַחֲקִי־לָמוּ וְדָבַר רָע יִסְפְּרוּ לְטָמוֹן מִוְקָשִׁים אָמְרוּ מִי
 יִרְאֶה־לָּמוּ : 7 יַחֲפֹשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וַיִּקְרַב אִישׁ
 וְלֵב עֶמֶק : 8 נִיזֵם אֱלֹהִים חַיִּן פִּתְאֹם הָיוּ מִבוֹתָם :
 9 וַיִּכְשִׁלְהוּ עָלֵימוּ לְשׁוֹנֵם יִתְנוּדְרוּ בְלִי־רָאָה בָם : 10 וַיִּירָאוּ
 בְלִי־אָדָם וַיִּגִּידוּ פֶּעַל אֱלֹהִים וּמַעֲשֵׂהוּ הַשְּׁבִילוֹ : 11 יִשְׂמָח
 צְדִיק בַּיהוָה וַחֲסֶה בּוֹ וַיִּתְהַלֵּל בְּלִי־יִשְׂרֵי־לֵב :

PSALM LXIV.

THE Psalmist prays to God to be preserved from the secret counsels of the wicked, who were bent upon the destruction of his character by circulating the bitterest calumnies, and by contriving all sorts of plots by which they expected to accomplish their object. He next predicts their sudden ruin by the execution of God's judgments upon them, and this prediction serves to inspire holy fear and joy in the hearts of all the faithful, whilst it strikes terror in such as were disposed to justify the unprincipled proceedings of the persecutors.

2. קוֹלִי בְּשִׁיחִי *My voice in my complaint*, i. e. hear me, when *I relate my troubles*. מִפְּחַד אֹיִב *from the fear of the enemy*, i. e. “a terribili hostium mihi insidiantium periculo.” Geier. The noun פְּחַד has here an emphatic sense, and denotes great consternation of the mind; a shuddering of the whole person produced by the danger which is threatened from the enemy. Ex. xv. 16; Job iv. 14. תִּצַּר *mayest Thou preserve*. The fut. has the force of supplicating.

3. תַּסְתִּירֵנִי *Mayest Thou hide me*, afford me a secure asylum. מִמְּסוּד *from the counsel of*. “סוּד signifies counsel or assembly of counsellors; because counsellors gather together in a place where they deliver each one his counsel; so the German word *Rath* is applied both to the assembly of counsellors, and also to counsel.” Mendlessohn’s *Beor*. יִמְרֹגְשֵׁת *from the tumult of*. For רִגְשָׁה, see note to Ps. lv. 3.

4. דָּרְכוּ הַצָּם דְּבַר מָר. The first word seems to have a pregnant signification, as in Ps. lviii. 8; where see the note. Dr Hammond considers that דָּרַךְ הַחַץ is *to prepare an arrow so as to make it go*. The primary meaning of דָּרַךְ is *to tread*; thence *to extend, to direct, to make to go*, as applied to an arrow placed on a bow; hence as applied to a bow, *to bend* by treading on it. As for the latter part of the expression, it is to be taken in apposition with the former; the sense is, that the bitter words or calumniating speeches of these men are sent like a dart or arrow from the mouth.

5. יִרְאוּ וְלֹא יִירָאוּ *They cast at him, and are not afraid*. They cast their arrows at men so as not to be seen by them, and they are not afraid of God, who does see them. The Syr. has סֹן נִלְמָסָה *and they shall not be seen*, as if they read the verb with only one Yod.

6. יִחְזְקוּ-לְמוֹ יְהוָה They strengthen themselves. They embolden one another in the execution of their evil purposes. יִסְפְּרוּ They declare not publicly, but one to another: they consult among themselves how they may successfully lay snares. מִי יִרְאֶה who will see, viz. the snares? They say exultingly among themselves that they have placed their snares in such places, and with so much secrecy, that he who is pursued will not be able to see them, and, consequently, will not be able to avoid them.

7. יִחְפְּשׂוּ-עוֹלוֹת They search out iniquities. The verb חָפַשׂ in Piel signifies to search out diligently, and here denotes the great solicitude with which these malignant people contrive schemes for the accomplishment of their evil purposes. As for עוֹלוֹת, see Ps. lviii. 3, where the plural of the noun עוֹלָה is found. תִּמְנֶנּוּ is first pers. plu. Kal, as if from תָּמַן : תָּמַן from קָוַם. Others take תִּמְנֶנּוּ for the third pers. praet. of the verb תָּמַן for תִּמְנֶנּוּ, the Dagesh Forte being resolved into נ ; or it is put for תִּמְכְּמוּ, the מ being changed into נ. Thus the translation of it, with the two words which follow, would be: *they have accomplished a diligent searching.* But this grammatical analysis of the verb is not satisfactory; and with respect to its being the first pers. plu., such a peculiar change of person ill suits the context, and is hardly to be considered as analogous to those other changes of person we have met with in the Psalms. The sense of the expression would certainly be much more simple if we suppose the original reading to have been טִמְנֶנּוּ *they have hidden*, viz. a diligent investigation, i. e. they have investigated secretly. On this emendation the remarks of Dathe deserve to be considered: "Circa vocem תִּמְנֶנּוּ fateor me fluctuare, an non טִמְנֶנּוּ legendum sit. Quod utique contextui aptius videtur, quoniam totus locus astutiam istorum hominum describit. Si vers. antiq. auctoritatem sequendam censeamus, legendum est טִמְנֶנּוּ (nam compensatio Dagesh Fortis per נ ex

quorundam sententia facta non placet, quoniam in codice Hebræo exemplis caret). Sic enim LXX., Syr., Chald. et Vulg. legerunt. Sed si Codd. MSS. et editionum antiquarum testimonia prævalere statuatur, legendum est טַמְנו." Yarchi recommends this reading, and in very many MSS. of Kennicott and De Rossi it occurs. וְקֶרֶב אִישׁ וְלֵב עֲכָבַק *and the inward part of man and the heart are deep.* Alluding to each of the enemies taken distributively, whose wickedness and craftiness are spoken of by way of metaphor, as being so great, that, like the inmost recesses of the heart, where they took their origin and were fostered, they are not discernible by the human eye.

8. וַיִּרֶם *But God striketh them.* The active participle of ירה is here employed to express the present tense; and the Psalmist evidently intends to transport the reader from the time when his enemies were plotting his destruction, to that when God was visiting them with the penalties of their guilt. פְּתָאוּם *suddenly.* Piscator connects this word with the first member of the verse: *ejaculabitur in eos Deus sagittam repente: unde mansuræ sunt plagæ eorum.* But the accent *Athmach* deceived him, which in the poetical books, when it is preceded by *Merka*, loses its distinctive force, and binds the word under which it is found to the latter member. הָיוּ מִבּוֹתָם *suddenly their blows have been, or have come upon them.* Their misfortunes rush upon them suddenly, like a swift arrow striking a person at a time when he was in no degree apprehensive of danger.

9. וַיִּכְשִׁילֵהוּ עָלֵמּוֹ לְשׁוֹנָם. Luther's translation is: "*ihre eigene Zunge wird sie fallen;*" *their own tongue will deceive them,* i. e. they have fabricated misfortune for themselves. Similarly, in Ps. vii. 16, 17, we have, "they have fallen into the ditch which they have prepared." Kimchi expounds the passage thus: "their evil words which they have spoken against me shall return to them." The verb כָּשַׁל is *to stumble*, and therefore, as applied to the tongue, is *to stammer, or stick in*

speech. Castello has, *linguis hesitent*, "they stick or stammer with their tongues." But the objection to this rendering is, that it passes over altogether the affix **הוּ** of the verb, and the pronoun **עֲלֵימוּ**, which follows. The Chald. has **וַיִּתְקַלְנוּ לְהוֹן לְיִשְׁנֵהוּן** and *they make themselves stumble as to their tongue*; which must be regarded as a tolerably literal rendering. Another translation offered by Hammond is, "their tongue shall cause it to fall upon them;" by *it* meaning the *mischief*, or *punishment*, which certainly is spoken of, and may best answer the suffix. **לְשׁוֹנֶם** is the sing. numb., yet it is evidently used for the tongue, not of one only, but of many; as indeed we find it so used in verse 4 above. That the tongue of each one taken distributively is meant, appears from the affix **הוּ**, at the end of the verb. Having premised this, it appears that the most literal and intelligible translation is as follows: "their tongue will cause each to stumble upon them" (the rest), i. e. mutually cause each other to stumble: the Psalmist saying, that instead of their tongue bringing mischief upon others by the calumny to which it gives utterance, it will bring mischief upon themselves. The next hemistich is: "all seeing them shall flee." **וַיִּתְנוּדְרוּ** from **נָדַר** *to flee*, in Hithpael, signifies properly *to cast one's self into exile*. The ancient versions have given the sense of the expression rather than the literal meaning of the verb. Thus the Syr. has **סִנְיִמְדָּק** and *they shall fear*; the LXX. *ἐταράχθησαν*, *were troubled*. Similarly, the Chald., Vulg., Ethiop., and Arab.

סה

1 לַמְנַצֵּחַ מְזִמּוֹר לְדָוִד שִׁיר : 2 לֵךְ דְּמִיָּה תְהַלֵּלָהּ
 אֱלֹהִים בְּצִיּוֹן וְלֵךְ יִשְׁלֹם-נִדְרוֹ : 3 שִׁמְעֵ תִפְלֵא עֲדִידֵךְ כָּל-
 בָּשָׂר יָבֹאוּ : 4 דְּבַרְי עֲזֹנֹת גְּבִרוֹ מִנִּי פִשְׁעֵינוּ אֶתְּה תִכְפָּרם :

5 אֲשֶׁרִי וְתִבְחַר וְתִקְרַב יִשְׁכַּן חֲצֵרֶיךָ נִשְׁפָּעָה בְּטוֹב בֵּיתְךָ
 קָדֵשׁ הַיְבֻלָּה : 6 נִוְרָאוֹת בְּצִדְקַת תַּעֲנֵנּוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְּטַח
 כַּל־קִצּוֹי־אֲרָץ וַיִּם רְחֻקִים : 7 מִבֵּין הַרִים בָּכְחוֹ נֶאֱוָר
 בַּגְּבוּרָה : 8 מִשְׁבִּיחַ שְׁאוֹן יָמִים שְׁאוֹן גְּלִיּוֹת וְהַמּוֹן
 לְאֵמִים : 9 וַיִּרְאוּ יֹשְׁבֵי קִצּוֹת מְאוֹתֶיךָ מוֹצֵאֵי בָקָר וְעֹרֵב
 תְּרִינִי : 10 פְּקֻדֹת הָאָרֶץ וְתִשְׁקָקָה רַבַּת תַּעֲשֶׂרְנָה פֶּלֶג
 אֱלֹהִים מְלֵא מִיִּם תִּכְוֵן הַגֶּזֶם בֵּי־בֶן תִּכְוֵנָה : 11 תִּלְמִיּוֹת
 רוּחַ נַחַת גְּדוּדָה בְּרִבִּיבִים תִּמְוַגְגְּנָה צְמַחָהּ וְתִבְרַךְ :
 12 עֲטַרְתָּ שְׁנַת טוֹבְתֶךָ וּמַעַגְלֶיךָ יִרְעֶפוּן הָשֵׁן : 13 יִרְעֶפוּ
 נְאוֹת מִדְּבַר וְגִיל גְּבֻעוֹת תַּחֲגַרְנָה : 14 לְבָשׁוּ כְרִים וְהִצְאוּ
 וְעַמְקִים יַעֲטֹפוּ־בָר יִתְרוֹעְעוּ אֶף־יִשְׁרֵי :

PSALM LXV.

THIS Psalm was probably composed as a sort of national thanksgiving for God's many blessings, both spiritual and temporal. The Psalmist treats of the praise due to Jehovah for His mercy in hearing prayer, (3) and for His scheme of human redemption ; (4) he then describes the blessedness of the man who was especially selected for the privilege of attendance at the holy temple for public worship ; and next, he celebrates the great power and kindness of God as exhibited in the works of creation, but more particularly in those of providence.

2. לְךָ דְמִיָּה תְהִלָּה אֱלֹהִים בְּצִיּוֹן. This passage has been variously interpreted, in consequence of the elliptical character of the first part, and of the manner in which דְמִיָּה should be taken. The word comes from דָּוַם *to be silent*, and hence *to be resigned*. The verb does not occur, but the noun דְמִיָּה possesses the signification of *silence*; and thence *a quiet resignation in God, or trust in Him*, the sense which pertains to it in this place. Most of the ancient versions, it appears, refer it to the root דָּמָה. Thus the LXX. have Σοὶ πρέπει ὕμνος, *Praise becometh Thee*. Syr. לֵב לְךָ לֵב לְךָ *it is fit for Thee*. This rendering is followed by Ewald and Hitzig; supposing the word to be the active part. Kal. and consequently pointed דְמִיָּה. Others, among whom are Luther and Tholuck, consider the prefix ב to be understood to דְמִיָּה; and thus they say the passage means, *Praise in silence is due to Thee*. This sense is vindicated by Bos, in his Dissertation, *De cultu Dei in silentio ad Ps. lxx. 2. illustrandum*, from which Rosenmüller quotes as follows: “respici putat hisce verbis ad sacrum silentium, quod apud plures gentes antiquas in cultu Deorum observari solebat, imprimis apud Aegyptios, Indos, Persas, Græcos et Romanos, uti compluribus veterum Scriptorum testimoniis ostendit. § 10. p. 14. seq. Et apud Judæos quoque tale sacrum silentium obtinuisse, colligit inde, quod, uti e Talmude et Maimonide liquet, eo tempore, quo sacerdos suffitum adolevit in Sancto Templi fiebat autem quotidie ad sacrificia תמידים *jugia*, mactanda, altum ibi regnavit silentium. Simulac enim sacerdos sanctum intravit ad suffiendum tinniebatur campanula, quæ signum erat, nunc esse tempus precandi, qua audita sacerdotes, qui erant in templo, secedebant omnes, et quilibet ad preces sese componebat, quæ silentio fundebantur ad Deum. Eo tempore omnis cessare debebat strepitus, mactationes animalium, securium fragores, clamores, alloquutiones, et id genus alii stridores.” The expression literally taken is, *quiet resig-*

nation, or trust in Thee is (i. e. deserves) praise; but although the meaning of this is obvious, yet it is not satisfactory. Much better is the sense (the one most probably intended) which is obtained by supplying Vau before הַתְּהִלָּה; an ellipsis so common, that there can be no hesitation in allowing it here, for the sake of making the English translation more correct; for as to the sense, that will be the same without it. This is the method approved of by Gesenius, who has translated the passage thus: "Trust and songs of praise appertain unto Thee."

3. עֲדִיךָ *Unto Thee*. עַד in sound and sense corresponds with the Latin *ad*, as Deut. iv. 11; xxx. 2.

4. דְּבַרֵי עֲוֹנוֹת *Words of iniquities, i. e. iniquities*. דְּבַר is redundant, as it is in many places, both in the sing. and plu., as Ps. xxxv. 20; xlv. 5; cv. 27. So in Matth. v. 32, we have *λόγος πορνείας, word of fornication, for fornication*. The mention of עֲוֹנוֹת, shews that the Psalmist was speaking in the preceding verse of prayer for the remission of sins, and that he is therefore instructing us in the great truth, both there and in the present passage, viz. how incapable is man of setting up a claim to forgiveness, and so working out his salvation; but that he must pray for the exercise of God's mercy, and that atonement, not by man, but by God, is essential for getting rid of the penal consequences of transgression. גָּבַרְוּ מִנִּי, lit. *greater than I*, i. e. greater than I can bear, and so I come to Thee in prayer for Thy grace and forgiveness. בְּשָׁעֵינוּ *our transgressions*. We have here a change of number. The Psalmist passes from the consideration of his own sins to that of the sins of the people in general.

5. אֲשֶׁרֵי הָעַם אֵת אֲשֶׁר. Put elliptically for אֲשֶׁר אֵת הָעַם אֲשֶׁר. *Blessed are the people whom Thou chooseth*, as it were from other people to be peculiarly Thine. תִּקְרַב *Thou causeth to approach, viz. to Thy holy temple*. בְּטוֹב בֵּיתְךָ *with the goodness of Thy house, i. e. the temple where God was said to*

dwell, there to hear prayers, to distribute kindnesses; and these are very appropriately termed the good things of His house.

6. *נִרְאוֹת בְּצַדֵּק תַּעֲנֵנוּ* *Thou wilt answer us terrible things in justice.* The noun *נִרְאוֹת* is accus. plu. after *עֲנֵה*. Similarly, in Gen. xli. 16, we have *יַעֲנֵה אֵת שְׁלוֹם* *He will answer the peace*, viz. of Pharaoh. It is by some persons applied to the enemies of David and his people; so Yarchi paraphrases it as follows: *בצדקתך תעננו לעשות נוראות בעובדי כוכבים ומזלות*. “In Thy justice Thou wilt answer us by doing terrible things to idolaters.” Others translate it, *wonderful things*, or *wonderfully*, as an adverb, like to Ps. lxxv. 3, where we have, “I will judge uprightly (*מִישָׁרִים*).” In this case *צַדֵּק* will have the sense of *deliverance*, or *prosperity*, as Is. xlv. 8: Jer. xxxiii. 16. *וַיִּם רְחֹקִים* lit. *the sea of them that are afar off*, which the Chald. explains by saying, *וַיִּנְתּוּ יַפְּא דְרַחֲמִין* *and of the islands of the sea, which are distant from the main land.* The Syr. has *بُعْدًا نَسَبًا* *of the remote nations.* There is no doubt the expression is intended to signify the islands of the sea, whilst *בְּלִקְצוֹי־אֶרֶץ* denote the extremities of the continent.

7. *מִכֵּן וְגו'.* *He establisheth the mountains by His strength.* *מִכֵּן* may have reference both to the creation of the mountains and to their daily preservation. Some critics, as Muis, take the word to mean *preparing*, and suppose it to imply the preparation of the mountains by rain, and otherwise, to render them in a state for cultivation and productiveness; but the noun *כֹּחַ* coming after shews that the Psalmist is describing an act of God's power, rather than of His providence. We observe here an enallage of person. The poet had up to this verse been addressing the Deity; he now speaks of Him in the 3rd pers., and so continues to the 9th verse, where he returns to the 2nd. We account for this change as we have for similar ones. Perhaps the best and only satisfactory account which can be given, viz. that

these Psalms were constructed with an especial reference to their being chanted in the Temple, and that in the instance of the present poem it was intended that one part of the choir should chant the first six verses, another part the 7th and 8th, and then the first part should commence again at the 9th.

8. מְשַׁבֵּחַ *Restraining*. The Hiph. of שָׁבַח. The primary and usual meaning of this verb is *to praise*, and the next or second is *to restrain*. There is no single or leading idea to be attached to this word from which can flow the two senses here mentioned; but we can account for them by going to the Arabic; and herein we see the advantage of this language as a means of illustrating the Hebrew. When שָׁבַח signifies *to praise* it is identical with سَبَّحَ, and when it signifies *to restrain* it is the same as سَبَّحَ; from whence it appears that in Arabic there are two words, which in Hebrew, in consequence of its imperfect alphabet compared with that of the language of Ishmael, become one as to letters, although they continue two as to sense. See Ps. lxxxix. 10; Prov. xxix. 11.

9. וַיִּירָאוּ *And they are accustomed to be afraid*, i. e. to have the fear of punishment. מֵאוֹתֹתַיָּךְ *of Thy signs*. The מ has the force of מֵעַן or בְּעֵבוֹר *because of*. These signs are the works of God; either ordinary or miraculous, on which are engraven such marks of the Divine power and glory as to oblige all people to acknowledge their dependence on Him who has accomplished these great things, and consequently caused terror to the evil-doer, and joy to those who do well. מוֹצֵאי גֵוֹ. Ewald supposes this to be an abbreviated expression for the full one, מוֹצֵאי בֹקֶר וּמִבֵּיא עֶרֶב. Others expound it by stating that the going forth of the morning is a phrase employed for *the rising of the sun*. The going forth of the evening denotes whatever is accustomed then to come into public view: such in the heavens are the moon and stars; also on the earth in the morning man goeth forth to his labour, and in the evening wild beasts

go forth in search of their prey. Others say this latter hemistich may correspond with the former as to the phrase, "inhabitants of the ends of the earth," if we make *the going forth*, &c. stand for the eastern and western parts of the heavens. Hence *the going forth of the morning* must indicate the place of the rising of the sun, or east; and עֶרֶב *evening*, the place of his setting, or the west. But the correspondence of the two members of the verse will be more complete, and altogether more satisfactory, if we interpret the latter as follows: first, מוֹצֵאֵי has for its root מָצָא *to find*, and in Rabbinical Hebrew it is very commonly used in the sense of *to exist*; hence מוֹצֵאֵי I take to be the act. part. Kal in the construct. state from מָצָא, and to signify *those existing, or the inhabitants of*. Next, בֹּקֶר וְעֶרֶב *morning and evening*, denote here *east and west*. So in German, *Morgen* stands for *east*, and *Abend* for *west*. Hence we have the inhabitants of the east and west in the latter hemistich agreeing with the inhabitants of the ends of the earth in the former; and the whole verse teaches that God's acts of creation, providence, and grace, are so illustrious that they cause dread to the wicked, and joy to the righteous, and extort an acknowledgement of His justice and mercy from all, even from barbarians, or those who live in places the most remote from the civilized portion of the globe.

10. בָּקַרְתָּ הָאָרֶץ וְתִשְׁקָהָ *Thou hast visited the earth, and watered it*. The verb בָּקַר is *to visit*, either with mercy or punishment; and it is evident that here the former kind of visiting is meant. The next verb, viz. תִּשְׁקָהָ, according to its grammatical form, is from שָׁקַח *to desire, to be eager, to long for*. So we have the noun תִּשְׁקָה used for *appetite or desire*, and agreeably thereto Kimchi and Aben Ezra explain the passage thus: "Thou hast visited the earth, i. e. blessed it, and after Thou hast made it *dry or thirsty* (such sense comes from that of *to desire*, see Ps. cvii. 9) Thou hast enriched it greatly:

i. e. Thou who hast punished, and made thirsty, hast afterwards made rich, or rendered plentiful." But the verb שֹׁק is more generally taken in this verse as identical in sense with שָׁקָה to water, as בָּוַז and בָּזָה to despise. Gesenius says that שֹׁק means primarily to run, and then to run over, or overflow, and in Pilpeal conj. to cause to overflow, i. e. to water abundantly. See his Lexicon. רַבַּת greatly, copiously; an adv. Ps. lxii. 3; cxx. 6. פָּלַג The river of God is full of water. The Psalmist here affirms, by the metaphor of a river, which in thirsty lands is so pleasant and necessary for preserving life and giving vigour to the trees and herbs, that God's beneficence is inexhaustible; for this river the Psalmist describes as full of water, and as never failing in sending forth its streams for fertilizing the country around. Perhaps it would be better to take this part of the verse as parenthetical. דִּגְגָם their corn, viz. of them, or of the tracts of land which are watered and enriched. The affix must be learned from the context. See Ps. xxxix. 7. כִּי־בָּוַז תִּכְנֶנֶה for so Thou preparest it, viz. the earth; i. e. Thou preparest the corn when or after that Thou hast prepared the earth for the corn.

11. תִּלְקָמֶיָּהּ רִוְיָהּ Watering, or mayest Thou water its furrows. רִוְיָהּ is from רָוָה to water, and may be either the imperative, Piel conj., understood rather as expressing an intreaty, or the infin. of the same conj. put for the full form תִּרְוֶיָּהּ Thou wilt surely water. נִחַת גְּדֻדָּהּ make to descend its ridges. The noun גְּדוּד some interpret a cleft, or furrow, making it all one with תְּלֵם. In the masc. form plu. it is also found in 2 Kings v. 2; and in Jer. xlvi. 37, we have גְּדֻדוֹת, which our translators have rendered cuttings, viz. upon the hands. Some translate it in the sense of troops, which it undoubtedly has, supposing the multitude of clods in the field to be meant, which are cast up in ridges by the plough. It seems indeed that the word ridges best expresses the meaning of גְּדֻדִים.

in this verse, and thus it is translated in our version; and therefore נַחַת is causing these ridges to descend, by which the surface of the land is made level and prepared for growing corn. תִּמְגַגְגָהּ *Thou meltest it, or makest it soft with showers.* “Its meaning is that of *melting* (הַמְסִיסָה), which is, that the seed melts and takes root in the earth.” Mendlessohn’s *Beor*.

12. עֲטַרְתָּ *Thou hast crowned.* The ancient versions, except the Chald., have taken this word as if it were a noun, and the verb at the end of the preceding verse is applied to this. The Hebrew reading is, however, to be preferred. שְׁנַת טוֹבוֹתָהּ *the year of Thy goodness.* Mendlessohn observes that שְׁנַת is not in the construct. state, but is to be regarded as in the abs. form, the same as עֲזַרְתָּ. Ps. lx. 13; and the meaning of crowning the year is, *Thou hast given glory to it by Thy goodness.* Still there can be no doubt that שְׁנַת is constructive; and we find it under precisely the same circumstances in Gen. xli. 50. שְׁנַת הָרָעָב *year of famine.* See also Isaiah xxxiv. 8; lxi. 2. The year of Thy goodness is therefore one which is especially distinguished with the bounties of Providence bestowed on men; and עֲטַרְתָּ serves chiefly to give emphasis to the expression which it governs. וּמֵעֲנָלֶיךָ *and Thy paths.* The root of this noun is עָנַל *round, circular,* and hence מֵעָנַל means *a path,* because cart-wheels turn round on it. In the opinion of some persons the clouds are here signified, as being the region where God is said poetically to walk; for from these the dropping of fatness on the earth is particularly applicable. But the exposition of Geier, which is followed by others, is as follows: “Introducitur Dens instar divitis cujusdam domini: cujus vestigia non madent sanguine, quod fit apud tyrannos, nec quae laedunt sterilemve reddunt terram, cum impurae testudines ac venaenatae bestiae vestigiis suis omnia pessundant ac corrumpunt, sed quae stillant pinguedinem salutarem, omnia fovendantem.” &c.

13. נָאוֹת מִדְבָּר *The pastures of the wilderness*, i. e. those green fertile spots which are very frequently met with in the deserts of Judea. With respect to the verb יִרְעֲפוּ, the nominative to it is supposed by Yarchi to be מַעֲנֵלֶיךָ in the preceding verse, which he renders *Thy clouds*; and consequently there is an ellipsis of עַל or בְּ before נָאוֹת. Thus he expounds the passage: הַשָּׁמַיִם יִרְעֲפוּ בְּנָאוֹת הַמִּדְבָּר; *The clouds drop upon the pastures of the wilderness*, i. e. drop fatness. Others take נָאוֹת as the nominative, and suppose that these pastures, being moistened by the dew of heaven, may be said themselves to drop with fatness. גְּבֻעוֹת וְגו' *The hills are girt with joy*, i. e. they exhibit a joyful appearance when in this season of general plenty they are covered with verdure and are abundant in fruits and flowers.

14. כְּרִים. The Chald. interprets this word in the sense of *rams*; and Schultens and others say that כְּרִים has this meaning here, and suppose that by the verb לְבִישׁוּ companionship with sheep to be intended, since the Arabs are accustomed to use not only the verb لَبَسَ, but also other verbs of clothing in this manner; and Schultens has cited many examples in support of his statement. Agreeably to this we have, in Mal. ii. 16, the *wife* called *the garment* (לְבִישׁ) *of the man*. Gesenius, however, is of opinion that in those places where כְּרִים is usually translated *rams*, that it should be rendered *lambs*, especially *fat lambs*. See his Lexicon, under כֶּרֶךְ. The above interpretation however is not admissible, for such sense of the passage is very forced; besides, rendering כְּרִים *rams* but ill agrees with עֲמֻקִּים in the next clause of the verse. Consequently by far the greater part of the best commentators have assigned to the word the sense of *pastures*; and such *must* be the meaning of it in Isaiah xxx. 23. Thus the construction of the whole verse becomes plain, and the sense simple. כֶּרֶךְ *corn*. See Gen. xli. 35, 49, &c.

סו

- 1 לְמִנְצַח שִׁיר מְזֻמָּר הִרְעוּ לְאֱלֹהִים כְּלִהָאָרְיִן :
 2 זָמְרוּ כְבוֹד-שִׁמּוֹ שִׁמּוֹ כְבוֹד תְּהַלְתּוּ : 3 אָמְרוּ לְאֱלֹהִים
 מִהֲנוֹרָא מַעֲשֵׂךְ בְּרַב עֲזָךְ יִכְחָשׁוּ לָךְ אִיבִיד : 4 כָּל-
 הָאָרְיִן יִשְׁתַּחֲוּוּ לָךְ וַיִּזְמְרוּלָךְ יִזְמְרוּ שִׁמְךָ סֵלָה : 5 לְבוֹ
 וְדָאוּ מִפְּעֻלוֹת אֱלֹהִים נוֹרָא עֲלִילָה עַל-פְּנֵי אָדָם :
 6 הַפֶּךְ יָם וְלִיבִשָׁה בְּנֶהַר יַעֲבְרוּ בְּרִגְלֵי שָׁם נִשְׁמַחַה בּוֹ :
 7 מִיֶּשֶׁל בְּגִבּוֹרָתוֹ עוֹלָם עֵינָיו בְּגוֹיִם תִּצְפִּינָה הַסּוֹרְרִים ,
 אֲלֹדְרִימוֹ לָמוֹ סֵלָה : 8 בְּרָכוּ עַמִּים אֱלֹהֵינוּ וְהִשְׁמִיעוּ
 קוֹל תְּהַלְתּוּ : 9 הַיָּם נִפְשָׁנוּ בַּחַיִּים וְלֹא-נָתַן לַמוֹט
 רִגְלָנוּ : 10 כִּי-בִהְנַתָּנוּ אֱלֹהִים צִרְפָּתָנוּ כִּצְרָף-כֶּסֶף : 11
 הִבְאֵתָנוּ בַּמַּצּוֹדָה שָׁמַת מוֹעֵקָה בַּמַּתָּנִינוּ : 12 הִרְפַּבְתָּ
 אֲנוֹשׁ לְרֵאשֵׁנוּ בָּאֵנוּ בְּאִשׁ וּבַמַּיִם וְתוֹצִיאָנוּ לַרְוּיָה : 13
 אָבּוֹא בֵּיתְךָ בְּעוֹלוֹת אִשְׁלָם לָךְ נִדְרֵי : 14 אִשְׁר־פָּצוּ
 שִׁפְתֵי וְדַבְּרֵי בִּצְרִי : 15 עֲלוֹת מַחִים אֲעֲלֶה-לָךְ עִם-
 קַטְרֵת אֵילִים אֲעֲשֶׂה בְּקָר עִם-עֲתוּדִים סֵלָה : 16 לְכוּ
 שִׁמְעוּ וְאִסְפְּרָה כְּלִי-רֵאֵי אֱלֹהִים אִשְׁרֵ עֲשֶׂה לְנַפְשִׁי :
 17 אֱלֹו פִּי-קָרָאתִי וְרוּחַם תַּחַת לְיִטּוֹנִי : 18 אֲנִן אִם-
 רֵאִיתִי בְּלִבִּי לֹא יִשְׁמַע אֲדָנִי : 19 אֲבִן שִׁמְעֵ אֱלֹהִים
 הַקִּיֵּיב בְּקוֹל תַּפְלְתִּי : 20 בְּרוּךְ אֱלֹהִים אִשְׁרֵ לֹא-הִסִּיר
 תַּפְלְתִּי וְחִסְדּוֹ כִּי-אֵתִי :

PSALM LXVI.

THE sixty-sixth Psalm is entirely one of thanksgiving to God for deliverances and general mercies. The release from Egyptian bondage is especially alluded to in the 6th and following verses, and is made the type of some other remarkable one received apparently about the time the Psalm was composed. Kimchi says, "this Psalm is said of *the gathering of the exiles of Israel*" (קבוץ גלויות). Cocceius refers it to the Church of the New Testament, rather than to that of the Old. In the Septuagint it is styled *a Psalm of the resurrection*; but Theodoret states that this title was not in the LXX. of the Hexaplar, and believes it to have been added subsequently to that time. In the first twelve verses the plural number is used, and in the remaining eight the singular; whence it appears that the Psalm consists of two parts; the first, being a thanksgiving adapted to congregational purposes for commemorating any great national deliverance; and the second, to be employed by an individual on occasion of receiving from God some distinguished personal benefit.

2. שִׁימוּ כְבוֹד תְּהִלָּתוֹ lit. *Make glory His praise, or make His praise a glory.* i. e. let your praising God be made by you an object of great glory. "Make for yourselves glory in singing His praise." Mendlessohn's Beor. שִׁם is *to put*, and when constructed with a double accusative signifies *to make*, or *contribute*, as in Is. xxviii. 15, and other places.

3. מִהֲנוֹרָא מַעֲשֵׂיךָ *How terrible is every one of Thy works.* The adj. נוֹרָא being in the singular, requires the noun

to be taken distributively. יִכְחֹשׁוּ. This verb primarily signifies *to lie, to feign*, and in this place it means, not *to submit* really and truly, but *to feign submission*. So in Psalm xviii. 45 it occurs in this sense.

5. עֲלִילָה נֹרָא Fearful in action, God is to be revered on account of His mighty works. עֲלִילָה is a noun of the form of אֲבִילָה; the preposition ב is to be understood before it. See Jer. xxxii. 19, where God is said to be *great in counsel, and powerful in work*. וְרַב עֲלִילָה.

6. יַעֲבְרוּ That *they might pass*. The future is here employed in a potential sense. The sea was turned into dry land, in order that the Israelites might pass through the river on foot. There *will we rejoice* (נִשְׂמְחָה) in Him. We will transport our thoughts to that place where God wrought this great miracle in favour of His chosen people: there will we rejoice in the thought that such a God is our God.

7. עוֹלָם. Hammond and others translate the word by *world* here, as it is done by the Chald. paraphrast, who has, “Who exerciseth dominion *over the world*.” עַל עוֹלָמָא. But it is uncertain whether עוֹלָם in Hebrew ever possesses this meaning, and therefore, although such sense seems more simple and natural in this place, most translators have assigned to it the sense which it has in our English version, viz. *for ever*. אֲלֹהֵינוּ לֹמוֹ lit. they (the rebellious) *shall not exult with respect to them*, i. e. shall not exalt themselves. Ps. xlv. 4: lxiv. 6.

9. הַיָּשָׁם נַפְשֵׁנוּ בַחַיִּים lit. *Who placeth our soul in life*, i. e. hath preserved us in life, or preserved us alive. The same thing, somewhat differently expressed, may be found in Ps. xxx. 4. נַפְשֵׁנוּ has the force of a reciprocal pronoun, viz. *ourselves*. לְמַוֵּת *for motion*, i. e. to be moved. מוֹט is not the inf. form of the verb, but a noun, as appears from the Patach under the prefix ל, which shews that the article is understood, but which is never found with verbs in the infinitive.

10. כִּי *Truly, indeed.* Such appears to be the sense of this particle, rather than that of *for*; so making the preservation spoken of in the preceding verse the consequence of the trial mentioned here. So Dathe has: “Tu quidem nos, o Deus, probasti.”

11. הֵבֵאתָנוּ בְּמִצְדָּה *Thou hast brought us into the net,* i. e. Thou hast delivered us into the hands of our enemies to ensnare us. מִעֲקָה *pressure, or oppression.* This noun is not elsewhere found; but the cognate of it we have in Ps. lv. 4, viz. עֲקָה. The root is עִקַּךְ, and is used only in Hiph. Placing pressure upon the loins or back is a metaphor denoting great affliction, and is taken from a beast of burden, which is oppressed and afflicted by its being obliged to carry heavy burdens on its back.

12. הִרְבַּבְתָּנוּ *Thou hast made to ride,* &c. i. e. Thou hast made us subject to our enemies. A speech drawn from a horse, which is subdued or deprived of liberty by a rider sitting on it. בָּאֵשׁ וּבַמַּיִם *We have come through fire and water.* We have endured many and great dangers. “Ignis et aqua duo sunt præcipua elementa ad vitam nostram fovendam. Unde etiam solebant interdicerere aqua et igni, quum vellent hominem extinguere et deleri ex societate hominum. His igitur verbis significant, se non uno afflictionum genere tentatos fuisse, sed multiplices fuisse ærumnas, q. d. jactasti nos huc et illuc, ita ut perpetierimus varias clades.” Vatablus. But Thou hast brought us forth *into an abundant place.* לְרֵוִיחַ, i. e. Thou hast restored us, who were before captives, to liberty, and hast abundantly refreshed us who were weary: so that we are now enjoying a condition of great happiness.

14. פִּצְנוּ שְׂפָתַי *My lips have uttered.* Jerome translates, “Promiserunt labia mea.” Theodoret says, “My lips have despised.” But פָּצָה signifies *to utter.* See Job xxxv. 36, and many other passages. It is always connected with פָּה, or שִׁפְתַּי,

except in Ps. cxliv. 7, 10, 11, where it is used in the sense of *delivering*, which is implied in that of *opening*. In this place the expression seems to be elliptical, or פָּצָה has a pregnant signification. So Gesenius renders the phrase, “vows which my lips have opened to utter.” Thus שָׁפְצוּ שְׂפָתַי, and דַּבֵּר פִּי, in the two members of the verse express the same thing, only in different words.

15. עלות מִיָּהִים *Burnt-sacrifices of fatlings*. The Psalmist returns to a description of the sacrifices spoken of in the 13th verse, viz. that they are selected from the choicest cattle. The noun מִיָּהִים is from מוֹחַ *marrow*, and is used in Is. v. 17 of fat lambs. Piscator supplies here *agnorum*, others *arietum*; but the word relates generally to all fat cattle. Mendlessolin says it is equivalent to בהמות שמנים *fat cattle*. עם קִטְרֹת אֵילִים *with the incense of rams*, i. e. “cum pinguedine ex arietibus tibi adolenda.” Geier. אֶעֱשֶׂה *I will offer*, or prepare for sacrifice. The verb עָשָׂה has sometimes the force of preparing; as Gen. xviii. 7, “The lad hastened to *prepare* (לְעִשֹׂת) a heifer.” Then it means to *offer*, as in Ex. x. 25: “Thou (Pharaoh) must give us also sacrifices and burnt-offerings that *we may* עֲשִׂינוּ *offer* unto God.” See Ezek. xlvi. 2.

16. The construction of this verse would be more simple if וַאֲסַפְּרָה changed places with כָּל יְרֵאֵי אֱלֹהִים: “Come, hear, all ye that fear God, and I will declare.”

17. פִּי קָרָאתִי *With my mouth have I called*. פִּי may be regarded as in some degree pleonastical, inasmuch as invocation must be by the mouth; but it is only one of a class of expressions which exist in the Bible, such as *to see with the eyes*, *to hear with the ears*, &c., whereby emphasis is intended. וְרוֹמְם תַּחַת לְשׁוֹנִי *and He (God) was extolled under my tongue*, i. e. I have extolled God with my tongue; He was extolled by my tongue. So Luther: *Preisete ihn mit meiner Zunge*. תַּחַת

has here the force of, *by means of*, which is one of the meanings given to this particule by Noldius in his Concord. Heb. Partic. See Ps. cxl. 4.

18. אֶן אִם־רָאִיתִי בְּלִבִּי *If I had seen iniquity in my heart*, i. e. if I had conceived any great evil in my heart, and had indulged in depraved thoughts, God would not have heard me.

סז

1 לְמַנְצָהּ בְּנִינֹת מִזְמוֹר שִׁיר : 2 אֱלֹהִים יִחַנְנוּ
 וְיִבְרַכְנוּ יְאֵר פְּנֵיו אֶתְנוּ סֵלָה : 3 לְדַעַת בְּאֶרֶץ דְּרָכָךְ
 בְּכָל־גּוֹיִם יִשׁוּעַתְךָ : 4 יוֹדוּךָ עַמִּים וְאֱלֹהִים יוֹדוּךָ עַמִּים
 כָּל־עַם : 5 יִשְׂמְחוּ וְיִרְנְנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִיֶּשֶׁר
 וְלְאֻמִּים וְבְאֶרֶץ תִּנְחֵם סֵלָה : 6 יוֹדוּךָ עַמִּים וְאֱלֹהִים
 יוֹדוּךָ עַמִּים כָּל־עַם : 7 אֶרֶץ נִתְּנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים
 אֱלֹהֵינוּ : 8 יְבָרְכֵנוּ אֱלֹהִים וְיִירָאוּ אוֹתוֹ כָּל־אֲפִסֵּי־אֶרֶץ :

PSALM LXVII.

WE have here a song of thanksgiving to God for His great mercies to man. By the Fathers of the Church it is expounded as prophetic of the kingdom of the Messiah, and of those glorious times when all nations will confess and praise Him, and worship and look to Him for salvation; and there is no doubt that the Psalm will bear this patristic interpretation.

2. אֱלֹהִים יִחַנְנֵנוּ Either *God will have mercy upon us*, alluding prophetically to the special mercies vouchsafed through Christ, or *may God be merciful to us*; the fut. being used for desire or supplication; and thus the Psalmist, in the name of the whole people, expresses his desire that God would bestow on mankind the blessing referred to in the next verse, viz. of making the way of salvation known among all nations. יְאִיר פְּנֵינוּ אֶתְנֵינוּ *may His face shine upon us*. The shining of God's face is an expression we meet with in Scripture, denoting that the persons on whom it shines are enjoying in a distinguished degree the divine favour. Ps. iv. 7; xxxi. 17. אֵת *with*, has the force of *עַל upon*, which we find in other places where the term is employed. Properly אֵת *with*, signifies presence, a propinquity, and thus it may be employed to express the desire of God's protection and kindness under the figure of the shining of His countenance being present.

3. לְדַעַת *By the knowledge of*, i. e. mayest Thou favour us by the knowledge of Thy way upon the earth, &c. דַּעַת is a noun from דָּעַ; see Gesenius's Lex. הַ has the force of *by*. Is. xxxviii. 16; and thus the petition of the preceding verse is connected with the thing petitioned for. *By the way of God*, is here meant the way of serving Him, the way of a religious life.

7. אֶרֶץ נָתְנָה יְבוּלָהּ *The earth hath given her produce*. We have the praterite tense here, which is preserved in the ancient translations. By most modern interpreters it is rendered by a future; but such a departure from the time indicated by נָתְנָה is not necessary; for we can very well understand the Psalmist to say, that God has blessed us by making the earth to produce food, and this is to be regarded as an earnest of His continuing so to bless us. Thus נָתְנָה in the first hemistich, and יְבַרְכֵנוּ in the second, may agree together; and so the

verse may become quite intelligible. The Fathers explain the produce of the earth here to be prophetic of that spiritual produce or fruit, viz. of faith in Christ, by which the nations of the earth shall be distinguished in the latter days, and which may be called the produce of it, as it is said in Ps. lxxxiv. 12; *Truth shall spring from the earth.*

סח

1 לְמַנְצַח לְדֹר מִמּוֹר שִׁיר : 2 יָקוּם אֱלֹהִים יַפּוּצוּ
 אֹיְבָיו וַיָּנוּסוּ מִשְׁנֵאָיו מִפְּנֵי : 3 בְּהַנְדִּיף עֵשֶׁן תִּהְדָּף
 בְּהַמֵּם דֹּגַג מִפְּנֵי-אֵשׁ יִאֲבְרוּ רִשְׁעִים מִפְּנֵי אֱלֹהִים : 4
 וַצְּדִיקִים יִשְׂמְחוּ יַעֲלֶצוּ לִפְנֵי אֱלֹהִים וַיִּשְׂשׂוּ בְשִׂמְחָה :
 5 שִׁירוּ לְאֱלֹהִים וּמְרוּ שִׁמּוֹ סֹלוּ לְרֶכֶב בְּעַרְבוֹת בְּיַה
 שִׁמּוֹ וְעִלּוּ לִפְנֵי : 6 אֲבִי יִתּוּמִים וְדִין אֲלֻמְנוֹת אֱלֹהִים
 בְּמַעֲוֹן קִדְשׁוֹ : 7 אֱלֹהִים מֹוֹשֵׁב יְחִירִים בִּיתָה מוֹצִיא
 אֲסִירִים בְּפוֹשְׁרוֹת אֶד-סוֹרְרִים שְׂכְנֵי צְחִיחָה : 8 אֱלֹהִים
 בְּצִאתְךָ לִפְנֵי עַמְּךָ בְּצַעֲדֶךָ בִּישִׁמּוֹן סָלָה : 9 אֲרִין
 רַעֲשָׂה אֶף-שָׁמַיִם נִטְפָּו מִפְּנֵי אֱלֹהִים זֶה סִיְגֵי מִפְּנֵי
 אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל : 10 גִּשְׁם גְּדָבוֹת תִּתְּנֶף אֱלֹהִים
 נַחֲלֶתְךָ וְנִלְאָה אַתָּה כֹּנְנֶתְךָ : 11 הִיתָךְ יִשְׁבוּ-בָה תִכִּין
 בְּטוֹבֶתְךָ לְעַנִּי אֱלֹהִים : 12 אֲרִנִי יִתֵּן-אֲמַר הַמְּבִשְׁרוֹת
 צָבָא רָב : 13 מַלְכֵי צְבָאוֹת יִדְרוֹן יִדְרוֹן וְגִנֹּת פִּית
 תַּחֲלַק שָׁלַל : 14 אִם-תִּשְׁכַּבּוּן בֵּין שְׂפָתַיִם פִּנְפִי יוֹנָה

נִהַפְּהָ בַכֶּסֶף וְאַבְרוֹתֶיהָ בִּירְקֶקֶק הָרִוּוּן : 15 בְּפָרֶשׁ שִׁבִי |
 מַלְכִים כָּהַ תִּשְׁלַג בְּצַלְמוֹן : 16 הֲרֵ-אֱלֹהִים הֲרֵ-פִשָּׁן הֲרֵ-
 גִבְנָנִים הֲרֵ-פִשָּׁן : 17 לָמָּה | תִּבְצְדוּן הָרִים גִּבְנָנִים הָהָר
 חָמַד אֱלֹהִים לְשִׁבְתוֹ אַף-יְהוָה יִשְׁכֵּן לְנֹצָה : 18 רֶכֶב
 אֱלֹהִים רִבְתִּים אֶלְפֵי שִׁנְאֹן אֲדֹנָי בָּם סִינֵי בַקְדֹּשׁ : 19
 עָלִיתָ לְמִרוֹם | שְׁבִיתָ שִׁבִי לְקַחַת מִתְּנוֹת בְּאָדָם וְאַף
 סוֹרְרִים לְשִׁכֵּן | יְהֵ אֱלֹהִים : 20 בְּרוּךְ אֲדֹנָי יוֹם | יוֹם
 יַעֲמֹס-לָנוּ הָאֵל יִשְׁוּעַתָּנוּ סֵלָה : 21 הָאֵל | לָנוּ אֵל
 לְמוֹשָׁעוֹת וְלִיהוָה אֲדֹנָי לַמּוֹת תּוֹצֵאוֹת : 22 אֲדֵ-אֱלֹהִים
 יִמְחִין רֹאשׁ אֲיָבֵי קִדְקִד שִׁעַר מִתְהַלֵּךְ בְּאַשְׁמֹו : 23
 אָמַר אֲדֹנָי מִבִּשְׁטָן אָשִׁיב אָשִׁיב מִמַּצְלוֹת יָם : 24 לְמַעַן |
 תִּמְתֵּן הַגִּלְדִּי בְּדָם לְשׁוֹן בְּלִבִּיד מֵאֲיָבִים מִגְּהוּ : 25 רְאוּ
 הַלִּיכּוֹתֶיךָ אֱלֹהִים הַלִּיכּוֹת אֵלַי מִלְכֵי בַקְדֹּשׁ : 26 קִדְמוֹ
 יָשָׁרִים אַחַר נְגִנִים בְּתוֹךְ עֲלָמוֹת תּוֹפְפוֹת : 27 בַּמִּקְהָלוֹת
 בָּרְכוּ אֱלֹהִים אֲדֹנָי מִמְּקוֹר יִשְׂרָאֵל : 28 נֶשֶׁם בְּנִימָן | צִעִיר
 רָחַם שָׂרֵי יְהוּדָה רִגְמָתָם שָׂרֵי זָבָלוֹן שָׂרֵי נִפְתָּלִי : 29 צֹהַר
 אֶלְהִידִּק עֲזוּד עֹנָה אֱלֹהִים זֹו פָּעַלְתָּ לָנוּ : 30 מִהִיכְלִיד
 עַל-יְרוּשָׁלַם לִךְ יוֹבִילוּ מַלְכִים שִׁי : 31 גִּיעַר חֵיַת קִנָּה
 עֲדַת אֲבִירִים | בְּעַגְלֵי עַמִּים מִתְרַפֵּס בְּרִצֵּי-כֶסֶף בְּזָר
 עַמִּים קִרְבוֹת יַחֲפָצוּ : 32 יֵאָתִיו הַשָּׁמַיִם מִנֵּי מִצְרַיִם
 פּוֹשׁ תִּרְוִן יָדָיו לְאֱלֹהִים : 33 מִמְּלִכּוֹת הָאָרֶץ שִׁירוּ

לְאֱלֹהִים וַמְרוֹ אֲרָגִי סֶלָה : 34 לָרֶכֶב בְּשֵׁמִי שְׁמִי-קָדָם
 הֵן יִתֵּן בְּקוֹלוֹ קוֹל עֹז : 35 תִּנְנוּ עֹז לְאֱלֹהִים עַל-יִשְׂרָאֵל
 בַּגִּבּוֹת וְעֹזוֹ בַּשְּׂתָקִים : 36 גִּזְרָא אֱלֹהִים מִמְקַדְשֶׁךָ אֵל
 יִשְׂרָאֵל הוּא נִתֵּן עֹז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹהִים :

PSALM LXVIII.

THIS Psalm has been regarded by the main body of Christian interpreters as prophetic of the resurrection and ascension of Christ; of the triumphs of His Church; of His support, by which she has been enabled to vanquish her enemies; and of His care in purging away her corruptions. The language in many places is exceedingly difficult, but in all is highly poetical; and the whole may, in a figurative sense, without any straining, and with the greatest propriety, be applied to the person and times of the Messiah. And this application the 19th verse has received from St Paul, in Ephes. iv. 7. The discourse of the Apostle is on the diversity of spiritual gifts, which the head of the Church bestows on different classes of its members; and the subject consequently affords him an opportunity of citing the passage in question; but in doing so it is evident, from the manner of its introduction into the argument, that St Paul regarded the verse as really and truly prophetic, and that it excludes all notion of its belonging to the class of accommodation passages. Hence there can be no doubt as to what is the theme of the inspired penman of this Psalm. In prosecuting his subject, we find that he not only uses such figures

and illustrations as were most familiar, and consequently most instructive to the Jews; but that events in their own annals are employed as types of the great events that were to come; and so by blending the future with the past, larger and more definite notions of these events would be conveyed, and the general harmony and unity of design in the two dispensations would be presented in more striking colours to the Jewish mind. We have therefore references to the deliverance from Egyptian bondage, the manna and the law given in the wilderness, more especially to the carrying up of the ark to mount Zion, as recorded in 2 Sam. vi., and 1 Chron. xv.; which, as it was a circumstance of very recent occurrence, served very appropriately the purpose of the Prophet.

2. This verse we find in Numb. x. 35, except that the second person is used there, whilst the Psalmist here employs the third. The words were said by Moses on the ark moving forward in the wilderness when accompanied by the people of Israel, and on a like occasion they were employed by David; both he and Moses thereby teaching the people that as long as God was with them they would be secure from the aggression of foreign foes. The verb אָרַס *arise*, is fut., and the passage may be taken as prophetic of the dismay of God's enemies, when He ariseth to execute His judgments upon them.

3. In this verse the Psalmist teaches us, by the employment of metaphors, how easy it is with God to execute His judgments, how extreme is the weakness of His enemies, and how awful the severity of their punishments. The first metaphor is taken from smoke, which we perceive pouring forth in a dense column from the chimney, but quickly is it seen diffusing itself over

the heavens till it entirely vanishes; and thus we are told shall the wicked perish and disappear from the presence of God. See Ps. xxxvii. 20; cii. 4. The other is taken from wax, which melting rapidly before the fire, appropriately illustrates that which it is the object of the Psalmist to declare. See Ps. xxii. 15; xcvii. 5; Mic. i. 4. הַנְּדֹף. The punctuation of this word is peculiar, and hence its grammatical form is somewhat difficult to determine. In the Beor of Mendlessohn it is supposed to be the infin. of the Niph. conj., and that its proper pointing is הַנְּדֹף, and consequently הַנְּדֹף is the second pers.; the Nun with a final Sheva being retained after the manner of regular verbs: so in Is. lviii. 3. we have יִנְנֹשׁ, and in Jer. iii. 5. יִנְנֹר. Others take it, like יִרְדֹף in Ps. vii. 6, to be composed of two conjugations, viz. of Kal and Hiph. Perhaps it is best to regard it as an irreg. form of the Niph. conj.; for then it will correspond with הַיִּס in the next clause, which the construction of the verse seems to require.

4. וְצַדִּיקִים *But the righteous.* Here we have an elegant antithesis, in which the happy lot of the sons of God is opposed to the horrible destruction of the wicked.

5. כְּלוֹ *Make a highway.* So the LXX., who have rendered it by ὁδοποιήσατε; but the Chald. has another notion of the word, for it has קְלָסִין *praise ye*; a sense which flows directly enough from the primary signification of the verb, viz. that of *raising*, or *exalting*. לָרִכָב *for Him riding*, as in a chariot or on a horse. The next word עֲרָבוֹת is variously rendered by interpreters. The Vulg. has *super occasum, upon the going down of the sun*. Others take the word עֲרָבָה *of that which is agreeable and sweet*, deriving it from עָרַב *to mix*, and thence *to be pleasant*: because, says Rivetus. “sapores mixti grati sint.” But the plu. עֲרָבוֹת is by the Hebrew commentators taken to mean *the heavens*; and in Mendlessohn’s Beor it is stated that “the heavens are so called, in the opinion of Rabbi

Moses the priest, because the ultimate sphere or highest heaven is free from the stars, and therefore may be properly termed a desert;" and so Mendlessohn has translated it *Ætherwüste*. Fürst strongly supports this rendering (see his Concord. p. 860); and it is very suitable to the Chald. version of the whole passage, viz. "praise Him that rideth in the heavens." We have the same kind of figure employed in verse 33, and Ps. xviii. But because the noun עֲרֵבוֹת is not elsewhere found in the Bible, where this meaning could be assigned to it, it becomes us to consider whether another, which can find support from other passages, may not be applicable here. Now it is certain that the word עֲרֵבָה in many places of Scripture is put for *solitude* or a *desert*, or, as Mendlessohn states, for *a plain* not particularly fertile, but in which there may be pastures for animals, and yet this plain may not be improperly called a desert, inasmuch as nothing grows in it fit for the nourishment of man. Hence by some persons we find it translated *plain*. In support of *desert* is the translation of Jerome, *preparate viam ascendenti per deserta*. Felix Pratensis interprets it, *in supremo cælo, vel in solitudinibus*. Some interpreters have followed the translation of Jerome, as Möller, who thinks, that it is the most simple, and the most appropriate to the subject. Gaspar, a Spanish Jesuit, who wrote a commentary on this Psalm, judges that by the *west* and the *desert* the same thing is meant; for the desert spoken of, he is of opinion, is in Arabia, which word itself signifies *west*. He thinks the Psalmist to have treated especially of those events which occurred in Sinai, and to which no doubt many passages of the Psalm have reference. The word עֲרֵבָה signifies both *west* and *Arabia*, and therefore, says Gaspar, it is not improbable that God would be said to have ascended, because he rode in a triumphant manner through Arabia. Neither is this the only passage of Scripture where the signification of a noun is put for the noun itself. See Is. xxi. 13. בֵּיהָ שְׁמוֹ *His name is in Jah*. But

the ב prefixed to יה־ is supposed by many persons to be pleo-
nastic, as we find it in similar places; and hence the translation
of the words is, *His name is Jah*. It is, however, more pro-
bable that the prefix has that use here which is very frequent
in Arabic. For instance, *God is in power*; they say for *God*
is powerful. In this case Beth is called Beth of essence, or
quality; consequently when the Psalmist asserts that His name
is in Jah, he means that His name, person, or nature, partakes
of the qualities or attributes which belong to יה־ *Jehovah*. So
in Is. xxvi. 4. where the prophet says בְּיָהוָה יְהוָה *Jehovah is in*
Jehovah, i. e. Jehovah is one, an unchangeable, eternal God.
Concerning the word יה־, many refer it to יָאֵר *beautiful, be-*
coming, excellent; so that בְּיָהוָה שְׁמוֹ would thus imply that *His*
name is in excellence, or *His name is excellent*; but such
derivation does not suit in any way the other places where יה־
is found. The fact is, that יה־ is obviously nothing more than
an abbreviation of יְהוָה, which on account of its concise form
was frequently employed in recitative; as הַלְלוּ יְהוָה *praise Je-*
hovah! Ps. civ. 35; cv. 45, &c.

6. אֲבִי יְתוּמִים *A father of the fatherless*. We find God
frequently spoken of in Scripture as the protector of those who
seem destitute of all human assistance. Of this class are widows
and orphans; and hence we find that very often God's goodness
and justice are commended by designating Him the Father of the
fatherless, and a Judge of the widows. See Ex. xxii. 22, 23;
Deut. x. 18; Prov. xxiii. 10. and Zech. vii. 13. The two
members of the verse are to be connected together by the logical
copula understood; "A father, &c...is God in His holy habita-
tion."

7. The Psalmist proceeds to recount the kindnesses of
God, first, towards the solitary, and secondly, towards *those*
who are bound. As to יְהִידִים, that is variously interpreted.
The LXX., followed by the Vulg., have *νοστροπόπους*. Aquila

has translated it by *μοναχοις*; and Bellarmine states it to be his opinion that *monks* are here referred to; a notion absurd enough, and shews how much the corruptions of Romanism may affect, even under the most favourable circumstances, the common sense of its adherents. Others explain the whole passage as having reference to the fruits of wedlock. Thus Rivetus remarks: “certum est enim ex multis Scripturæ locis, *habitare facere unicos in domo*, idem esse quod efficere, ut qui solus et orbis vivebat, multa prole procreata. amplam familiam habere incipiat.” He then quotes Ps. cxiii. 9, as a parallel passage to the present. But *יְהִיד* signifies *solitary*, and thence *deserted*, or *one who is destitute*, wanting the means of subsistence; hence he who relieves such a person is properly termed *מוֹשִׁיב בֵּיתָהּ*, *one that makes a destitute person to dwell at home*; relieves him, so that he does not require to seek his food abroad, to subsist as a vagrant; and this title of God corresponds with what precedes, where He is represented as “a Father of the fatherless,” &c. The *ה* at the end of *בֵּיתָהּ* denotes *motion to a place*, and therefore shews that God makes the destitute to return to their houses, by supplying them with the means of subsistence, and so enabling them to dwell at home. *בְּבוֹשָׁרוֹת*. The Vulg. has interpreted this word by *in fortitudine*, which, although the Romanists agree is not the literal meaning, yet they say the general sense is the same; for, in common with some Rabbinical commentators, they change *כ* of *בוֹשָׁרוֹת* into *ק*, and therefore the word becomes *קוֹשָׁרוֹת bands*; and being *bound with bands*, they consider an emphatic expression, and equivalent to being *strongly bound*. But this change of the noun for another, by substituting letters of the same organ, is without authority, and is unnecessary; for although it is not elsewhere found in the Old Testament, yet the Arab. affords us a key to its real meaning. The Arab. *كثُر* *multus*, gives us, no doubt, the Syriac *ܕܥܘܒܪܐܘܬܐ*, and this is identical with the word we are now considering. See

the Supplement to Michaelis's Lex. p. 1376. בִּישְׁרוֹת are therefore *places of plenty*, and the word is consequently suitable here, as opposed to צָחִידָה in the next clause; for thus is expressed the glorious change effected by the goodness of God in that class of persons of whom the Psalmist is speaking. אֲנִי *But*. The rebellious are here contrasted in their condition with those who are bound: the latter, the oppressed, are brought into a region the most fertile; whilst the former, viz. the oppressors, are obliged to inhabit a sterile and thirsty land. God's goodness, therefore, consists not only in delivering those who had been living in slavery, but also in punishing those who had enslaved them, and so freeing them entirely from the yoke of bondage. Such was the case with the Israelites when they came forth from Egypt. Such is the case with those who are redeemed by Christ; although many, not availing themselves of the plan of redemption proposed, are finally rejected by God, and their souls doomed to perpetual bondage.

8. The Psalmist now proceeds to describe the going forth of God, or rather the ark (which contained the Divine presence), before the Israelites in the wilderness. Now to go forth before a people, when they make a journey, implies performing the parts of a good general in commanding, feeding, and defending those who serve under him. So Numb. xxvii. 17, 21; Deut. xxxi. 2; 1 Sam. ix. 20. בְּיַשְׁמוֹן *In the wilderness*. The root is יָשַׁם *to be desolate, to be horrible*. It does not here mean the desert, which was on the borders of the Moabites and Ammonites, concerning which, see Numb. xxi. 21, and 1 Sam. xxiii. 24; but rather is understood the whole of that vast and inhabitable region in which the children of Israel dwelt for forty years. Hence it is translated by the LXX. as a common name.

9. שָׁמַיִם נָטְפוּ *The heavens dropped*, i. e. after thunder and lightning (see Ex. xix. 16) there poured forth rain. זֶה סִינַי *this is Sinai*. According to some persons, the particle of com-

parison is to be understood before this expression ; thus, Thou establishest Thy strength and power by causing all the earth to tremble, even as this mount Sinai trembled when the Lord descended upon it ; see Ex. xix. 18. But the structure of the verse scarcely admits of this paraphrase, and therefore I prefer, with Hammond, understanding ב in ; and so the expression will be, *at the presence of God in this Sinai.*

10. נְשֵׁם נְדָבוֹת *Plentiful showers.* Schnurrer is of opinion that the plentiful showers denote here the *manna* with which the children of Israel were fed in the wilderness, and which was rained down from heaven ; (see Exod. xvi. 4 ; Ps. lxxviii. 23 ; cv. 40 ;) and agreeably to this he explains נְחִלְתֶּךָ to mean the Israelitish people, and refers to Deut. ix. 29 ; Ps. xxviii. 9 ; xevi. 5. Rosenmüller assents to this exposition, whose remark is as follows : “Nos quidem non accedere dubitamus Schnurrero in eo, quod populum Dei *populum Israeliticum* intelligit, quod tam usus loquendi, quam orationis series suadet ; *imbrem vero liberalitatum* de multifariis illis beneficiis, quibus Jova populum suum per vasta et horrida deserta iter facientem, ornavit et sustentavit, accipiendum putamus.” As the people of Israel had this manna supplied them each day, except on the sabbath, for the refreshing and sustaining of their bodies, it may therefore be said of them that *God established His inheritance when it was weary* ; and as the previous verse has undoubted reference to the sojourning of the chosen people in the wilderness, this explanation is more likely than any other to be the true one. Those who take the expression נְשֵׁם נְדָבוֹת in its literal acceptation, suppose נְחִלְתֶּךָ to be the country which the Israelites inhabited at the time to which the Psalm makes allusion, i. e. to the region of mount Sinai, called in Ex. iii. 5, “holy ground :” where this people were living for a considerable time, וְ to נְלָאָה has the force of *when*. See Noldius’s Heb. Concord. under this particle.

11. חִיתָּהּ. Some translate this word *thy cattle*; others, *thy living creatures*. Montanus, *societas tua*. The truth is, the root is not חָיָה *vixit*, as is supposed, and from which flow its ordinary meanings; but rather there is little doubt of its being the Arab. حَوِيَ *collegit, congregavit*; and from it is derived that signification which it has here and in other instances, viz. *a congregation*. So J. D. Michaelis observes in his Supplem. p. 729. As applied to soldiers, it would consequently mean *a company, or troop*; and so we have חִיתַּת פְּלִשְׁתִּים, *troop of Philistines*, 2 Sam. xxiii. 13; for which in the parallel place, 1 Chron. xi. 15, we have *camp (מַחֲנֶה) of the Philistines*. We therefore conclude that חִיתָּהּ means *Thy congregation*, and is put poetically for *Thy people*. בְּהָ in it, i. e. in a desert land. The antecedent to בְּהָ is some word understood equivalent to יְשִׁימוֹן in the 8th verse. לְעֵנִי for the poor, i. e. for Israel; and it corresponds with חִיתָּהּ in the former verse. Some such word as מַחֲנֶה must be understood as the accus. following תִּכְבֵּן. See 2 Chron. xxxv. 14, 15, where the same ellipsis occurs. The fut. תִּכְבֵּן is used, from which we learn that the Psalmist, in recounting God's past mercies, had been induced to utter an expression of confidence to the effect that the people would experience future benefits; more particularly was he led on, in prophetic vision, to contemplate the great blessings of redemption, which his descendant according to the flesh would provide, and which were to be dispensed to the poor in spirit.

12. אֶדְרִי יִתְּנֵנּוּ אֱמָר. Dathe translates these words: "Dominus præstat promissum;" and in a note he remarks, "verba textus sic verto, quoniam in sequentibus haud dubie sermo est de initiis promissæ victoriæ a Divino auxilio expectandæ. Quidni etiam אֱמָר *promissum*? Nam אֱמָר sæpe esse *promittere*, multa loca probant, v. c. Deut. vi. 3; Jer. xviii. 10; Numb. xxiii. 19; Jes. xxxviii. 15. Sed si quoque ex vulgariori significatione ver-

tere inalis per *dictum* s. *rem*, tamen sensus idem est. Nam *dictum Dei* in h. l. sive *res*, quam dedisse dicitur est eadem illa promissa victoria ab hostibus reportanda." Although it is not perhaps important to translate the word אָמַר by *promissum*, yet the explanation by this critic is in the main correct, and is agreeable to what is advanced in Mendlessohn's *Beor*, viz. "as the Psalmist hath said in the preceding verse that Jehovah in His goodness provideth for the poor people, therefore in the present passage he announces this general principle, that not by strength will a people prevail, but by the pleasure of God; and therefore he says, אָרְנִי יְהוָה אָמַר. With respect to the next member, viz. הַמְבַשְּׂרוֹת צְבָא רָב, it is known in ancient times, that when any nation was victorious in battle, the daughters and virgins of this nation went forth with timbrels and lute, and announced the victory in song and melody; and therefore the meaning of the passage is as if he (David) had said, 'The Lord is He who giveth salvation and victory in battle, and He who putteth the words in the mouth of the great company of them who joyfully announce these things.'" That the custom here spoken of did prevail in remote times, we learn from Scripture. Thus, after the coming of *Israel* out of *Egypt*, *Exod. xv. 20, 21. Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them. Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.* See also *I Sam. xviii. 6.* Another point for consideration is, whether הַמְבַשְּׂרוֹת be in the dative or genitive. If the latter, then צְבָא must be taken for *company*: "great was the company of the women," &c. But if in the dative, as the *LXX.* have rendered it, then צְבָא means *an army*: "The Lord will give word to the women, announcing glad tidings to the great army." The grammatical construction is favourable to the genitive rather than to the other, and so

indeed is the sense. In 1 Sam. v., which immediately precedes the narrative of carrying up the ark from Shiloh, we read that the Philistines were twice smitten by David, by the command of God, and that then an immense multitude went in joyful procession, accompanying the ark to Zion. This and the following verse in substance accord very well with this history; but we are nevertheless led, by the use of the future, to regard the whole passage as a prophetic announcement of our Lord's resurrection, of which the history referred to is a type; for we find that on the morning of Christ's rising from the grave, Mary Magdalene, and other women, were the first to publish the event. In both cases a victory was gained. By the assistance of God, David routed the armies opposed to Israel; and by the resurrection of the spiritual David, He vanquished the powers of Satan and the world.

13. יִדְרוּן. For this word the LXX. have τοῦ ἀγαπητοῦ, supposing the root of it to be דָּרָה; and in this they are followed by the Vulg.; so also for נְיֹת female inhabitant, they have ὡραιότητι, as if the root was נָאָה. Some think in this and the following verse there is an allusion to the events which were commemorated by the women; and hence Tremellius and Junius supply the verb *dicebant*; and Bucer imagines it to contain the substance of their triumphal song. But it is more probable that David is here the speaker, and that his object is to illustrate the goodness of God in narrating the flight of the most powerful kings before very inferior forces of the Israelites. "וְנִיּוֹת וְגו' and the female inhabitant, &c. We have here recorded the division of the spoil among the women who remained at home, and consequently took no share in the battle, thereby intimating the completeness of the victory; for it is a proof that the conquerors returned home in safety, laden with booty, a part of which was assigned to those who were absent, agreeably to a custom which obtained the force of law, and had its origin in the time of

David, viz. that not only they who went out to battle, but they also who resided at home, should have a portion of the spoil. See 1 Sam. xxx. 24.

14, 15. These two verses are exceedingly difficult to understand, in consequence of the uncommon words employed, the general construction of the passage with respect to its grammar, and of the far from obvious intention of its imagery. We will first offer some remarks on the words in the order in which they are found; and therefore will proceed to speak of **שְׁפָתַיִם**. In Gen. xlix. 14, and in the song of Deborah, (Judg. v. 16), we find **מִשְׁפָּתַיִם**. Both this noun and the preceding are in the dual number, and evidently have the same root, viz. **שָׁפַת**, which signifies *to arrange, to dispose*; hence, the dual noun denotes the disposition of two things; and what these things are, must in a great measure be determined from the circumstances of the places where they occur. In the two passages already cited, where **מִשְׁפָּתַיִם** is found, it is translated in our version, in the first place *panniers*, and in the second *sheep-folds*; but the Chaldee in both instances has rendered it by **תְּהוּמִין** *boundaries*. This is certainly agreeable both to the etymology and the context of each passage; for *arranging, or putting in order*, will mean, when applied to territory, *making divisions, or boundaries*; and in Genesis, where Issachar is said to be an ass crouching between two panniers, the panniers, as Bishop Horsley observes, represent by way of figure the ridges of hills that were the boundaries of his country. So also in Judges, Reuben is asked why he dwelt between **משפתיים**, to hear the bleatings of the sheep. Now that place is most likely to be between the ridges of the hills where sheep are accustomed to feed. We will now consider the noun **שְׁפָתַיִם**, which besides this place, we find in Ezek. xl. 43. We may just mention that some persons refer it to the Arab. root **سَفَت** *bibit*, and hence they assign to it the meaning of *canals*. With this sense of

the word. Michaelis thus translates the first of these verses : *Nolite cubare inter canales, sub alis columbarum argento obductarum, pennisque earum auro flavis.* Dr Hammond is inclined to give the meaning of *pots*, “which may be very probably,” he says, “the same that the Arabs call **אתאפי** Athaphi, *stones*, set in a chimney for the pot to rest on, the pots being without legs. Of these the Arabians had three; and the third being commonly (to them in the desert) some fast piece of a rock, or the like, behind the pot, as in a chimney the back of the chimney itself, and that not looked on as distinct from the chimney, the other two at the sides, which were loose, might fitly be here expressed in the dual number, **שְׁפָתַיִם**. And then *the lying between these* will betoken a very low, squalid condition; as in the *ashes*, or amidst the *soot* and *filth* of the *chimney*. And this, I suppose, the meaning of those that render it *tripodes*, or *chytropodes*, or *uncini*, or *cremathre*; all belonging to this one end of setting pots over the fire, which having no legs were thus upheld by the supply of stones or broken bricks on each side.” He afterwards observes, that this rendering may coincide with that of *termini*, or *bounds* in *divisions of ways*, which were but heaps of *stones* or *broken bricks*, or *rubbish*, such as the pots spoken of above might rest on. In the passage in Ezekiel, viz. ch. xl. 43, it is translated *hooks*; but the context would bear its being considered as expressing something at the ends of the tables, placed perhaps for the purpose of preventing the victims from falling down. Leaving out the Arabic derivation, the conclusion to be drawn from the foregoing remarks is, that the explanations given are all referable to one grand primary idea, viz. that of *boundaries*; and this is suggested obviously enough from the verb **שָׁפַת**, as we have already seen. From the fact that the word occurs but twice, and its cognate twice, we cannot pretend to determine the extent of its usage, or the number of forms in which this primary idea may have been conveyed in the ages of David and the prophets. We

must therefore choose that particular form of the idea which seems best adapted to the subject in each case; and in this place *ridges of hills* seems to be that which, after a due consideration of the whole passage, most fitly corresponds, as I think, with the figurative representation by the Psalmist. כִּנְפֵי יוֹנָה נְחֻצָּה בְּבִסְרָה. Before this expression it is proposed by some persons to supply the substantive verb, and the participle of similitude כ before כִּנְפֵי; an ellipsis which very frequently exists without doubt in passages similar to the present. It appears, for instance, in almost all the benedictions of the sons of Jacob in Gen. xlix.; where without the substantive verb and the note of similitude, which are to be understood, Simeon and Levi are called *instruments of cruelty*; Judas, *a lion's whelp*; Issachar, *a strong ass*; Naphtali, *a hind let loose*; and Benjamin, *a rapacious wolf*. But if the expressions were written in full they would become, Simeon and Levi are *as* instruments of cruelty; Judas is *as* a lion's whelp, &c. If שְׂפָתַיִם denote ridges of hills, they may be regarded as wings in the protection which they afford to all who are reclining on them; and so the noun כִּנְפֵי may be taken in apposition with the one immediately preceding; as it and the rest of the verse which follows, the language being metaphorical, are intended to express a very high degree of prosperity. Such being the case, although the participle of comparison may be in strictness understood, yet it appears that the elliptical form of the text is more emphatic and poetical than if the figure were expressed in full. Before נְחֻצָּה the pronoun אֲשֶׁר is to be supplied. בִּירְקֶה הָרִוּץ with *yellow gold*. We have here the adj. put before the noun, an unfrequent construction; instances, however, are found, such as Ps. lxxxix. 51, עֲמִים רַבִּים for רַבִּים עֲמִים; and other places are cited by Kimchi in his exposition of this verse. The 15th verse is a continuation of the promised prosperity of the worshippers of the true God. שְׁדַי the *Almighty*. Grammarians differ concerning the etymology of this word. Many derive it from

שָׂרַד to plunder, to destroy, to lay waste; and thus it may signify a powerful, unconquerable one, such a one as cannot be resisted; and some think this designation of the Deity to have been first used in reference to His destroying the world by a flood. The Greeks translate it παντοκράτωρ; the Latins omnipotens. By some of the Rabbis it is rendered dæmon, in the notion of vastator, or perditor. Maimonides, in his More Nevochim, at the end of Chap. LXIII. derives it from רַי, sufficient, and supposes the שׁ prefixed to it to be the relative pronoun. "Hence שְׂרַי is *He who is sufficient*, and is used as an epithet of God, because He is sufficient in Himself, having no need of the existence of any creature, or of being preserved by another; but the existence of God is alone sufficient for Himself." With respect to בָּה, some refer it to נחלה in verse 10 as the antecedent, others to היה in the next verse; but a closer connection is preserved by making יֹנָה the antecedent, and translating בָּה for the sake of it. By adopting this grammatical construction I take יֹנָה to represent the Israelitish people reclining peacefully by the sides of the hills, which, from the protection they afford, are properly denominated by way of metaphor, *its wings*. תִּשְׁלֵג בְּצִלְמוֹן It (namely the dove) shall be white as snow on Salmon. ב is supposed by some to stand for כ; but the sense is quite obvious if we render it *on*, having the force of עַל; for this mountain being one of the highest in the country about Jordan, its top was perpetually covered with snow. Besides this place there is one other mention of this mountain, viz. in Judg. ix. 48, where we read that Abimelech and his companions cut from it the boughs of the trees which they used against the Sichemites. The Chaldee and Theodotion take the noun as an appellative: the former has מְטוּלַא דְמוֹתַא from the shadow of death, as if the reading were צִלְמוֹת. With these remarks I propose translating these two verses as follows, merely premising that אֵם, the particle

which commences the passage, I take in the sense of *surely*, which it has in Ps. cxxxix. 19; Hos. xii. 12.

- 14 “ Surely ye shall lie between the ridges of the hills,
The wings of a dove which is covered with silver.
And her feathers with yellow gold.
- 15 When the Almighty scatters kings for the sake of her,
She shall be white as snow on Salmon.”

On יִנָּה, Robertson, in his *Clavis Pentateuchi*, p. 269. observes: “ Prosperus status populi tempore Davidis, instar columbæ in columbario suo se tenentis, pingitur.” The Chaldee paraphrast supposes the Israelitish people to be meant by יִנָּה. Although Rivetus does not translate the passage in some respects as above, yet his exposition of the metaphor is in substance agreeable to that which we have adopted. He observes: “ Cum reges hostes dissipaverit, Deus eosque in fugam ejecerit, tunc discusso periculo in hereditate Dei; albescet ut mons Tsalmon, i. e. fruetur lætitia et statu prospero; nec amplius erit congregatio Dei oppressa tenebris, mœrore et metu, sed nova felicitate perfruetur, quam per albedinem nivium montis Tsalmon propheta significat. Attulisti, o Deus, albedinem huic terræ, quæ prius nigra erat et squalida præ mœrore: ut sit aptissima similitudo, sicuti montem obscurum dealbant nives, ita obscuritate abstersa; resplenduisse candidam faciem terræ.” In the foregoing part of the Psalm there is obvious allusion to some signal defeat of the enemy, and the consequent triumph and prosperity of the people of God. Their joy is particularly expressed in the 12th verse, as are here the fruits of their victory, as exhibited in God’s blessing resting upon them. But we must observe, that the future tense of the verbs, which we find here, gives to the passage a prophetic character, and, as was remarked on the 12th verse, justifies us in looking for some more remarkable victory obtained under God, and one of higher importance to mankind, than any recorded in the Jewish annals

up to the time when this Psalm was composed. A more remarkable one indeed we are also led to expect from the glowing language which characterizes both it and its effects, and therefore we are led to contemplate the triumphs of the second dispensation.

16. The word בָּשָׁן in this verse is translated by the LXX. by *πίον*, and they are followed by the Vulg. It is therefore thought by many that these interpreters read דָּשָׁן instead of בָּשָׁן; a mistake which might easily creep into MSS. Others esteem it more probable that the LXX., although they knew Basan to be a proper name, nevertheless translated it as they did with reference to the quality of the soil of the mountain and its district; for the neighbourhood was celebrated for the richness of its pastures, as we learn from many places in the Old Testament. In Psalm xxii. we find that *strong and ferocious men* are called *bulls of Basan*, because that region was distinguished for producing fat and strong bulls. Again, in Amos iv. 1, the princes of Samaria, who were oppressors of the poor, are designated פְּרוֹת הַבָּשָׁן. As to הַר-אֱלֹהִים, this is sometimes translated *great*, or *lofty mountain*. The Hebrews are in the habit of using אֱלֹהִים for expressing a superlative. So we have *cities of God*, and *trees of God*, for those which are the best of their kind. So in Ps. xxxvi. 7, we have *thy righteousness is as the mountains of God*. See the note at that place. So here mount Basan may be called the mountain of God, both because it is lofty, and because of the fertility of its soil. הַר גְּבֻנִים *a mountain of tops*, or a *gibbous mountain*. Kimchi takes גְּבֻנִים for an adj., and we find it in the next verse joined with a plural noun. He cites some instances of a construction similar to this, viz. Prov. xxviii. 1; Esth. ix. 23. Some critics, as Michaelis, suppose it to be synonymous with the Arab. جبين, *coagulari, concrescere*; and therefore הַר גְּבֻנִים to be *a moun-*

tain of coagulations, i. e. as Michaelis translates it, *mons eterna glacie rigens*. But this sense of the Arabic word is applied chiefly to coagulations of milk, and hence we have جبن, the common Arab. noun for *cheese*; so that such application of the term here is scarcely admissible. The meaning of גִּבְנִים, I have no doubt, is accurately expressed by the Eng. adj. *gibbous*, Lat. *gibbosus*; and applied to a mountain, denotes that it consists of a number of peaks.

17. לָמָּה תִרְצָדִין Why will ye be envious? “Quare dispicitis montes gibbosi?” Rivetus. רִצָּד occurs only in this passage, and its most probable meaning is *to look askance, to look with envy*; it being cognate with the Arab. رصد, *to observe narrowly, to watch*. The object of the Psalmist in this and the preceding verses appears to be to institute a comparison between other mountains and that holy one on which was erected a domicile for the ark: and so to state emphatically the truth that God had not chosen a hill for this distinction on account of its height, or richness of its soil, but one more humble in its character, as if He intended this selection to be a type of the important truth announced to us in the New Testament, that “He hath chosen the weak things of the world to confound the things which are mighty.” 1 Cor. i. 27. Mount Basan is named in particular as being the most remarkable of them all, so that if any respect should be paid to the circumstances of any mountain, Basan would doubtless have been preferred to any other; but it is a principle of the Divine Author of all things, which was acted upon on this occasion, viz. to teach His creatures to be indifferent to the glories of this world, by shewing with how little value He regards them himself. הָהָר the mountain, i. e. mount Zion. The name is not introduced into the text, but the mountain might be pointed to by the finger. Here was no necessity to mention the word Zion: for since the carrying up of the ark to this place was looked upon as the burden of the poem,

the allusion of the Psalmist would be readily understood by all to whom his remark was immediately addressed.

18. We have here described the magnificence of the procession to mount Zion. "It is like to a king that goeth forth in a chariot, and ten thousands of his servants surrounding and accompanying him with chariots and horses." Mendlessolin's Beor. The noun רֶכֶב, although in the sing., is to be taken collectively, as is manifest from the numeral which follows. Rivetus remarks: "Per metaphoram Deo tribuuntur currus; et quemadmodum currus pro exercitus præcipua parte, aut flore, in Scriptura ponitur, sic pro exercitu Dei sumitur currus, i. e. pro sanctorum angelorum multitudine, qua velut stipatus incedit." So in the Prayer-book version the word angels is put, by which it appears that the translators considered מלאכים to be understood in the Heb. text; and in this notion they were in some degree supported by the LXX., who have for שְׁנָאן, εὐθουούτων, of those abounding, flourishing, which evidently expresses more distinctly the condition of angels than of men; not to mention that angels rather than men are the ordinary attendants of the Deity. רֶבְתַּיִם *tens of thousands*. This numeral in the dual form is not elsewhere found in Scripture. The sing. is רֶבִיא or רֶבוּ, and it is put for an indefinite number; instances of which are found in Ps. iii. 6; xci. 7; Eccles. vii. 28. שְׁנָאן. Some derive this word from שָׁנַן *to sharpen*, whence שֵׁן *a tooth*; and they suppose it to mean a chariot with hooks or scythes attached to it, which in remote ages was used in battle. Hence like רֶכֶב, it is a collective noun, joined with a plural numeral. Others suppose it to come from שָׁנָה *to repeat*, and the ה to be changed into א, as מִרְאָה for מִרְהָה in the last verse of the 9th Psalm; so that with אֲלֵפֵי, the translation would be *thousands of thousands*, and this seems to be the right interpretation. Before סִינֵי, the particle כ of similitude is understood. The clause stating that as the Lord appeared in His glory at

Sinai surrounded by His angels, so now does He appear in the holy place, viz. at Zion, with His myriads of attendants; an emblem of which was the picture of cherubims overshadowing the ark; and the whole description is calculated to impress us with the splendour of the ceremony to which the Psalmist here unquestionably refers.

19. לְמָרוֹם *On high*. Here, as elsewhere, the term is doubtless employed to denote *heaven*: see Ps. vii. 8; cii. 20. שְׁבִיתָ שְׁבִי *Thou hast led captivity captive*. Some persons think that שְׁבִי does not denote men taken in war, but men who have been taking others; and so it is to be understood not actively, but passively, i. e. to signify enemies who had previously taken men captive, but who now had become captives themselves. But if we look to other passages of Scripture, we shall find the expression *to lead captivity captive*, to signify those who have been taken, and not those who have taken others; see Deut. xxi. 10; Judg. v. 12; 2 Chron. xxviii. 17; in which places, *to lead captivity captive*, means no more than to lead away the captives after victory. Junius by שְׁבִי understands *a multitude of captives*, because, says he, abstract nouns when employed for concrete often increase the sense, both as respects quality and quantity. The truth is, that שְׁבִי coming after the verb as it does, is a common Hebraism, having no other object than that of making the expression emphatic. לָקַחְתָּ מִתְּנוּתָא *Thou hast received gifts*. On this phrase Rivetus remarks: “ Phrascos illius *accipere dona*, &c. ignoratio, occasionem errandi dedit illis, qui existimarunt Christum aliquid ab hominibus accepisse; *accepit* (inquit Theodotus) *ab hominibus fidem, confitentibus illum Deum ex Deo*. Etsi igitur inter *accipere et dare*, si verba illa absolute intelliguntur, maxima sit differentia, tamen cum de munere agitur, accipientis actio cum intentione dandi, significatur accipiendi verbo, quod dandi verbo tum æquivalet; sic Hosæ xiv. 25. *omnem aufer iniquitatem et accipe bonum et*

reddemus tibi vitulos labiorum. Accipe hoc est acceptum tribue, vel confer." The Chald. and Syr. have both used the verb יָתַב *to give*; and as the passage applies to Christ, there is little doubt but the gifts would be those of tongues, &c. by the Spirit, with which the apostles were endued, and likewise those spiritual gifts mankind have obtained through the death and resurrection of our Lord. St Paul has, "to give gifts." Eph. iv. 8. לְשֹׁכֵן יְהוָה אֱלֹהִים. Some refer this habitation to men, and others to God. In the former case, יְהוָה אֱלֹהִים are assumed to be vocative, *O Lord God!* and the men are the סוֹרְרִים, who by the spiritual gifts they have received have been rendered fit for dwelling in the church and associating with the faithful: and who, although before rebellious, now acknowledge the Divine government. Those who refer the habitation to God, expound the passage according to the paraphrase of the Chaldee Targumist, as follows: "Thou hast given gifts to the sons of men, even to the rebellious, who have become proselytes, and repented, that the majesty of the glory of the Lord may dwell in them." The sense in the two cases is not very different; for in both we learn that the gifts are the influences of God's holy Spirit, and that their effect upon sinners is to render them fit for communion in the church, or their own bodies fit for the habitation of the holy Spirit; see 1 Cor. vi. 19. The infin. לְשֹׁכֵן, and the general construction, are, however, more favourable to the former rendering. From these remarks, the sense of the whole verse appears in substance to be as follows: "Thou, O God! i. e. Christ the Son of God, after Thy manifestation in the flesh, after effecting redemption by Thy great humiliation, for which Thou didst descend upon earth, after conquering death by Thy resurrection, Thou hast ascended into heaven. Hence death, sin, the devil, and all things, are made subject to Thee. so that they should no longer have dominion over Thy people. Hence, also, Thou hast communicated the holy Spirit to men,

with abundance of gifts flowing from Him, so that even the rebellious have participated in Thy goodness; and having been brought into obedience to Thee, they are enabled to dwell with Thy faithful followers, and so become one fold under one shepherd."

20. יַעֲמֹס-לָנוּ. Rosenmüller understands אִישׁ as the subject of the verb, and Gesenius translates the expression: "they lay burdens upon us." But the Psalmist's object in this verse seems to be, to declare the reason why God should be blessed, viz. that although He may punish us for our iniquities, yet He is our salvation. So it is expounded in Mendlessohn's *Beor*: "He may load us at times with afflictions to punish us, because of our iniquities; yet this God is our salvation, when we return to Him, and proceed to do good."

21. לְמִיַּת תּוֹצְאוֹת. The English version of these words, "issues from death," cannot be sustained by the Hebrew; for ל has never the force of *from*, and therefore the expression, as Dr Hammond observes, must signify the several plagues and judgments inflicted by God on impenitent enemies, such as drowning in the sea, killing by the sword, &c.; which were the ways of punishing and destroying the Egyptians and Canaanites. Thus the two members of the verse are antithetical; the first speaks of God as a deliverer, and the second as a punisher; and in this respect the verse corresponds with the preceding.

22. The second member of this verse is a repetition of the same thing in different words as is contained in the first; for קָרַד שִׁעָר is but a poetical expression for רוּשׁ, and מִתְהַלֵּךְ בְּאַשְׁמֵי אֹיְבָיו for אֹיְבָיו. The verb הִתְהַלֵּךְ has a frequentative sense, and therefore describes such enemies as pertinaciously proceed and persevere in hatred of God and the faithful, and such as are so implicated in wickedness, so habituated to iniquity, that they studiously perpetrate those things which they know to be inimical to virtue and justice.

23. אָשִׁיב *I will cause to return*, viz. my people, as some interpreters understand, from such dangers as they experienced in Basan on account of Og, and in the Red sea on account of Pharaoh; but others, with more propriety, apply the term to the bringing back of enemies who seek to escape from the hand of God. So in Mendlesohn's Beor it is expounded thus: "I will cause your enemies to return who have fled from the battle, and wish to escape for their life to the lofty mountains of Basan; and even those who have fled to the depths of the sea to be hidden from my presence, from thence will I bring them back."

24. תִּמְחֶיז. Some translate the verb by *thou shakest*, others, *thou dippest*, others, *thou fixest*, i.e. thy foot in blood, which is the same as saying, *thou makest it bloody*. Kimchi, in his book of roots, assigns to it this last sense; but in his commentary on this verse he proposes a transposition of the first two letters, and thus makes it to mean the same as קָמַץ *to stain, to dye*. The sense of *to shake* is suitable, and is supported by the Arab. مَسَخَص. The following exposition of the verse by Kimchi will shew how he supplies the ellipsis in the second member, and how he determines the force of each: "In order that thy foot may be stained, and the tongue of thy dogs may be stained, that lick the blood of the enemies, i. e. these dogs shall eat the dead bodies, and the tongue of the dogs shall be red with blood, and also the foot of him that walketh upon them shall be red. The ך of רגלך, and the ך of כלביך, may refer to Israel. But it is possible to explain ך with reference to God, and it is in the way of a figure. The word בדם is joined to the word מאויבים, which is distant from it, and not to לשון כלביך, which is near; and like it are many passages, as וירא מעל הגג, which is the same as וירא אישה רוחצת על הגג, and he saw from the roof a woman washing. There are other instances, which we have cited in the כפר מכלול."

The reason of בדם having a Kametz, is because בדם is not put in the constructive state, viz. with a Patach. The word מנהו is clearly pleonastic, for he has already said מאויבים." Supposing Kimchi to be correct in assigning to מהץ the same sense as that of המץ, then the verb should be repeated in the second member, and רם מנהו may come after it, referring to מאויבים taken distributively; and such use of the sing. pron. obviously confers emphasis, for it intimates that the tongue should be stained with the blood of every one of them, i. e. not *one* of them should escape. The whole is a description of a bloody slaughter. So in Virgil, *Æneid ix.*, we have

canibus data præda Latinis

Alitibusque jaces.

25. ראו הַלְיֹכוֹתֶיךָ *They have seen thy goings forth.* The subject to ראו is *the people of Israel*, but some interpret it as impersonal; thus, *thy goings forth have been seen.* Whichever mode may be chosen, the sense is much the same; for in the latter, the people of Israel are evidently implied as those by whom the goings forth were observed. The goings forth may refer especially to those of the ark, or rather, of God in the ark, which preceded the chosen people in their march from Egypt to the promised land; especially of their passing across the Red sea as on dry ground, when the power of God was so signally manifested in their favour. Hence the verb ראו may refer to this and other events in the Jewish annals, when the people were conducted to many triumphs under the guidance of the Shechinah: it denotes seeing not only with the eyes of the body, but also with those of the mind; a contemplation of these events such as would beget admiration and gratitude. בַּקִּיָּשׁ. Some translate *in sanctuarium*, and suppose it to allude to the goings forth of God in the sanctuary, after the ark was brought into it. The Vulg. has, *qui est in sancto*, which some persons understand to mean heaven; others, with more probability, consider it to signify

the ark itself, the place of the Divine Shechinah, which is called קֹדֶשׁ in Ex. xxviii. 43; xxix. 30.

26. שָׂרִים *The singers.* The LXX. and Vulg. read שָׂרִים *princes*, which it is obvious, from the minstrels and damsels playing after, cannot be correct. נְגִינִים are *those playing* on instruments called נְגִינֹת, as we learn from the titles of the Psalms. אַחֲרֵי is taken for a preposition by some persons, and therefore the translation, according to them, is, *the singers go before, after the minstrels*; i. e. the minstrels go first, and then the singers go before the damsels who are playing. But Kimchi and Mendlesohn rightly take it for an adverb having the sense of *afterwards*. בְּתוֹךְ עֲלָמוֹת *In the midst of the damsels.* By some, *in the midst are the damsels*; taking תוֹךְ absolutely, as if תָּוֶךְ; but for this there is no authority. Better is it to understand the Psalmist speaking to this effect, viz. that among the damsels playing the timbrels are the musicians on stringed instruments. Damsels forming a part of the public processions of the Jews, was very common. See Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6, 7.

27. At the beginning of this verse some such word as לְאֵמֹר is understood, *saying, Bless God, &c.* Unless such a word be supplied, then the passage must be considered as an apostrophe of the poet. Before מְקוֹר יִשְׂרָאֵל, there is an ellipsis of אֲשֶׁר, *ye who are of the fountain of Israel*, i. e. those who sprung from the Israelitish stock. Founders of nations are compared by the Hebrews to fountains; nations themselves to water flowing from these fountains. Prov. v. 16; Is. xlvi. 1.

28. זָעִיר *Little.* Benjamin, or rather the tribe which sprung from him, is so called, according to some, because this tribe was very much reduced in numbers, in consequence of the slaughter of a great portion of it by the Gibeonites; for only six hundred were left, as we read in Judg. xx. 47. For the same

reason it is probable, that in Mic. v. 1, Bethlehem Ephrata is called "*the least* among the thousands of Judah," i. e. on account of the paucity of the citizens or soldiers. In this case, Benjamin would be called little in the sense of *despicable*, little in esteem. Rosenmüller says that the word little is used because Benjamin was the youngest of his brethren: "Appellat autem Benjaminem צָעִיר *parvum*, quod natu inter fratres cæteros minimus esset, quemadmodum Jacobus dicitur צָעִיר relatione ad natu majorem Esavum, Gen. xxv. 23; item Ephraim respectu Manassis, xlviii. 14." The objection to this remark is, that Benjamin cannot thus stand for the tribe, as the context shews that it is intended. רָדָם *their ruler*. The LXX. have ἐν ἐκστάσει, *in mentis excessu*, as the Vulg. has; i. e. *in profound contemplation*. The fathers consequently apply the passage to St Paul, who was of the tribe of Benjamin, and who had visions and trances, as we read in Acts ix.: 2 Cor. xii. These translators, no doubt, considered ם to be a radical, instead of a pronominal affix; and hence the root to be רָדָם *to sleep soundly*. But this verb in the Kal conjugation is not elsewhere to be found, nor does the signification of sleep correspond with the meaning of the passage. All, therefore, who adhere to the Hebrew text, suppose ם to be an affix, and רָדָה *to subdue, to have dominion*, to be the root. Hence רָדָם is *he ruling them*, i. e. *their ruler*; and some think the tribe of Benjamin to be so denominated on account of Saul, who belonged to this tribe. It is again proposed by some to supply Vau before the word, and then the sense would be: *There is Benjamin, and he ruling them*, i. e. the tribe together with its prince; agreeably to the next hemistich, where mention is made of princes and their tribes. רִגְמָתָם. The LXX. translate this word by ἡγεμόνες αὐτῶν, *their leaders*; Tremellius and Junius, *cæcis eorum*; Kimchi, in his book of roots, *their congregation*; whilst other Rabbis render it, *their princes*. Others, as Yarchi and Mendlessohn, take it as if equivalent to רִקְמָה *embroidery*.

or a garment of many colours, which was accustomed to be worn by princes. But it signifies primarily *a stone*, from the Arab. رجم *lapidavit*, and then is applied metaphorically to a person for *a ruler*, or *governor*, who as such is the foundation-stone or chief supporter of a commonwealth; and in this figurative manner the LXX. seem to have understood it, as also did the Syriac.

29. All the ancient interpreters with perfect agreement express the reading of the first member thus; צִיָּה אֱלֹהִים עִנָּה; *O God, command Thy strength*. There are also some Hebrew MSS. which exhibit this reading. אֱלֹהִים. In the latter hemistich, David prays that God would perfect in them the work He had begun by bestowing additional strength and favour.

30. שִׁי *Gifts*. The origin of this word is not known, but from the context of the passages in which it is found, as well as from the ancient versions, there is no doubt it possesses the meaning above mentioned. The sense of the verse seems to be this, viz. that for the sake of adorning the temple at Jerusalem, kings, even those professing heathenism, and consequently opposed to the God of Israel, would however present gifts to it; a remarkable instance of which we have in the case of Hiram, recorded in 1 Kings v.; and what happened in those days was but an earnest of that homage to the Saviour of mankind which kings of the earth have paid under the new dispensation.

31. In this verse there are two points for consideration; 1st, the description of the kings of Israel, and 2ndly, the prayer for their overthrow. In describing the adversaries, we have first the expression תַּיִת קַנָּה, literally *the wild beast of the reed*. The word קַנָּה means *reed*, or *cane*, whence our English word *cane*, and the Latin *canna*. In Ovid's *Metam.* we have both *arundo* and *canna* in the same line:

— longæ parva sub arundine cannæ.

קִנְיָה, however, is used both for cane and reed. We have here to do with the class of people it represents, i. e. what is represented by it in connection with הַיֵּת. Bellarmine says it means beasts of the forest, which lie concealed among reeds: “Bestias sylvestres, quæ latent inter arundineta et per has bestias describi dæmones, qui libenter versantur inter homines vanos et leves et in locis humentibus ubi regnat luxuria, quia de diabolo sub figura Behemot loquitur Dominus, in libro Job, cap. xl. 16. *sub umbra dormit, in secreto calami, et in locis humentibus.*” Others think that Egypt, or a king of Egypt, is meant; and that the figure is taken from the crocodile, an inhabitant of the Nile, which is a reedy district. See Is. xix. 6. But the objection made by some persons to this sense is, that in the next verse Egypt is mentioned as at that time admiring and worshipping the true God; however, the verbs in the next verse are in the fut. tense, and therefore the objection has no force. See ver. 38. In Mendlessohn’s *Beor* it is thought to be an expression of contempt, and that it denotes a class of enemies who may be easily vanquished, and then he applies it to the Philistines. But הַיֵּת taken collectively means *a congregation*, and thence *an army*. הַיֵּת קִנְיָה is therefore most probably what Rivetus says, viz. “Exercitus armatus et instructus hastis et lanceis, et cum sequentibus optime convenit et cum ipsius rei veritate et communi loquendi formula, qua jacula et hastæ per metonymiam arundines dicuntur.” So in Virgil’s *Æneid*, v. we have

“Namque volans liquidis in nubibus arsit arundo.”

עֲדַת וְגוֹ *Company of, &c.* In this member, some suppose that by the company or congregation of bulls to be meant those nations which excel in power, whilst by the calves are denoted such as are inferior in strength and population; but it seems to me much more probable that the bulls indicated the generals, and the calves of the people the soldiers who followed them. Then as to the expression which follows, מִתְרַפֵּס בְּרִצְיֵי־כֶסֶף, it is

most likely proverbial. The literal sense is, *one treading on pieces of silver*, and denotes, Dr Hammond observes, “those that covet the wealth of the world and get it, and yet never have enough of it; that disturb all men’s quiet to get themselves possessors of it, and then are not satisfied with it, till they are covered over with it, tread on it,” &c. גָּעַר must, of course, be understood to each of the last two clauses.

32. הַשְּׂמָנִים. Vulg. *Legati*; LXX. *πρεσβεις*. The Hebrew word occurs only in this place, and interpreters are not agreed as to its sense. Some translate it *gifts*, others, *satraps*; Rabbi David Kimchi, *great men*; Pagninus, *distinguished princes*. J. D. Michaelis thinks it is a proper name, and denotes the people of that region in upper Egypt known by the name of *اشمونين*. The most probable derivation, however, is *חשמ* *multi famulitii fuit*; from whence the infin. *חַשְׁמֵן* *magni famulitii dominum esse*; and the noun *חַשְׁמָן* *magnus multique famulitii vir*. The נ is heemantive, as *נָעַמְן*, *נָעַמְן*. See other examples cited by Fürst, Concord. p. 443. From such derivation we may understand הַשְּׂמָנִים to signify the leaders, or great people of a nation. תָּרִיץ, from *רוץ*, *to run*; hence Hiph. *to make to run*, i. e. in this place to extend with celerity the hand to God. The Psalmist in this place is stating the result of the Divine judgments, which he prays, in ver. 31, may be executed on the nations delighting in war, viz. that Egypt and Ethiopia, the most hostile of them to Israel, and the most established in idolatry, should then go up to Jerusalem and present their gifts and oblations to the one true God.

34. לְרִכְבּוֹ *To him riding*. See ver. 5. יָקֻם denotes that the heavens which God occupied of old when He made revelations to Moses, &c., are still occupied by Him, and from thence He will again exhibit His power and good-will to His

chosen people. יתן וגו' *He will give, or giveth* thunder and lightning, in order to shew forth His Majesty, and to make His favour to David His anointed apparent to the people.

35. עזו, according to Schnurrer has here the force of כבוד, from the Arab. signification, عَزَّة; and doubtless this meaning is more suitable to this place. Before גַּעְוֹתוֹ and עִזּוֹ the pron. אֲשֶׁר is to be understood; *whose* majesty is upon Israel, and *whose* strength, &c.

36. מִמְקַדְשֵׁיךָ *From Thy holy places.* The Yod of the plural shows that the noun denotes all those places where God may be said to be especially present, His holy habitation in heaven, and His holy habitation on earth, viz. the temple, which was honoured with the Shechinah.

ס ט

1 לְמַנְצָחַי | עַל-שׁוֹשְׁבֵימִים לְדָוִד : 2 הוֹשִׁיעֵנִי אֱלֹהִים בְּיָמֵי
 בְּאוֹ מַיִם עַד-נַפְשִׁי : 3 טַבַּעְתִּי | בֵּינוֹן מִצּוּלָה וְאִין מִמַּעַמְד
 בְּאֵתִי בְּמַעַמְקוֹ-מַיִם וְשִׁבְלַת שְׁטַפְתָּנִי : 4 יַגְעֵתִי בְּקֶרְאִי
 נַחַר גְּרוֹנִי כָּל־עֵינֵי מִיחַל לְאֱלֹהֵי : 5 רַבּוֹ | מִשְׁעֵרוֹת
 רֵאשֵׁי שָׁנָאֵי הַנֶּגַם עָצְמוּ מִצְמִיתֵי אִבִּי שֶׁקֶר אֲשֶׁר לֹא-
 גִּזְלַתִּי אֲנִי אֲשִׁיב : 6 אֱלֹהִים אַתָּה יַדְעָתָּ לְאוֹלַתִּי וְאֲשַׁמּוֹתַי
 מִמֶּךָ לֹא-נִכְחָרוּ : 7 אֶל-יָבִישׁוּ בֵּי | קוֹיֶךָ אֲדַנֶּנּוּ יְהוָה צְבָאוֹת
 אֶל-יִבְלָמוּ בֵּי מִבְּקִשֶׁיךָ אֱלֹהֵי יִשְׂרָאֵל : 8 כִּי-עָלִיד נִשְׁאַתִּי
 חֲרָפָה כִּפְתָה כְּלָמָה פִּנְנִי : 9 מוֹזֵר הֵנִיתִי לְאֹחֵי וְנִכְרֵי
 לְבִנֵי אִמִּי : 10 כִּי-קִנְאַת בֵּיתְךָ אִכְלַתְנִי וְחֲרָפוֹת חוֹרְפֶיךָ

נפלו עלי : 11 ואבנה בצום נפשי ותהי לחרפות לי :
12 ואתנה לבושי שן ואהי להם למשל : 13 ישוהו בי
ישבי שער ונגינות שותי שכר : 14 ואני תפלותי לך ו
יהוה עת רצון אלהים ברב-חסדך ענני באמת ישעך :
15 הצילני מטיט ואל-אטבעה אנצלה משנאי וממעמקי-
מים : 16 אל-תשטפני ושבלת מים ואל-תבלעני מצולה
ואל-תאטר-עלי באר פיה : 17 ענני יהוה פי-טוב חסדך
ברב רחמיך פנה אלי : 18 ואל-תסתר פניך מעבדך
פי-צר-לי מהר ענני : 19 קרבה אל-נפשי נאלה למען
איבי פדני : 20 אתה ידעת חרפתי ובשתי וכלמתי נגדך
פל-צורתי : 21 חרפה ושברה לפי ואנושה ואקוה לגור
ואין ולמנחמים ולא מצאתי : 22 ויתנו בברותי ראש
ולצמאי ישקוני חמין : 23 יהי-שלחנם לפניהם לפח
ולשלומים למוקש : 24 תחשכנה עיניהם מראות ומתניהם
תמיד המעד : 25 שפך-עליהם ועמד וחרון אפך ישיגם :
26 תקו-טירתם נשמה באהליהם אליהי ישב : 27 פי-
אתה אשר-הבית רדפו ואל-מכאוב חלליך יספרו : 28 תנה-
עון על-עונם ואל-יבאו בצדקתך : 29 ימחו מפספס חיים
ועם צדיקים אל-יפתבו : 30 ואני עני וכואב ישועתך
אלהים תשגבני : 31 אהללה שם-אלהים בשיר ואגדלנו
בתודה : 32 ותיטב ליהוה משור פר מקרן מפרים :

33 רָאוּ עֵינָיִם יִשְׁמְחוּ דְרָשִׁי אֱלֹהִים וַיְהִי לִבְבָנִם : 34 כִּי־
 שָׁמַע אֱלֹהֵי אֲבִיוֹנִים יְהוָה וְאֶת־אֲסִירָיו לֹא בָזָה : 35 יְהַלְלוּהוּ
 שָׁמַיִם וָאָרֶץ יָמִים וְכָל־דָּמַשׁ בָּם : 36 כִּי אֱלֹהִים יוֹשִׁיעַ
 צִיּוֹן וַיְבַנֶּה עָרֵי יְהוּדָה וַיֵּשְׁבוּ שָׁם וַיִּרְשׁוּהָ : 37 וַיִּזְרַע
 עֲבָדָיו יַחֲלֹהֶה וְאֶהְבִּי שְׁמוֹ יִשְׁבְּנוּבָה :

PSALM LXIX.

THIS Psalm was composed by David at a time when he was in great affliction. He describes in very earnest language the magnitude of his sufferings; predicts the destruction of the men by whom those sufferings were occasioned; and then concludes in strains of praise and thanksgiving, whereby his love and continued trust in God, even at the trying period to which he refers, are exhibited to mankind as an example to be imitated when in situations similar to his own.

2. בָּאוּ מַיִם *The waters have come.* i. e. the greatest danger threatens my life. See Ps. xviii. 17, where the same expression is employed by way of figure to indicate a great calamity. No greater mystery than this is, I think, implied in the words; although Geier perceives in it a meaning much deeper, as appears from his remark on the verse which follows: "Ex hoc autem aquarum periculo quomodo mystice colligatur figura Christi crucifixi instar natatoris brachia extendentis, aut instar minatoris in aquis harentis." An exposition so fanciful is calculated neither to beget reverence for the Scriptures, nor

to increase one's faith in the doctrine of the cross. נַפְשׁ *soul*, or *life*, for נַפְשִׁי *my life*; there being an ellipsis of the nominal affix of the first pers.

3. בִּיּוֹן מְצוּלָה *In the deep mire*. יוֹן is found but in one other place, besides this, viz. in Ps. xl. 3. Here, it being joined to מְצוּלָה, evidently denotes the clay, or mire, at the bottom of the sea or river. מְצוּלָה is a noun put for an adj., at least it occurs as an adj. in no other passage. וְאֵין מְעַמָּד *and there is no standing-place*. So the Chald., *there is not a place for standing*. Tholuck, *Da kein Grund ist*. The word מְעַמָּד, some take to be the participle pual, *constitutus*, which exists with the same points in 1 Kings xxii. 35, "and the king הָיָה מְעַמָּד *was placed* in his chariot." But it is better to consider it as a noun, such as מְעַמָּד *station, post*, 1 Kings x. 5; 2 Chron. ix. 4. וְשִׁבְלֹתַי שֹׁטְפוֹתַנִּי *and the stream hath overflown me*. "This is the place where the waters flow with strength." בֶּן מַלְךְ. Mendlesohn translates the words, *des Stromes Spiel*, "the sport of the stream," and in his Beor is the following explanatory remark: "Because of the strength of the overflowing, for it causes everything that approaches it to go into the midst of it; thou wilt understand from this the intention of Rabbi the Targumist."

4. נָחַר גְּרוֹנִי *My throat is dry*. The verb נָחַר is Niph. of הָרַר *exarsit*. Here it means *to be dried up, to be parched*, and thus *to be burnt*. Yarchi says it has the force of יִבֶּשׁ.

5. The first two members of this verse correspond with one another in all its parts, and therefore שֶׁקֶר signifies *without any true cause*; as הַנֶּם before it. See Ps. xxxviii. 20. In the third member, the pron. אֲשֶׁר refers either to אוֹיְבֵי שֶׁקֶר, or שֶׁנֶּאֱמַר הַנֶּם; "My enemies without cause, whom I have not plundered, yet I will restore;" i. e. I am falsely accused of plundering them, yet will I give up what they demand, so that by concession I will prove my disposition to peace. אֲנִי, instead

of being an adv. of time, has rather the force of *but*. Mal. iii. 16; Ps. cxix. 92. Another way is to take אֲשַׁיבֶנּוּ interrogatively, *shall I then restore?* As if the Psalmist had said, I have not plundered, and yet these false accusers condemn me to restore, as if I were guilty of such a crime. This sense of the words is to be preferred.

6. The Psalmist addresses God in this verse, and says, "Thou, O God, knowest what sins I have committed, and what I am innocent of. It is true that I have very greatly sinned, and all my trespasses are revealed and known to Thee; but surely this also Thou knowest, that against these men I have not sinned at all, and that they are my enemies without any just reason. Hence, I trust in Thee that Thou wilt save me from their hand." The verb יָדַע is nowhere but in this place construed with ל. Its force is *with respect to*: "Thou knowest with respect to my folly."

7. Here the Psalmist prays that the faith of those confiding in God may not be weakened by his continual supplication (see ver. 4), obtaining no apparent regard from the Most High. "Lead me not (he prays) into the hand of my enemies, lest those waiting on Thee become ashamed, because of what has happened to me, and say, How do such calamities happen to one distinguished for his trust in God?"

8. עָלֶיךָ *On account of Thee*. Because I have placed my hope on Thee, therefore my enemies reproach and deride on seeing that I obtain not the help for which I prayed; and as for me, my face is covered with confusion.

9. מִנְצָר הָיִיתִי לְאָחָי *I was a stranger to my brethren*, i. e. my troubles were so great, and my adversaries so furious, that my brethren or my familiar friends, from fear of danger, treated me as if I were a stranger to them. The second hemistich expresses in different words the same thing as the first.

10. בִּי קִנְיָת בַּיְתֶךָ *For the zeal of Thy house*. The zeal which I have acquired for Thy sanctuary, that they should not

profane it with their evil works, in consequence of which they have turned against me and become my enemies. He uses the language of consuming, because of its correctly expressing the effects of zeal on the human frame, which are a gradual exhaustion of all physical power and strength. "וְהִרְפוֹת וְגו' *and the reproaches of them reproaching Thee.* The Psalmist is speaking of those who deride him for placing his trust in a God who permits His worshippers to suffer the greatest miseries. His reverence and love for God's house are very strikingly exhibited in this passage; and they were remembered by the disciples of one greater than the Psalmist, when they beheld their Master, with a like zeal for maintaining the sanctity of the temple, casting out those who had defiled it with their merchandize and abominations. (John ii.)

11. וְאֶבְכֶּה בְּצוֹם נַפְשִׁי. The Chaldee has rendered these words by וְבִכִּית בְּצוֹמָא דְנַפְשִׁי *and I wept in the fasting of my soul.* The LXX. paraphrase it by καὶ συνέκαμψα ἐν νηστεία τὴν ψυχὴν μου, *and I bowed my soul in fasting.* It is evident that צוֹם cannot be taken as if in regimen; for the article is understood to this noun, as is indicated by the Patach under the ב; and consequently the Chaldee translation is not admissible. Perhaps therefore נַפְשִׁי may have a pronominal sense, and with אֶבְכֶּה would be *I indeed weep.* So Ewald. If this, however, be not allowable, we can adopt the rendering of Mendlesohn, which is satisfactory, and certainly by far the best. It is the following: "Ich verwein, im Fasten, meine seele." *I weep away my soul in fasting.* In his Beor we have the following remark: "Because of the fulness of the heart of man, and on account of the bitterness of his soul, the tears flow from his eyes. And behold, by fasting the flesh becomes lean, and therefore he spake in the way of poetry, as if his whole life were gradually dissolving on account of the tears which flowed from his eyes, until he became nothing; and this is according to the Targum of Rab., which has *verweinen*: as if he had said

that he consumed his life by fasting and weeping." The pious devotion and self-denial of David, described in this and the following verse, were constantly made a subject of reproach to him.

13. יֹשְׁבֵי שַׁעַר *Those sitting at the gate.* The gate is frequently taken for the place of judicature, as Deut. xxv. 7: "Let his brother's wife go up to the gate of the elders." The Chald. has *to the gate of the house of judgment.* בַּיִת דִּינָא. See also Ruth iii. 11: "All the gate of my people," is by the Chald. rendered: *All that sit in the gate of the Sanhedrim.* Many persons therefore are disposed to consider that those sitting at the gate in this passage were *the senators, or judges*; but this sense does not accord with the next hemistich. It is better, therefore, to suppose that they were *loungers, idlers*, whose occupation consisted chiefly in talking about their neighbours—a class of persons who have been the pest of every age and country. וּנְגִינֹת שׁוֹתֵי שְׁכָר. These words are translated two ways; first, the verb יִשְׁחֲחוּ, which means *they sing*, as well as *they talk*, is repeated in this part of the verse; and so some persons translate: "And the drinkers of strong drink sing songs against me." Others suppose the substantive verb to be understood, and therefore נְגִינֹת to be in regimen; thus, "And I am the song of the drinkers of strong drink." נְגִינָה is used for an ironical song or poem, in Job xxx. 9; Lam. iii. 14.

14. עֵת רְצוֹן *In an acceptable time.* Before עֵת the particle ב should be understood. See Isaiah xlix. 8, where this expression is found. The acceptable time is that when it pleases God to hear prayers. בְּאֵמֶת יִשְׁעֶךָ *with the truth of Thy salvation, or with Thy true salvation.* "Notum," says Geier, "in ejusmodi constructione vel prius, vel posterius substantivum vices gerere adjectivi. Si cum proxime præcedente phrasi conferamus. Ubi *multitudo gratiæ pro gratiâ multa*, sensus erit, *per veritatem salutis tuæ*, i. e. *per salutem tuam veram.*" So

Luther's translation : " mit deiner treuen Hulffe." Rosenmüller and Campensis : " pro fide tua, quâ salutem te allaturum pollicitus es." But this translation is not so good.

15. מְשַׁנְּאֵי *From my enemies.* The Psalmist mentions in the latter hemistich the figure and the thing figured ; the enemies are compared to deep waters.

16. תִּתְּאָר. This verb is found nowhere else in the Old Testament, although an adj. אָרַר is employed in Judges iii. 15; xx. 16. The meaning seems to be *to lock up, to shut up.* Geier observes as to this verb : " Coincidere ut sono, sic et sensu, videtur cum עָרַר *circumdedit* in modum tiaræ rotundæ, vel instar coronæ." Agreeably to this remark Jerome translates the expression thus : " Et non coronet super me puteus os suum."

19. גָּאֲלָהָּ *Redeem it, i. e. my soul, from the rage and malice of my persecutors.* The verb is manifestly used in this passage simply to express the avenging of an injury ; for to be freed from his adversaries is the burden of David's supplication. In other places, however, this גָּאֵל means to redeem, in a more sacred sense, as is proved by Magee, in his work on the Atonement. The particule Vau is understood by some persons before the verb, but such supposition is unnecessary.

20. נִגְדָהָּ *Before Thee.* Thou perceivest most accurately the wickedness of those who burden me with their deceit, wound me with their sarcasms, and afflict me in an infinite number of other ways.

21. וְאָנֹשָׁהּ *And I am ill.* It is the fut. Kal 1st person. from נוֹשׂ *to be ill*; Syr. نُو; and is cognate with the word אָנַשׁ. We meet with it only in this place. לָנֹד *to pity.* The verb נֹד primarily means *to nod the head* (Eng. *nod*); hence to give the nod of pity at the sight of distress, and then *to pity.* as here, and in Job ii. 2; xlii. 11; Jer. xv. 5. &c.

22. בְּבָרוֹתַי *To my food.* This noun בָּרוֹת is derived from בָּרָה *to eat.* It does not exist elsewhere, but it seems

to be cognate with בְּרִיָּה, which is found in 2 Sam. xiii. 5, 7, 10; or with בְּרוֹת, which we meet with in Lam. iv. 10. רֹאשׁ, or, as it is sometimes written, רוֹשׁ, is the name of some poison, as is manifest from Deut. xxix. 18; xxxii. 32; Hosea x. 4. What sort of poison it was is quite uncertain, for it cannot be determined from the places where it occurs, nor does any word corresponding with it exist in the cognate dialects. Genebrard thinks that it denotes every kind of poison, but especially that which is in the head of a serpent. Bochart supposes it to be a kind of bitter herb, to be found in corn-fields. See his work on Scripture Animals, Vol. I. p. 590.

23. וְלִשְׁלוֹמִים. This word has given much trouble. According to the punctuation it ought to be taken either as an adjective, in the sense of *those enjoying peace*, or as the plural of the substantive שְׁלוֹם *peace*; the plural being employed by way of emphasis. The former of these, although approved of by Gesenius, must be rejected by the context; and the latter, although it will give sense to the passage, yet that sense will not harmonize very well with what is mentioned in the preceding verse. The Chald. has נִכְסְתָהוֹן *their sacrifices*, as if the Hebrew word were שְׁלָמִים *peace-offerings*: "Let their table, which they have prepared for me that I might eat, be to them a snare, and their sacrifices for a scandal." Here, however, the sacrifices must correspond with the table on which they were offered, and hence there will be no use for the ל; or rather, this particle will make the construction incongruous. Mendlessohn has translated the word, *zur Vergeltung*, as if he would read שְׁלָמִים; and as the change of punctuation is merely a dot brought from the top of the Vau to the middle, there can be no objection to such an amendment: and if so, his rendering it in the sense of retribution seems to be the best. Thus the construction will be tolerably obvious: "Their table shall be before them for a snare, for retribution, and for a trap;" or,

“for a snare, for a trap, and for retribution.” As they made my table a snare to me by poisoning my food, so shall their table be to them a snare, and the mode of retribution with which God will visit them for the great wickedness they designed against me.

24. **הַמַּעַד** *Make to shake* their loins. The loins are here mentioned as being the foundation of man’s strength, and therefore **הַמַּעַד** is *to render powerless, to take away the strength*. Similarly, we have *to gird the loins with strength*, a figure for to become stronger.

26. **טִירָתָם** *Their habitation*. This noun **טִירָה** properly denotes, according to Rosenmüller, *a shepherd’s house*; then, as the Syr. **ܬܝܪܗ**, it is used for *a street*, and finally for *habitations* in general. This passage, in conjunction with another from the 109th Psalm, is quoted in Acts i. 20, by St Peter, on the occasion of the Apostles filling up the vacancy caused by the falling off and death of Judas, with the change of *his* for *their*, the pronoun annexed to **טִירָה**.

27. The pronoun **אַתָּה** is put solely for the sake of emphasis, as we have the affix in the verb. The whole expression is equivalent to saying **כִּי אֲשַׁרְהֶבֶת**. The reason for making their habitation desolate is here assigned, viz. because “they persecute him whom Thou hast smitten;” adding affliction to affliction, instead of administering comfort and relief. **חִלְלִיךָ** *Thy wounded*. The root is **חָלַל** *to perforate, or pierce*, as if with a sword, and here it expresses those who are severely afflicted by God. Although **חִלְלִיךָ** would, according to the general usage of the term, denote *Thy slain*, yet it is evident that in this place it can mean no more than *Thy wounded*, from its connection with **מִכְאוֹב** *pain*, and has precisely the force of the word **מְדוֹקְדִים**. The verb **וַיְסַפְּרוּ**, which is ordinarily translated *they declare, or relate*, is rendered by the LXX. by *προσέθηκαν, they added to*, who are followed by the Syr., Vulg.,

Arab., and Ethiop.; and this is agreeable to the sense of the root סָפַר, which is *to number*, and here to number other pains besides that of God's visitation, and therefore *to add*, or *increase pain*.

28. תִּנְהָ עֵוֹן עַל-עֵוֹנִים. The Psalmist here supplicates that his adversaries may be permitted to add iniquity to iniquity, i. e. advance from one degree of wickedness to another, till they become ripe for signal punishment. The verb נָתַן signifies *to permit*, as appears from Esther ix. 13: "Let it be given (יִנְתֵּן) to the Jews," i. e. be permitted them. See Ps. xvi. 10. This permission is given by God's withdrawing His grace, and surrendering the sinner to the dominion of his own desires. It was in this way that He allowed Pharaoh's heart to continue hard, notwithstanding the many tokens of divine displeasure which the Egyptian king experienced; and this is no uncommon mode by which God in conducting His moral government punishes those who go on obstinately in their sin. Hence Piscator: *Permitte, ut ex uno scelere ruant in aliud*: Campensis: *Labi sine eos ab iniquitate in iniquitatem*: and Augustine: *Adde, non vulnerando, sed non sanando*. בְּצִדְקָתְךָ into *Thy favour*; 1 Sam. xii. 7; Ps. xxiv. 5; Prov. x. 2; xi. 4.

29. מִסֵּפֶר הַחַיִּים *From the book of the living*. This was a register of the names of the Jewish people, which in ancient times it was their custom to keep. See Exod. xxxii. 32; Isaiah iv. 3; Ezek. xiii. 9, &c. From this register the names of those that died were erased; consequently, to be blotted out from this catalogue, was the same as to be dead. The second hemistich וְעַם וְגו' is in sense but a poetical repetition of the first. May their names no longer appear promiscuously with those of the righteous,—of the men who are partakers of God's favour.

30. The Psalmist proceeds to speak of himself again. תִּשְׁנַבֵּנִי *wilt craft me*, i. e. wilt place me in safety, as if on a rock, or in a fortress.

32. וְיִטֵּב *And it will be good*, i. e. it will be pleasing, viz. תּוֹדָה the song of thanksgiving, which is contained in the preceding verse. The fem. gender of the verb being used shews that it has respect to some such noun as the one assigned to it. The מ prefixed to שׁוֹר is said by some to be entirely negative, and not comparative, as Ps. cxviii. 8, 9; for it is stated elsewhere that the Lord delighteth not in burnt-offerings and sacrifices. Ps. xl. 7. פֶּר וּגְוֹ *A heifer horned and hoofed*, such as is fit for sacrifice.

33. רָאוּ. The præterite is here used prophetically for the future. Dathe, however, supposes that the future form should be here employed, as the LXX., Vulg., Arab., and Chald. have the future; and some MSS. of Kennicott's contain יִשְׁמְחוּ. The rendering of the next hemistich is: *O ye seeking God, your heart shall live.*

34. אֶסְרֵוּ *His prisoners*; such of them as are bound. “Qui sui sunt, vincti autem ab aliis, non tamen citra permissionem Domini.” Geier.

ע

1 לְמַנְצִחַ לְדוֹד לְחֹפֵיר : 2 אֱלֹהִים לְהַצִּילֵנִי יְהוָה
 לְעֹזְרֵתִי חַיֵּשָׁה : 3 יִבְשׁוּ וַיַּחֲפְרוּ מִבְּקִשֵׁי נַפְשִׁי יִפְגּוּ אַחֹר
 וַיִּפְלְמוּ חֹפְצֵי רַעְתִּי : 4 יִשׁוּבוּ עַל-עֵקֶב בְּשִׁתָּם הָאֹמְרִים
 הָאֵחָהּ הָאֵחָהּ : 5 יִשְׁשׂוּ וַיִּשְׂמְחוּ בְךָ כָּל-מִבְּקֹשֶׁיךָ וַיֹּאמְרוּ
 תִּמְדֵּנוּ יְגַדֵּל אֱלֹהִים אֲהַבֵּנוּ יִשְׁעֶתְךָ : 6 וַאֲנִי וְעַנִּי וְאֲבִיּוֹן
 אֱלֹהִים חַיֵּשָׁה לִּי עֹזְרִי וּמִפְּלֹטֵי אֶתְּךָ יְהוָה אֵל-תִּתְּחַדְּךָ :

PSALM LXX.

THIS Psalm is the same, with a few trifling variations, as the last verses of the fortieth. See the notes to the 14th verse of that Psalm. It is a prayer of David to God for speedy deliverance from some imminent danger; so that on the sight of his salvation, such as were seeking his life to destroy it might be confounded; whilst those who lived with trust in God might rejoice and magnify Him, and have their faith confirmed. Mendlessohn and Grotius think that this and the following Psalm make but one, because the latter is wanting in a title, and because there are certain correspondences of expression in both.

עא

1 בְּיָהוָה הִסִּיתִי אֶל־אֲבוֹשָׁה לְעוֹלָם : 2 בְּצַדִּיקְךָ
 תִּצְלַנִּי וּתְפַלְטֵנִי הַטְּהֵאֱלִי אֲזַנְךָ וְהוֹשִׁיעֵנִי : 3 הִיָּה לִּי
 לְצוּר מַעֲוֹן לְבוֹא תָמִיד צִוִּיתָ לְהוֹשִׁיעֵנִי בֵּי־סַלְעֵי וּמִצּוּדֹתֶי
 אֲתָה : 4 אֱלֹהֵי פִלְטָנִי מִיַּד רָשָׁע מִכַּף מַעֲוֵל וְחֹמְקִין :
 5 כִּי־אֲתָה תִקְוֹתֵי אֲדַנִּי יְהוָה מִבִּטְחִי מִנְעוּרַי : 6 עָלֶיךָ
 נִסְמַכְתִּי מִבֶּטֶן מִמְעַי אָמֵן אֲתָה גֹזֵן בְּךָ תִהְלַתִּי תָמִיד :
 7 כְּמוֹפֶת הֵייתִי לְרַבִּים וְאַתָּה מַחֲסִיעֵנִי : 8 יִמְלֵא פִי
 תְהִלָּתְךָ כָּל־הַיּוֹם תִּפְאַרְתְּךָ : 9 אֶל־תִּשְׁלִיכֵנִי לַעַת זְקִנָּה
 בְּכָלוֹת כָּחִי אֶל־תַּעֲזֹבֵנִי : 10 כִּי־אָמְרוּ אוֹיְבֵי לִי וְשִׁמְרֵי
 נַפְשִׁי נִוְעְצוּ יַחְדָּו : 11 לֵאמֹר אֱלֹהִים עֲזָבוּ רַדְפוּ וְתַפְשׁוּהוּ

בִּי־אֵין מִצִּיל : 12 אֱלֹהִים אֶל־תִּרְחַק מִמֶּנִּי אֱלֹהֵי לְעֹזְרֹתִי
 חַיֵּשָׁה : 13 יִבְשׁוּ יִכְלֹ שְׁטַנִּי נִפְשִׁי יַעֲטוּ חֲרָפָה וּכְלָמָה
 מִבְּקִשֵׁי רַעְתִּי : 14 וְאֲנִי תָמִיד אֵיחָל וְהוֹסַפְתִּי עַל־כָּל־
 תְּהַלְתֶּךָ : 15 פִּי יִסְפֹר צְדָקֹתֶךָ כָּל־הַיּוֹם תִּשְׁוַעְתֶּךָ בִּי לֹא
 יִדְעֵתִי סִפְרוֹת : 16 אָבוֹא בְּגַבְרוֹת אֲדַנִּי יְהוָה אֲזַפִּיר
 צְדָקֹתֶךָ לְבַבְךָ : 17 אֱלֹהִים לִמְדַתְּנִי מִנְעוּרַי וְעַד־הַגָּה אֲגִיד
 נִפְלְאוֹתֶיךָ : 18 וְגַם עַד־זִקְנָה וְשִׁיבָה אֱלֹהִים אֶל־תְּעוֹבְנֵי
 עַד־אֲגִיד זְרוּעֶךָ לְדוֹר לְכָל־יְבֹאֵי גְבוּרֹתֶךָ : 19 וְצְדָקֹתֶךָ
 אֱלֹהִים עַד־מָרוֹם אֲשֶׁר־עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כַמּוֹד :
 20 אֲשֶׁר הִרְאִיתָנוּ צְרוֹת רַבּוֹת וְרַעוֹת תִּשׁוּב תַּחֲיִינוּ
 וּמִתְהוֹמוֹת הָאָרֶץ תִּשׁוּב תַּעֲלֵנוּ : 21 תָּרַב גְּדֻלָּתִי וְתִסַּב
 תִּנְחַמְנִי : 22 גַּם־אֲנִי אֹדֶךָ בְּכָל־יְנַבֵּל אֲמַתְךָ אֱלֹהֵי אֲזַמְרָה
 לְךָ בְּכַנּוֹר קְדוֹשׁ יִשְׂרָאֵל : 23 תִּרְנְנָה שִׁפְתֵי בִי אֲזַמְרָה־לְךָ
 וְנִפְשִׁי אֲשֶׁר פָּדִיתָ : 24 גַּם־לְשׁוֹנִי כָּל־הַיּוֹם תִּהְיֶה צְדָקֹתֶךָ
 בִּי־בִשׁוּ כִי־הוֹפְרוּ מִבְּקִשֵׁי רַעְתִּי :

PSALM LXXI.

THIS Psalm contains the ardent prayers of David for liberation from great dangers through the aid of God, on which were placed all his hope and confidence. It contains complaints of contumely and persecution from enemies; against these, therefore, he invokes the assistance of God, which, as it had in a most merciful

manner been vouchsafed to him during the whole of his life; he desires that it may not be withdrawn now that he had arrived at old age. He promises to God in return a grateful heart, a promise which in some form or other we frequently find to be mixed up in the Psalms with earnest supplication for help. The greater part of commentators are inclined to number this poem with those, which were written at the time of the Absalomian rebellion. It was evidently penned during the latter part of David's life.

1. על אִבוֹשָׁה *May I not be ashamed.* דרך תפלה *the way of prayer.* Mendlessohn's Beor.

3. לְצִיָּר מְעוֹן לְבוֹא תָמִיד *For a rock of habitation, i. e. a habitable rock to come to continually.* Some copies read מְעוֹן *strength.* Thus the Chald. has תְּקִיף עֲשֵׂן *very strong.* But the best MSS. have the final Nun, with which the Syriac agrees, and this reading is consequently to be preferred. See Buxtorf's *Anti-Crit.*, p. 380, where the Nun is defended. צִוִּיתָ *Thou hast commanded, i. e. oftentimes Thou hast commanded to save; therefore now be to me, &c. as Thou hast been in times past. To command to save a person, is to order others to take care of, to protect him. So Ps. xci. 11. "His angels He will command (צִוִּיתָ) concerning thee."* The Syr. translates it as if an imperative.

4. וְחֹמֵץ *And the violent man.* The verb is חָמַץ *fermentatus fuit; Ex. xii. 14; Hos. vii. 4; and metaphorically it signifies exacerbatus fuit, and hence חֹמֵץ vinegar.* Here then the word denotes a person, says Geier, "ejus cor malitiæ fermento vel acore prorsus est infectum, qui alios corrumpit, depravat, qui asper et aectosus est, molestiam creat aliis; vel

vim infert.” Kimchi and Aben Ezra are of opinion that הַמָּץ is identical in sense with הַמָּס ; the ץ being changed into ס , letters of the same organ. The Rabbins use the term הַמָּצֵן *raptor*. See Buxtorf’s remarks on it in his *Anti-Critica*, p. 635.

6. The first two members of this verse express the same meaning, and are intended, without doubt, in the different expressions of which each is composed, to have an entire correspondence, viz. $\text{עָלֶיךָ נִסְמַכְתִּי}$ with $\text{גִּזְוִי אֶתְּךָ גִּזְוִי}$, and בָּטָן with מִמַּעַי אֶמְצֵי . This circumstance will assist us in determining the sense of גִּזְוִי . It is usually taken as the active participle Kal of גָּזַן *to make to go forth*; thus the Chald. has מִפְּקֵי . Its form is irregular, but another instance of the same exists in Ps. xxii. 10, viz. גָּהִי , which seems to be employed as גִּזְוִי is in the present passage. Other examples are found in 2 Kings xvi. 7, and Prov. iv. 18, but the form in these places is otherwise expounded by many critics. The suggestion therefore of Schul- tens is to be attended to, viz. that of deriving גִּזְוִי from the Arab. جزى *to recompense, to benefit, to befriend*; so Ewald has rendered it by *wohlthun*, and this notion of befriending may have given rise to the interpretations of the LXX. and Vulg., viz. σκεπαστής , and *protector*. A decided advantage in referring the word to this root is, that the correspondence above mentioned is preserved, and also that it does away with the supposed irregularity in its grammatical form. בְּךָ *concerning Thee*, viz. *is my praise*. 1 Sam. xix. 3.

7. $\text{בְּמוֹפֶת הָיִיתִי}$ *I was as a wonder* with respect to what has befallen me, teaching thereby how suddenly Thou castest man down, and liftest him up again. Thou both smitest him, and healest him. As to myself, I have experienced the severest chastisements at one time, and Thou hast vouchsafed to me the greatest of temporal blessings at another; so that I have become as a wonder unto many. עֵז מַחְסֵי עֵז , lit. *my refuge of strength*.

i. e. my strong refuge. When two nouns come together in regimen, the latter frequently performs the office of an adj., several instances of which have already been noticed. Such is also sometimes the case when the first noun receives a pronominal affix, as Lam. iv. 17. עֲזָרְתֵנוּ הַבָּל *our assistance of vanity*, i. e. our vain assistance. See also Ex. xxvi. 21; Lev. vi. 10; 2 Sam. xxii. 33.

9. לֵיעַת זְקֵנָה *In time of old age*. At this period of life, do not cast me forth into the world an object of contempt. “In senecta mea, quem a pueritia usque conservasti et cui huc usque debeo omnem vitam et salutem meam. Incidit autem seditio Absalonica in senectam Davidis, ut senex tum exulavit, et major sexagenario.” Rudinger. Yarchi expounds זְקֵנָה as growing old in sin, and says, that the sense of the first hemistich is: “Cast me not away, because *I have sinned greatly*.” But this far-fetched explanation is only a piece of Rabbinical weakness, for it is evident that the next member of the verse is altogether against it.

10. אָמְרוּ *They said*. In our own version this verb is translated *they speak*, as if identical with דִּבְרוּ; but it is better to give it the usual signification, for there is no ellipsis to avoid, as is supposed by those who prefer to take it *they spake*. What it is which the enemies say is contained in the next verse, viz. אֱלֹהִים עָזְבוּ *God hath forsaken him*. לְאֵמֶר should thus be made to belong to the second hemistich of this verse. The ל of לֵי has the force of *concerning*, as it has in many other places. See Noldius’s Heb. Partic. Concord.

14. וְהוֹסַפְתִּי *I will hope, viz. for Thy assistance*. וְהוֹסַפְתִּי *and I will add*; i. e. to all the praises which I have rendered to Thee for former mercies, I shall yet have occasion to make additions of praise for blessings, which I believe, notwithstanding my present circumstances, Thou hast yet in store for me. Both members express the language of hope.

15. סְפָרוֹת *Numerations*. The Psalmist in this verse is recounting God's acts of kindness. "My mouth," says he, "is accustomed to declare Thy righteousness and Thy help continually; truly, Thy acts of righteousness and Thy help are so many, that I cannot number them." The noun סְפָרָה is not elsewhere found in the Old Testament, but there is no doubt that its root is סָפַר, and that it is identical in sense with the cabalistic term סְפִירָה, I mean primarily; for I do not suppose that סְפָרוֹת is intended by the sacred writer to possess any of those mysterious and Divine properties, which are assigned to the numerations of the Cabalists. But I apprehend the Psalmist in saying, *I know not the numerations of these acts of mercy*, means only, that they are innumerable, and that an expression equivalent to it is one which we sometimes meet with in Scripture, viz. עַד אֵין מִסְפָּר. The LXX. have *πραγματείας, tradings*, from which it may be inferred that they read סְהוֹרוֹת. The particle בִּי has here the force of *truly*. So Mendlessohn has *zwar*.

16. אֶבֹּא *I will go forth*. בֹּא, says Hammond, signifies among many other things, the administration of any public office; see Numb. xxvii. 16, 17, where *to go out*, and *to go in before them* (יָבֵא), is to govern the people: and so also of more private actions, Deut. xxviii. 6: "Thou shalt be blessed בְּבֹאֶךָ *in thy going out*," i. e. in all thy proceedings. And thus (without the addition of *going out*), it is here used for any action of man's life. Hence, *to go forth* in the strength of the Lord God, is to live in dependence upon that strength; and this appears more definitely, if we understand the adverb לְבִדְדָה at the end of the verse as belonging to אֶבֹּא, as well as to אֶזְכִּיר; for then the translation will be: *I will go forth only in the strength, &c.*, i. e. I will live in humble dependence upon God alone; I shall look to Him as the only source of strength and help, and I will place my trust in no other.

17. לְמִדַּתִּי *Thou hast taught me*, i. e. Thou hast given to me a knowledge of Thy wonderful justice, power, goodness, mercy and wisdom. These are Thy Divine attributes, which I have been taught from my youth to the present time, by the events of my own life; by the care Thou hast taken of me; by Thy chastisement, as well as by Thy favour. אֶגִּיד וְגו' *I will declare*, &c., even unto old age and hoariness. The first member of the next verse should be connected with this, and the words וְעַד־הַיָּקָה with the first member of this verse. Hence there are two distinct sentences. The first states that God hath been teaching the Psalmist all his life, and the second states the Psalmist's expressed intention of declaring God's wonderful works even to the period of old age and hoariness.

18. לְכָל־יְבוּאָה לְכָל־דּוֹר אֲשֶׁר יָבוֹא *to every generation, which shall come*, I will declare, &c.

19. עַד־מָרוֹם *On high*. Thy righteousness is or reacheth unto high, i. e. unto heaven. מָרוֹם is sometimes used for the height of heaven; see Ps. xviii. 17; Jer. xxv. 30; and such appears to be its force here, the sense being that God's righteousness is so great, that it surpasses all measure.

20. הִרְאִיתֵנוּ *Thou hast made us to see*, i. e. Thou hast caused us to experience. This verb is sometimes employed for denoting experimental knowledge; see Eccles. i. 16; ii. 1. In this and following verbs of the verse, the textual reading is a plural obj. affix; but the Masoretic is sing., which is supported by the ancient versions. If the plural be the correct one, then we suppose that David joins with himself the Israelites, whose lot was the same as his own. תִּשָּׁב in both places performs the office of an adverb to the verb with which it is connected; a construction we have met with repeatedly in the preceding Psalms. תְּחַיֵּינִי *Thou quickenest me*, i. e. ex magnis gravissimisque angustiis ereptum, postquam in propriis aliorumque

oculis essem jam propemodum mortuus, restituisti in vitam tranquillam ac felicem.” Geier.

21. וְתַסֵּב תִּנְחַמְנִי *And Thou comfortest me in every way.* Such is the meaning of the words, which literally taken are: *And Thou surroundest me, Thou comfortest me.* The ancient versions have rendered תַּסֵּב in the sense of returning; as the LXX. have ἐπιστρέψας, Vulg. *reversus*, and Chald. וְתַחֲזֹר, and this is preferred by some modern critics.

22. גַּם *Also, i. e. “quandoquidem tu Domine indigno mihi tantam contulisti, auxistique magnitudinem, summa omnino exposcit æquitas, ut vicissim, tuam ego extollam magnitudinem veram ac infinitam, carminibus nimirum, &c. ceu sequitur.”* Geier. אֲדוֹדָה לְךָ עַל אֱמֶתֶךָ is an elliptical expression for אֲדוֹדָה לְךָ עַל אֱמֶתֶךָ *I will praise Thee because of Thy truth.*

23. תִּרְנָנָה *Shall rejoice, viz. my lips and my soul; for the verb belongs to נִפְשִׁי, as well as to שִׁפְתַי.* David says that at the time I sing unto God, my lips and my soul shall rejoice, i. e. my rejoicing shall be of the soul, and not of the lips only. My mouth and my heart are both prepared to be joyful in Thee. אֲשֶׁר *because Thou hast redeemed, viz. me from my troubles.*

24. גַּם לְשׁוֹנֵי וְגוֹ' *My tongue also, &c.; as if the Psalmist says, I will not only praise Thee upon instruments of music, but also in simple speech, I will proclaim Thy goodness and Thy protection of me.*

עב

1 לְשִׁלְמָה , אֱלֹהִים מִשְׁפָּטֶיךָ לְמַלְאךְ תֵּן וְצַדִּיקְתֶּךָ לְבֹן-
 מֶלֶךְ : 2 יְרֵינ עֲמֶךָ בְּצַדִּיק וְעֲנִיֶיךָ בְּמִשְׁפָּט : 3 יִשְׂאוּ
 הָרִים , שְׁלֹום לְעַם וְגִבְעוֹת בְּצַדִּיקָה : 4 יִשְׁפֹּט , עֲנִיֵי-עַם
 יוֹשִׁיעַ לְבָנֵי אָבִיוֹן וְיִדְבֹּא עוֹשֶׂק : 5 יִירָאוּךָ עַם-שִׁמְשׁ

וּלְפָנַי יָרֵחַ דָּוִד הַדּוֹרִים : 6 יָרֵד כְּמָטֵר עַל-גִּזְוֹ כְּרִבִּיבִים
 וְרִנָּה אֲרִין : 7 יִפְרַח-בְּיָמָיו צְדִיק וְרַב שְׁלוֹם עַד-בְּלִי
 יָרַח : 8 וְיָרֵד מִיָּם עַד-רֵיִם וּמִנְהַר עַד-אֲפְסֵי-אֲרִין : 9 לְפָנָיו
 יִכְרְעוּ צִיִּים וְאִיבֵיו עֶפְרַיִל יִלְחָבוּ : 10 מַלְכֵי תְרַשִׁישׁ וְאִיִּים
 מִנְהַה יִשְׁבּוּ מַלְכֵי שֶׁבַע וְסָבָא אֲשֶׁכֶר יִקְרִיבוּ : 11 וַיִּשְׁתַּחֲוּ-
 לוֹ כָּל-מַלְכִים כָּל-גֹּיִם יַעֲבֹדוּהוּ : 12 כִּי-יֵצֵא אֲבִיוֹן מִשּׁוּעַ
 וְעֵזִי וְאִי-עֶזְרָ לֹו : 13 יָחַם עַל-דָּבַל וְאֲבִיוֹן וּנְפֹשׁוֹת אֲבִיוֹנִים
 יִשְׁעֵי : 14 מִתּוֹךְ וּמִהַמָּס יִנְאֵל נַפְשָׁם וַיִּיקֶר דָּמָם בְּעֵינָיו :
 15 וַיְהִי וַיִּתֵּן-לוֹ מִזֶּהֶב שֶׁבַע וַיִּתְּפֵלֵל בְּעַדוֹ תָמִיד כָּל-הַיּוֹם
 יִבְרַכְנֶהוּ : 16 יְהִי פֶסֶת-פֶּרֶוּ בְּאֲרִין בְּרֹאשׁ הָרִים יִרְעֵשׁ
 בְּלִבְנֹן פְּרִיו וַיֵּצִיזוּ מְעִיר כְּעֵשֶׂב הָאֲרִין : 17 יְהִי שִׁמּוֹ
 לְעוֹלָם לְפָנֵי-שָׁמַשׁ יִנֹּן שִׁמּוֹ וַיִּתְּבַרְכוּ-בּוּ כָּל-גֹּיִם יִאֲשְׁרֶהוּ :
 18 בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת
 לְבָדוּ : 19 וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת-
 כָּל הָאֲרִין אֱמֵן וְאֱמֵן : 20 כָּלֹו תִפְלוֹת דָּוִד בְּיֹשִׁי :

PSALM LXXII.

THE general scope and design of this Psalm will be best learned by reading the notes, which will be found on its different portions. From them it will be perceived that the Messiah is shewn to be the king, whose glorious and happy reign is here described, and so it was considered by the most distinguished members

of the ancient Jewish church. Citations from the Targum, the Midrash Tehillim, and other of the older Jewish writings confirmatory of a Messianic interpretation, are given below. The fathers of the early Christian church, as well as divines of modern times, have concurred in the notion that it is altogether prophetic of Christ. Indeed, even without their testimony, either as an authority or as a guide, the internal evidence in favour of the character which they advocate for this Psalm is so great, that the mere application of the ordinary rules of criticism is alone sufficient to lead the diligent and unbiassed student to the same important conclusion. The attempt to explain the more prominent passages as hyperbolical is unsuccessful; for, making the greatest possible allowance for the sacred writer indulging in hyperbole, it is still certain that these passages cannot be made to square with the history of any king of the Hebrew nation. The figure of hyperbole will not explain how Solomon, or any other the most illustrious of human beings, should be feared throughout all generations; how in his days the righteous should flourish for ever (ver. 7); denoting thereby that *his days* should continue throughout eternity; how his dominion could extend from sea to sea, so that all people should be brought into submission to his government; and how his kingdom should increase like an abundant harvest springing from a handful of corn cast into the earth (ver. 16), till all kings should fall down before him, and so all nations become blessed in him. But with the New Testament in our hands we find it very easy to apply such passages; and with no other motive than to advance the

cause of truth, we unhesitatingly express our firm conviction that the Messiah is the one, sole subject of the Psalm; and believe that it and other such clear, incontestable predictions of His character and office, which we meet with in the prophetic writings, will, when duly studied, afford the surest evidences and the strongest bulwarks of the Christian faith.

1. לְשִׁלְמֹה. The ל here prefixed is a mark of the dat. : for the contents of the Psalm are in favour of its being addressed to Solomon, rather than of his being the author, and thus it is understood by the Syr., which has : “A Psalm of David, when he appointed Solomon king.” Arab. : “To Solomon, the son of David.” Again, Yarchi and Mendlesohn suppose ל to be the dat., and so Geier, who, assuming David to be the author, says : “ל est nota dativi ; *Salomoni*, scilicet traditus hic fuit a Patre Psalmus, ut inde futuram Messiae majestatem agnosceret, tantoque filio dignum se gereret parentem atque typum, item ut Psalmos hoc uteretur, ceu precatone pro regni sui gubernatione justa ac felici :” see Ps. cxxvii. 1. The use of the future shews that the language is prophetic, and so Aben Ezra calls it : נבואת אחד מן המשוררים *a prophecy of one of the poets.* אֱלֹהִים מְשַׁפְּטֵיךָ לְמֶלֶךְ תֵּן *O God, give Thy judgments to the king.* The older Jews applied this verse to the Messiah, as we learn from the Chaldee, which has paraphrased it as follows : “O God, give the knowledge of Thy judgments to the king Messiah, and Thy justice to the Son of king David.” In the Midrash Tehillim we have the following remark on מֶלֶךְ, viz. : “זה מלך המשיח שנאמר ויצא חוטר מגזע ישי” : “This is the king Messiah, for it is said, *And a stem shall go forth from the rod of Jesse.*” The judgments of God may denote those events which He brings to pass for defending the just, and punishing the unjust, as we find in Ps. xxxvi. 7 ; or they may be those

statutes and laws which form a part of God's revelation to man, for the regulation of human conduct considered with respect to his social condition. In the next hemistich we observe only a repetition in different words of the desire expressed in the first, agreeably to the custom of these Psalms. We see that our Lord is here termed both מֶלֶךְ, and בֶּן-מֶלֶךְ, being king himself, and also the son of a king, both as respects his human origin, having come forth from the stock of David; and also as to His Divine origin; for the Father of the universe may, of course, be properly denominated King. Agreeably to this designation we find on the Turkish coins the inscription: *Sultan, son of the Sultan*, السلطان بن السلطان.

2. To connect this verse with the preceding, some such word as לְמַעַן should be supplied at the beginning, and thus the potential sense may be given to the fut. יִדִין, *that He may judge*, &c. וְעַנְיָה and *Thy afflicted ones*, i. e. the afflicted portion of Thy people; they who are helpless and oppressed. It is desired that the king may judge these, not after the manner of the corrupt judges of the earth, who are bribed to side with the oppressor, but according to what is strictly right and equitable.

3. יִשְׂאוּ *Shall lift up*, viz. the mountains to the people. By lifting up peace is denoted, that it shall flourish in the earth most joyfully and most conspicuously. We find that in describing the devastation of a country, there is made mention of mountains, as *trembling*, in Is. v. 25, or as *dissolving*, in Ps. xevii. 5; and so in delineating the distinguished prosperity of a nation, mountains are also introduced as *rejoicing*, or *exulting*; see Ps. xeviii. 8; Is. lv. 12. In this manner they are employed in the present passage, viz. to express as emphatically as possible the peaceful character of the Messiah's reign. With respect to the latter hemistich, the verb of the first, according to some persons, is to be repeated, and the ב prefixed to יִדְקֶה is either redundant, or

the sign of the accusative. thus: "And the hills shall lift up *justice*." Others, with more probability of being correct, take ב in the sense of *because of, for the sake of*, and repeat שָׁלוֹם, as well as the verb. Thus Yarehi expounds the expression, וגבעות ישאו להם שלום ע' הזדקה שיעשו, *and the hills shall bring peace because of the justice which they have executed*. So also Mendlessohn and Ewald.

4. יִשְׁפֹּט *He shall judge* the afflicted of the people. i. e. He shall vindicate their cause by preventing the savage violence of the oppressors, and executing upon them the punishments they deserve. The same use of the verb שָׁפַט is found in Ps. ix. 5; xvii. 2. לְבָנֵי *the sons of* the needy. i. e. the needy. בָּנִים is here pleonastic, or rather with the following noun it is a Hebraic form of expression of ordinary occurrence; as in Eccles. x. 7 we have *a son of a noble*, for *a noble person*. So *sons of the foreigner*, for *foreigners*, Ps. xviii. 45; and very frequently we find *sons of meu* put for *men*. ה' relates to the construction of the verb הוֹשִׁיעַ; and this may supply us with a reason why in Matt. xxi. 9, the dative τῷ υἱῷ follows the word *Hosanna*, viz. because הוֹשִׁיעַ is constructed in Heb. with ה', the mark of the dative. וְיִדְבֵּק *but He will break in pieces*. This verb is used primarily to express *attrition*; the destruction of anything cast on the ground and trodden by the feet; and we find it employed in Is. liii. 10, concerning the sufferings of Christ. Rectitude in governing, and a determination to defend the cause of the helpless and oppressed, are traits of character we frequently meet with in the predictions of the Messiah. Is. xi. 4: "But with righteousness shall He judge the poor, and reprove with equity the meek of the earth."

5. יִירָאוּ *They shall fear, or reverence Thee*, viz. *O king Messiah*. The subjects of the verb are doubtless the poor and needy, who are mentioned in the preceding verse. יָרָא, as Geier remarks, may comprehend the whole of Divine worship

which is due to God alone; but we cannot from this elicit any argument; for it is often used, as is well known, in a more restricted sense, and applied to men. *שָׁמֶשׁ עִם* *with the sun*, i. e. as long as the sun shall exist, and as long as there shall be men enjoying the light and heat of the sun; so long shall there be persons who will fear and reverence Thee. *לְפָנַי* *before* is used in the same manner as in Gen. xi. 28: Haram died, *עַל־פְּנֵי* *before the face of* Terah, i. e. whilst Terah was still alive. Again, in Ps. cii. 29, where we find *לְפָנֶיךָ* to be used in reference to God, and that the LXX. version translate it *eis aîōnas*, “for ever.” Hence the expression *before the moon*, is equivalent to that in the former hemistich, and denotes that so long as the moon endures, so long shall mankind continue to reverence and honour the person who is here addressed by the Psalmist. *דֹּר דֹּרִים* *generation of generations*, through which they shall venerate Thee; in other words, throughout all generations, without any interruption, shall men do Thee this honour. The older Rabbis affirm that *דֹּר* is *one generation*, and *דֹּרִים* *two*, and therefore the two words combined stand for three generations; a sample of Rabbinical fancy absurd in itself, but still useful in shewing their application of the Psalm. Calvin, Dathe, and others, suppose that the object of this address is God, but this is highly improbable; for it can hardly be supposed that any one, however disposed to flattery, would say in behalf of a king, that his subjects should all of them, and at all times, fear God. Indeed, the expression would be altogether inapplicable, except to one who should reign eternally; for it is certain that the homage here mentioned as paid to God is eternal, and only one reign is spoken of in the Psalm. It is therefore far better to make the king Messiah the person addressed, who has been in the preceding verses spoken of in the third person; and this exposition is favoured by the 7th verse, where the king, and not God, must be referred to in the words. “as long as the moon

endureth." These phrases, "as long as the sun endureth," "as long as the moon endureth," which are equivalent to לְעוֹלָם לְעוֹלָם, are sometimes used of men living in the memory of others; and instances are cited by Grotius and Rosenmüller from heathen poets. But this is very different from paying reverence to one who himself is living, as is evident from a comparison of this verse with the 7th and 17th; and as Christ himself, in Is. ix. 5, is emphatically styled *the Father of eternity*, there can be no doubt to whom this eternity of dominion and homage ought to be ascribed.

6. יֵרֵד *Shall descend.* "His word shall descend upon thy people, and in their heart; as rain that descendeth upon the tender herb of the mown meadow, which stands in need of showers after the mowing." Yarchi. Had he substituted *his* people for *thy* people, the paraphrase of this Jew would have exhibited the true and proper meaning; for the descent of spiritual blessings upon the Christian church is here signified, as is apparent from the figure employed; and that the king Messiah is here spoken of as the subject of יֵרֵד, we must conclude, because he is so to the verbs of the third person in the verses which precede; and thus then he descends not personally, but figuratively, in his capacity of dispensing to mankind the riches of His goodness and mercy, to which they have become entitled by His passion and death. Or the verb may be taken impersonally, as is preferred by Geier, who proposes to translate it by "es wird herab fallen," or "es wird sich senken;" and that the *it* refers to "charismatum divinorum copia inenarrabilis," understood. נָא comes from נָאָה, *to clip, shear, mow*; hence נָא is something *clipped, or mown*; and this may be either *the wool of cattle, or the hair of the head*. The first of these is adopted by the Vulg., and followed by Augustine, who imagines that there is a reference to the words of Judg. vi. 37, where we have the history of Gideon's fleece; and having made this refer-

ence, he proceeds to consider the salvation of Israel from the hostility of the Midianites, for which Gideon desired a sign, to be a type of the greater deliverance of Israel through Christ. But Augustine was led to this by the Vulg. translation of גָּן, which, although the word itself will bear such a sense, is yet scarcely admissible in the present passage. The more usual and better rendering of גָּן is *a mown meadow*. So in Amos vii. 1, we have, “the latter growing אַחַר גְּזֵי הַמְּלֶכֶת *after the king's mowings.*” The sense then is this: A meadow recently mown is in want of showers of rain for the growth of the new grass; in default of which, instead of a new and abundant crop, the roots of the grass must wither and perish; and similar to this is the case of the members of the Christian church, who, especially in the early stages of their Christian course, are in want of Divine grace for sustaining them whilst oppressed by the trials of the world, and for helping them to the acquirement of higher degrees of holiness and godly practice. The same figure is used by the Psalmist in 2 Sam. xxiii. 4; where, in his farewell address to his subjects a short time before his death, he describes the qualities befitting a just and pious ruler, and declares that such a one should be “as the tender grass springing out of the earth by clear shining after rain.” כְּרִבִּיּוֹם אֶרֶץ זְרוֹיָהּ. As to the first noun כְּרִבִּיּוֹם, it occurs in Psalm lxxv. 11, where see note. The next word זְרוֹיָהּ is an ἀπαξ λεγόμενον: it is found in Syriac in the sense of *rain*. Some of the Rabbies make it synonymous with גָּן, and assign to זְרוּהָ the sense of *succidere, scissuras facere*. Others, however, take it in the signification of *dropping*; and so in the Gemara we find זְרוֹיָהּ דְּמֵיָּהּ *adspersiones aquae, guttae*. This rendering is preferable, as being more in accordance with the Syr., and with the Arab. ذَرْفٌ *to flow, to stream*, with which it is by some persons compared. We have כְּרִבִּיּוֹם in the abs. state, and therefore זְרוֹיָהּ seems to be a noun in apposition with it; and

agreeably to this construction Ewald has given the following translation of this part of the verse: "Wie Regenschauer, Sättigung der Erde." *As showers of rain satiating the earth.* Luther, Mendlesohn, and others, endeavour to make a verb with a quadrilateral root of זָרַיַף; but Ewald has doubtless hit upon the proper rendering. The ancient translators have one and all given to this term the meaning of *dropping*.

7. וְרַב שָׁלוֹם *And abundance of peace.* We see again that peace is a characteristic of the Messiah's reign, agreeably to the prediction of Isaiah that in those days "the people shall beat their swords into ploughshares, and that they shall not learn war any more." Is. ii. 4. עַד־בְּלִי יָרַח. i. e. כָּל זֶמֶן שֶׁהָעוֹלָם. *All the time that the world endureth.* Mendlesohn's *Beor*.

8. This verse describes the extent of the king's dominions; but persons differ with respect to these limits, according as they are against or in favour of a Messianic interpretation. They who are opposed to it, as the greater part of modern Jewish Rabbies and German neologians, maintain that the boundaries of Palestine only are defined; whilst those on the other side believe that the whole earth is signified. In Exodus xxiii. 31. the boundaries of the earthly Israel are stated as extending "from the Red sea even unto the sea of the Philistines, and from the desert unto the Euphrates;" and this passage is by the former class of interpreters made the key to the present verse. Thus Mendlesohn, in his *Beor*, says: "מִים, i. e. from the Red sea to the sea יָם, i. e. the south sea, or Mediterranean, and מִנְהַר, i. e. from the *great river*, the river Euphrates, *to the ends of the earth.* עַד אֶפְסֵי אֶרֶץ, i. e. the desert of Arabia." De Wette adapts the two passages to one another in the same way, and then proceeds to observe that "poets frequently speak in such hyperboles when they express hopes and wishes. See Dan. iv. 19; Ps. ii. 8." The objections to the restrictions which these critics have put on the verse are, that there is no example in the Old Testament where it is evident

that the expression "from sea to sea" ought to be thus limited; but that in places where restriction is intended, it is always known by annexing an adjective to the word *sea*, as in Exodus xxiii. 31, already quoted. 2ndly, That we never find אפסי ארץ standing for the boundaries of Palestine, but for those of the whole earth. 3rdly, That such restricted sense is altogether incompatible with the verses which follow, where we read that the kings of Tarshish and the isles shall bring presents, that all kings shall do him homage, and that all the heathen shall serve him—expressions which could never have been applied to any ruler of Palestine. Again, it must not be forgotten that universal dominion is always ascribed to the Messiah, and that this passage is in strict accordance with many others in the Psalms and prophets where His kingdom is treated of. Hence it is clear that this confined sense of the Jewish expositors is quite inadmissible, and that we are consequently bound to conclude that His, and no other, is the kingdom spoken of in this verse.

9. צִיִּים *Inhabitants of the desert.* The root is צִיָּה *a dry or desert place*, and hence we have צִיִּים in the sense above mentioned; but it denotes beasts as well as men inhabiting there, as we find in Is. xiii. 21; xxxiv. 14; Jer. l. 39. Some, as the LXX., have assumed that the Ethiopians are here meant. וְאֹיְבָיו עָפָר יִלְחֲכוּ *and His enemies shall lick the dust.* They shall be compelled to do homage to Him, even to bow down to the ground, and to kiss the dust of His feet. It was the custom of eastern nations for persons when they appeared before a monarch, to prostrate themselves, and to touch the earth, as a token of respect.

10. מַלְכֵי תַרְשִׁישׁ *Kings of Tarshish.* The noun Tarshish, according to Gesenius, was the proper name of a city and country in Spain, the most celebrated commercial town in the west, to which the Hebrews and Phenicians traded. In Gen. x. 4, it occurs in connection with Elisha, Kittim, and Dodanim. Ac-

According to Ezek. xxxviii. 13, it was an important place of trade. According to Jer. x. 9, it exported silver; and according to Ezek. xxvii. 12, 25, silver, iron, tin, and lead, to the Tyrian market. It is represented as an important Phœnician colony, Is. xxiii. 1, 6, 10, and mentioned among other distant states, Is. lxvi. 19. See Bochart, *Geographia Sacra*, Lib. iii. cap. vii. p. 165. Whatever may be the geographical position of Tarshish, it is evidently put in this place by synecdoche, as representing the most distant as well as the most opulent regions. אִיִּים denotes probably the islands and coast-lands of the Mediterranean. Its root is the Arab. *اوي* *to dwell*, and hence אִיִּים signifies *habitable land*, in opposition to water, and hence *countries on the sea-coast*, and *islands*. We have the primary sense retained in the expressions אִיִּי הַיָּם and אִיִּי הַגּוֹיִם; the former being *the habitable parts of the sea*, viz. *islands*, and the latter standing for the remote coasts of the west, which became partially known to the Hebrews through the Phœnician navigators. יָשִׁיבוּ *they shall bring*; literally, *they shall cause to return*; and therefore is properly explained by Kimchi by *they shall repeat*, i. e. they shall bring gifts at stated times; the passage having reference probably to *tributary* kings, who were bound to renew their presents every year. See 2 Kings xvii. 3, where the same expression is used with respect to a tributary king. שָׁבָא *Sheba*, a country in Arabia Felix, famous for producing abundance of perfumes, spices, gold, and precious stones. סְבָא *Seba*, according to Josephus, is probably Meroe, an island of the Nile; and, according to Gesenius, a province of Ethiopia surrounded by arms of the Nile. Is. xliii. 3; xlv. 14. The noun אֶשְׁפָּר occurs in one other passage only, Ezek. xxvii. 15. That it means *gift*, is agreed on by nearly all interpreters; a meaning which is certainly required by the parallelism of the members of the verse. The root is the Arab. *شَكَرَ* *gratias egit, laudibus celebravit ob beneficia accepta; mercede aut premio donavit.*

Hence אֶשְׂכֶּרֶת seems to signify *a gift*, which is offered for the sake of testifying gratitude, and then any kind of gift. The bringing of gifts mentioned here cannot refer to the presents which the queen of Sheba and others brought to Solomon as tokens of friendship, as has been affirmed by some interpreters, for they were evidently offered as tokens of reverence and submission, which would be paid only by subjects to their king.

11. כָּל-מְלָכִים All kings. There is a passage in the book Zohar on Gen. xxvii. 29, as follows: "And nations shall bow themselves to Thee, namely, at that time when *the king Messiah shall come.*"

12. מְשׁוּעַ *Crying, or when he crieth.* Participle Peal of the verb שָׁעַ to cry out, to vociferate. Capellus, however, proposes to change the punctuation, and to read מְשׁוּעַ, adapting it to the LXX. ἐκ δυνάστων, "from the powerful." But שָׁעַ signifies somebody distinguished for being *generous, liberal, noble-minded, &c.*, and never conveys the notion of *oppressive, or tyrannical*, as it must if the emendation of Capellus be adopted. Hence although parallelism is favourable to the proposed change, yet the sense of the passage does not require it; indeed, it is opposed to it. The Vau prefixed to אֵין should be translated *when*. We have here the reason assigned for kings making submission to him. It was not because he conquered them by force of arms, but by the exercise of his compassion on the helpless, of his kindness to the distressed, that he won the hearts and affections of all people, and that they in return rendered to him a sense of their gratitude, and tendered their submission to his government. It is the opinion of De Wette that the external political relations of king Solomon are here referred to; and taking the *future* of the verb as expressing the language of prayer (may he deliver), he says that the passage contains a hope that Solomon would protect oppressed people. He further adds, that such political relations existed between old states; and that powerful nations were looked to as the protectors

of oppressed people belonging to smaller communities, he shews from Isaiah xvi. 1—5. Admitting that this principle of foreign policy which De Wette here mentions, and which is commonly acted upon in these times, prevailed in the ages of the Jewish monarchy, still we think that De Wette's view of this passage cannot be maintained, and believe that we can offer ample reasons by which we can prove that such view is quite incorrect. It is evident, in the first place, that individuals, and not nations, are spoken of in this verse. The term אֲבִיּוֹן is not applicable to a people, but simply to an individual, who is *needy, unhappy, miserable* (see verse 4); and this, indeed, is apparent from the following verse. Again, supposing the verse to refer to such political relations, still it is certain that the protection which Solomon could offer must have been confined to a few small, independent states bordering on the country of Palestine. But the assistance spoken of in this Psalm will admit of no such limitation; it is evidently intended to be universal: the king's dominions are not to be bounded by Palestine and adjacent districts; but that all countries, those which are near and those which are afar off, the richest and the poorest, the most civilized and the most barbarous, are one and all to tender their submission to the King, and one and all to enjoy the privileges of his wise and merciful government. We need scarcely add, that we read of one King, and only one, to whom this universal empire is assigned, and to whom, therefore, the passages we are here considering can only be referable. See Is. ix. 6; Zech. ix. 10.

13. וּנְפֹשׁוֹת *And souls.* נֶפֶשׁ is here put for *life*, as appears more clearly in the next verse: "Servare animas egenorum, est cohibere injustas malorum violentias, ne vim et mortem illis inserant." Vatablus.

14. מִתּוֹרָה *From oppression.* Root is תָּבַחַ, which Fürst in his Concordance supposes to mean primarily *to bite*, the same

as נִשָּׁף, and then *to cut, to oppress*, like the Syr. ܢܫܦ. See Fürst's Concordance, p. 1224. The Syr. translator has given to it the sense of oppression. The plu. תִּבְכְּכִים is found in Prov. xxix. 16. וַיִּקֶּר וְגו' *and their blood is precious in His eyes*, i. e. He will esteem their life of great value, and He will allow no one to shed their blood with impunity. He will not suffer any one to be killed without cause. What comfort does this verse convey to the subjects of Christ's spiritual kingdom! for it is of them of whom the sacred writer is speaking.

15. וַיְחִי. De Wette makes the king the subject of this verb. "The king lives happily and long." He observes, "The future apocoptated stands here and in the following verses indicatively; as ver. 8, וַיִּרְדֵּ; see also Job xviii. 12; xx. 23; xxiv. 14." In this view he has followed De Dieu, who thus remarks on the whole passage: "Non puto designari honorem, quo populus regem, sed beneficia, quibus rex populum sit affecturus. Sensus est, non frustra victurum istum regem, sed ut pauperes ditet optimo auro, proque iis perpetuo intercedat, ac jugiter benedicat." It would, however, be more simple, considering the preceding verse, to take אֲבִיּוֹן *the poor man*, as the subject of וַיְחִי, and then render it, "that he may live." We are not thus obliged to make יִתֵּן impersonal, and the whole construction becomes more natural. The gold of Sheba, which is to be given *to Him* (לֵו) as an offering of honour, is scarcely admissible in its literal sense; for we can hardly suppose that the poor man, although belonging to a rich country, would have any gold wherewith to present as a token of gratitude to his king; and this fact furnishes us with another unanswerable argument, as to the inapplicability of the Psalm to Solomon, and of the necessity of applying it to the King Messiah. With Him for King the verse is quite easy, and we can readily perceive that the giving of the gold of Sheba is nothing more than a representation of the giving of the heart and best affections of sinners,

in token of gratitude to Him who has redeemed them from sin. The expression בְּעַדָּיו *for him*, has been rendered by the LXX. by *περὶ αὐτοῦ*; by the Vulg. *de ipso. concerning him*. Both of these expressions are well explained by St Augustine. בְּעַדָּיו, “Aliqui interpretati sunt *de ipso*, aliqui *pro ipso*, vel *pro eo*. Quid est autem, *de ipso*, nisi forte quod oramus dicentes, adveniat regnum tuum? Christi namque adventus præsentavit fidelibus regnum Dei. *Pro eo* vero quomodo intelligatur, angustum est, nisi quia cum oratur pro ecclesia, pro ipso oratur, quia corpus est ejus.” The preposition בְּעַדָּיו, when employed with the verb יִתְפַּלֵּל, has the force of *for the sake of*, i. e. for the advantage of the person indicated by the affix to which it is joined; and this circumstance supports the exposition of Augustine; for in praying thus, we pray for the members of Christ’s mystical body the Church: we pray for their eternal welfare, as well as for the increase and spread of those doctrines and truths it is the office of the church to set forth.

16. פְּסָה, constr. state of פָּסָה. This word is not elsewhere found in the Old Testament, and its meaning is consequently somewhat uncertain. Rosenmüller, De Wette, Ewald, Fürst, and others, give to it the sense of *abundance*; thus making it identical with the noun פְּסִיּוֹן *diffusion, plenty*. Its root they trace to the Arab. نَسَا *difjudit*, or the Chald. פְּסָה. The word in Hebrew, corresponding to these roots, is פְּשָׁה, from which we might obtain the noun פְּשָׁה, the same in sound as our word; and the change of שׁ for ס, we meet with in Ps. iv. 7, and other places. This mode of rendering can therefore be sufficiently defended, which indeed is fully done by Rosenmüller; but others have, and I think with more reason, adopted just the contrary signification. Hengstenberg translates it with בָּר by *minutum frumenti, a handful of corn*. The masc. פֶּס is found in Gen. xxxvii. 3, 23, where we have Joseph’s כְּתַנַּת פֶּסס, which we find translated in the English version, *coat of many*

colours. See also 2 Sam. xiii. 18, 19. In the Chaldee portion of Daniel we meet with it in connection with the word יָדָה, and there it signifies *a part of the hand*. Chap. v. 5. In 1 Kings xviii. 44, the Chald. paraphrast has rendered בְּכַף יָד כְּפֶסֶת as *a part of the hand*. From these passages there can be no doubt as to what is the meaning both of פֶּסֶס and פֶּסֶה in Chaldee; and in the absence of other information and authority, we cannot do better than have recourse to Chaldee, when we find the sense of the term to be such as will square with the context of the passage. We therefore give the preference to Hengstenberg's translation, and are led in consequence to admit entirely his rendering of the first two members of the verse: "Though there were only a handful of corn in the land, yet on the summit of the hills its fruit will rustle like Lebanon;" (see his Introduction, Biblical Cabinet, No. 32, p. lxi.) i. e. though before the coming of the king here described there shall be great barrenness in the earth, so that only a handful of corn shall remain for seed, yet this little shall increase and multiply; the most sterile places, even the tops of the mountains, shall become fertile, and the corn in abundance shall shake and wave by the wind like the trees of Lebanon. This is a highly graphic description of the rise and progress of the kingdom of the Messiah, and exactly agrees with that account which by the employment of other figures is given in the writings of the New Testament. We are there told that the kingdom of heaven is like unto leaven, which gradually leavens the whole lump; that it resembles a grain of mustard-seed, which although the least of all seeds, becomes the origin of the largest and widest spreading tree. These three figures were doubtless intended to convey to us the same instruction, and to foretell that of which we, whose lot has fallen in the latter days, can bear testimony to its accomplishment. The Church of Christ, at first too humble to obtain general attention, even in the district where it was planted, rapidly grew up; its branches were soon

seen waving over not only Judea, but the greater part of Asia, and not long afterwards it cast its fruit in every region. Like its Founder, its first appearance among men was humble and unattractive; but like Him, also, at the end of time it shall appear with glory and majesty. The concluding part of the verse is a continuation of the same idea; וְיִצְיָאוּ מֵעִיר בְּעֵשֶׂב הַחֲרָרָן, *and they of the city shall flourish as the herb of the earth.* The מ *from*, is here used in the same manner as in Ps. x. 18: "Man *from* the earth," i. e. "man of the earth shall no more oppress." עִיר may stand for the city Jerusalem, which may be regarded as the seat of the Christian theocracy, or it may be taken collectively for cities in general. In either case we understand the same thing; that is, the great number of the subjects of Messiah's kingdom, predicted under the figure of a city rapidly increasing in population. A similar description of these times is elsewhere found, viz. Zech. ii. 8: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein;" and lower down in the same chapter it is added, "and many nations shall be joined to the Lord in that day, and shall be my people." See also Is. xlix. 20. They of the city shall flourish as the herb of the field; which is equivalent to saying, that the members of the kingdom here foretold shall be innumerable. A type of this we have in 1 Kings iv. 20, where it is related, that in the time of Solomon's reign "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking and making merry." Another interpretation of עִיר has been proposed by Michaelis, which may be just mentioned. He compares the term עִיר with the Arab. غور *vallis, plavities, a valley, or plain*, and supposes פְּרִי of the preceding clause to be understood; and thus he proposes to translate the whole expression: "The fruits of the valley shall flourish as the herb of the field." By these valleys are probably meant the fertile ones lying at the foot of mount Libanus in Coelosyria. Whichever rendering shall be preferred, the cha-

racter of the verse will not be materially altered; still such a sense of עֵיר is unknown in Hebrew.

17. The first two members of this verse express in different words the celebrity of the King, and the eternal duration of His government. *His name shall be, or shall exist for ever, and before the sun shall His name flourish, or be magnified.* So Rashi; “All the days of the sun, i. e. as long as the sun endures, His name shall be magnified.” שְׁמוֹ *His name*, i. e. His fame, or glory. יִנֵּן. This word as a verb is not elsewhere met with in the Old Testament; but it may be satisfactorily explained from the noun בֵּן, Gen. xxi. 23; Job xviii. 19; Is. xiv. 22; in which passages it has evidently the meaning of *son*, and in every instance it is translated by the Chaldee interpreters by the noun בַּר. It therefore appears, that the verb נָתַן must signify *to beget a son, or descendant*; and therefore, adhering literally to this acceptation of the term, we should render this clause thus: “As long as the sun endureth His name shall be perpetuated.” Agreeably to this is the exposition of this verb in Mendlesohn’s Beor: “It is certain that the verb is from the root נָתַן, and also of the Niph. conjugation, and of the meaning of בָּן; as if the Psalmist said, As the son resembles the father, so shall his name be remembered for ever, and his good works which he hath done.” The Chaldee translation does not exactly correspond with the present Hebrew text. It is as follows: וְקִדְּם מְדִינָתִי שְׁמִשָּׁא מְזִמֵּן הָיָה שְׁמִיָּה *and before the sun was, His name was prepared.* The explanation of Rosenmüller is, without doubt, the correct one. He observes, that the Chald. verb זָמַן is not unfrequently the rendering of the Hebrew בָּן; (see Exod. xix. 15; xxxiv. 2;) and, consequently, it is by no means an improbable conjecture, that the interpreter read יִכֹּן in his MSS. Again, in favour of this rendering it is proper to mention, that De Rossi discovered this reading in the MSS. marked by him 879, which he believed to be ancient and of good authority.

The LXX. have for יִבֹּן, διαμενῆι, *shall continue, or remain*; and thus they have given the primary idea, which we have assigned to the verb. The eternal duration of a name may apply to Solomon, or any other person illustrious for his acts, for which he shall be held in remembrance ever after; but the next clause shews that something more than a mere commemoration is intended, and that a greater than Solomon is consequently here described. As to בּוֹ יִתְבָּרְכוּ, the rendering of De Wette, that “by him will they bless themselves,” i. e. they will use his name as a form of benediction, “Segensformel,” is sadly weakening the force of the passage, and has little or no philological support. There can be no doubt that this passage has especial reference to the promise which was made to Abraham, and repeated to each of the succeeding patriarchs; and looking at those passages, we find that sometimes the Hith., and sometimes the Niph. is employed, and that therefore the two forms of the verb must be pretty nearly synonymous. Hence, the proper rendering we conclude to be, “All nations shall be blessed in Him,” &c. The Chald. has בְּזִכוּתֵיהָ in *His righteousness, or purity*, for בּוֹ.

18. We have now arrived at the conclusion of the second Book. This and the following verse contain the doxology, similar to what we have at the end of Psalm xli.

עג

1 כְּזִמּוֹר לְאֶסֶף אֶךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרִי לִבִּב :
 2 וְאֲנִי בְּמַעַט נְטוּי רַגְלִי כְּאִין שֹׁפְכָה אֲשֶׁרִי : 3 כִּי
 קִנְאַתִּי בְּהוֹלִלִים שְׁלוֹם רְשָׁעִים אֲרָאָה : 4 כִּי אֵין חֲרָצְבוֹת
 לְמוֹתָם וּבְרִיא אֱוִלָּם : 5 בְּעֵמֶל אֲנוּשׁ אֵינִימוּ וְעַם-אָדָם לֹא

יִנְגַעוּ : 6 לִבְנֵי עֲנָקֹתָמוּ גִּאֹהֶה יַעֲטֹף־שֵׁית חֲמֹס לָמוּ :
 7 יֵצֵא מִחֶלֶב עֵינָמוּ עֲבְרוּ מִשְׁבִּיּוֹת לִבָּב : 8 יִמְקֶיּוּ וְיִדְבְּרוּ בְרַע עֵשֶׁק מִמְרוֹם יִדְבְּרוּ : 9 שִׁתּוֹ בַשָּׁמַיִם פִּיהֶם וְלִשְׁוֹנָם תִּהְלַךְ בְּאָרְצוֹ : 10 לִבְנֵי יִשְׂרָאֵל עֲמוֹ הָלָם וְיָמִי מָלֵא יִמְצֵאוּ לָמוּ : 11 וְאָמְרוּ אֵיכָה יִרְעֶ־אֵל וַיֵּשֶׁ דַעַה בְּעֵלְיוֹן : 12 הִנֵּה־אֱלֹהֵי רָשָׁעִים וְשִׁלְוֵי עוֹלָם הִשְׁגֹּ־חֵיל : 13 אֶדְרִיק וּפִתִּי לִבְבִּי וְאֶרְחֹץ בְּנִקְיוֹן פִּפִּי : 14 וְאַהֲבִי נְגוּעַ כָּל־הַיּוֹם וְתוֹכַחְתִּי לַבְּקָרִים : 15 אִם־אֲמַרְתִּי אֲסַפְּרָה כִּמוֹ הִנֵּה דוֹר בְּנֵיךְ בְּגִדְתִּי : 16 וְאַחֲשָׁבָה לְדַעַת וְזֹאת עָמַל הִיא בְּעֵינַי : 17 עַד־אָבוֹא אֶל־מִקְדָּשֵׁי־אֵל אֲבִינָה לְאַחֲרֵיתָם : 18 אֶךְ בַּחֲלֻקוֹת תְּנִשִּׁית לָמוּ הַפְּלִתָם לְמִשְׁוֹאוֹת : 19 אֵיךְ הִיוּ לְשִׁמְהָ כִרְגַע סָפוּ תָמוּ מִן־פְּלִהוֹת : 20 כַּחֲלוֹם מִהֲקִיץ אֲדָנִי בָּעִיר וְצִלָּמָם תִּבְזֶה : 21 כִּי יִתְחַפְּיֵן לִבְבִּי וְכִלְיוֹתַי אֲשַׁתַּנֵּן : 22 וְאַנִּי־בָעַר וְלֹא אֲדַע בְּהִמּוֹת הַיִּתִּי עִמָּךְ : 23 וְאַנִּי תָמִיד עִמָּךְ אֲחֻזֶּת בְּיַד יְמִינִי : 24 בַּעֲצַתְךָ תִּנְחַנִּי וְאַחַר כְּבוֹד תִּקְהַנִּי : 25 מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חֲפָצְתִּי בְּאָרְצוֹ : 26 כָּל־הָ שְׂאֵרֵי וּלְבָבִי צוֹר־לְבָבִי וְחֻלְקֵי אֱלֹהִים לְעוֹלָם : 27 כִּי־הִנֵּה רַחֲקִיד יֵאָבְדוּ הַצְּמִתָּה כָּל־זוֹנְגָה מִמָּךְ : 28 וְאַנִּי וְקִרְבַּת אֱלֹהִים לִי טוֹב שְׁתִּי וּבְאֲדָנִי יִהְיֶה מַחֲסִי לְסַפֵּר כָּל־מַלְאֲכוֹתֶיךָ :

PSALM LXXIII.

THE Psalmist describes the process of a temptation to distrust God, which arose from contemplating the prosperity of the wicked. The rewarding of the righteous, and the punishing of the evil-doer, he had ever been led to regard as a fundamental principle of the Divine government, and this seemed to him inconsistent with what met his daily observation, as respects the various circumstances of mankind. Such experience must doubtless present a difficulty to those persons who endeavour to fathom, by the strength of their unassisted intellect, the mysterious ways of Providence; and such, we learn, was the effect produced on the mind of the Psalmist. But he was led to the sanctuary, and there, through the aid of Divine grace, he was enabled to overcome the difficulty which he had failed to accomplish by the mere exercise of his natural powers. Then he saw that God's ways are not as our ways; then he understood the end of that prosperity which had excited envy in his mind; and so the temptation, which was intended by Satan to shake his faith in God, became the means of establishing it more firmly, as we learn from the concluding verses.

I. The particle כִּי is, by Rosenmüller and Mendlessohn, translated in the sense of *yet, nevertheless*, as if intended to express a connection with something before mentioned. Thus the Psalmist says in substance: "Although at times it appears, from witnessing the many troubles of the innocent and the prosperity of the wicked, as if the Providence of God

had abandoned the world, yet the people of Israel, who have been made to know God, His ways and methods, feel certain that He is good, and that all His works are done in righteousness and judgment; and thus this knowledge brings consolation at least *to the pure of heart.*" Hence, Mendlessohn has translated אֵן by *democh, yet*, and Rosenmüller by *veruntamen*. The more usual sense of אֵן, viz. *surely, indeed*, is however preferable. The Psalmist commences by stating the general proposition, that God is good and merciful, and he then proceeds to enumerate the difficulties which his own mind, as well as those of others, had experienced against the full and hearty reception of this great and important truth. His object, as appears from a perusal of the Psalm, is to establish the proposition enunciated in this verse, by removing those objections which the prosperity of the wicked, and the afflictions of the righteous, presented in the judgment of many against the attributes of the Divine nature, and the fundamental principles of the moral government of the world.

2. The Vau prefixed to אֵן has the force of *but*, or rather the more pregnant sense of *but indeed*. The Psalmist, after declaring that God is certainly good to the pure of heart, proceeds to observe that, notwithstanding his belief in this truth, he was much perplexed on observing the wicked in circumstances of such great prosperity. בְּמַעַט *as a little*, i.e. *almost*, equivalent to our English phrase *within a little*. נָטָי *slipped*, the participle passive of נָטָה; but the Kri is more suitable to the construction, viz. נָטָי, and also corresponds with the verb in the next clause. בְּאֵין *as if nothing*. See Ps. xxxix. 6, and other places, where the word means *nothing*. Here, with the כ of similitude, it denotes *almost nothing*, and thus corresponds with בְּמַעַט, which goes before. שִׁפְכָה. The Kri reading, in this instance, it will also be better to adopt. The verb is used with respect to the *pouring forth* of water; and here it seems to denote slippery

ground, arising from the pouring of water upon it; and so the footsteps were with difficulty made.

3. כִּי *When*. The occasion of the dangerous thoughts spoken of above he now proceeds to state. בְּהוֹלְלִים *with the arrogant*. This participle is thus used in Ps. v. 6; lxxv. 5. אֶרְאֶה *I was accustomed to see*. טַעַם הָעֵתִיד כַּטַּעַם אֵעֲבֹר בְּסֶךְ. “The meaning of the future, as the meaning of אֵעֲבֹר בְּסֶךְ.” Mendlessohn’s *Beor*. See Ps. xlii. 5.

4. This verse presents some difficulties, which we shall notice in their order. First, we will remark on הַרְצָבוֹת, which is found only here and in Is. lviii. 6. All interpreters agree in giving to it the sense of *bands*, and consequently deriving it from ^{حُزْب} *validè constrinxit contorsitque*. But this word *bands*, as a primary idea, will suggest many renderings of which הַרְצָבוֹת is capable; and so it may adapt itself to all the passages where it is met with. The word *bands*, in the Hebrew Scriptures, often signifies the *pangs* of a woman in travail; and so indeed הַבְּלִיִּם we find indifferently used for *pangs* or *bands*; and this, as Hammond observes, is “because the child-bed pangs are caused by the breaking of those ligatures which join the infant to the womb, which consisting of a texture of nerves and membranes, parts of a most accurate sense, cannot be severed, without causing intolerable pains. Similarly, a connection may be perceived between bands and any pains of the body, as they are caused by the straining of the fibres of which the sensitive parts are composed. The degree of pain is in proportion to this breach of union; the torments of abortions, for instance, are greater than those of regular birth; and those of an untimely violent death exceed the pains of a natural one, especially where the infirmities of age are the cause.” Hence some suppose that long life is here spoken of as enjoyed by the wicked, so that even when they come to die, the pain of death is comparatively little; so Kimchi says בַּמְנוּחָה יָמוּתוּ *they die with ease*.

But there is one short, complete reason why this cannot be the sense intended, and it is that in the 19th verse we read that long life and an easy death are the very opposite of what is their lot. Others, we observe, render the expression by, "There are no pains until their death." This sense is approved of by Aben Ezra, Rosenmüller, and French and Skinner in their translation; and this force of the ל is, no doubt, precisely that which we have in Is. vii. 15, in לְדַעְתּוֹ, "Until he know how to refuse the evil and choose the good." In this case, however, there ought to be לָמוֹ, as Ewald observes, after חֲרָצְבוֹת. Besides, the whole clause, if thus taken, is deficient in that vigour of description which is characteristic of the other parts of the Psalm. In Mendlessohn's Beor another idea is given to the passage, as follows: "It is known that, in an old proverb, the days of the life of man are likened to spun threads; in which, if there be any small knots, they are liable to break in their use; and, accordingly, the Psalmist says here, that there are no bands in their days, i. e. they are not consumed in the middle of their days. The meaning of לְמוֹתָם is that of יוֹם, with the plural in ו and ת; for so he hath mentioned עוֹלָם יָמוֹת, and the Yod is destroyed in speaking." Agreeably to this, his translation is: "Kein Knotten hemmet ihrer Tage Lauf." *No knot hinders the current of their days.* There is, however, no instance of the elision of Yod in יָמוֹת; and the rendering proposed does not accord so well with the next member, as another which has been suggested by Ewald, in his notes to this Psalm, p. 328. He has divided לְמוֹתָם into two words לָמוֹ תָם; and quotes Job xxi. 23. where תָם is employed to express the perfection of the body. Here then it would be an adjective, used in conjunction with בְּרִיאָה; and so his translation is, "They have no pains; their body is well and fat." וּבְרִיאָה אֵיגָלָם. In the noun אֵיגָלָם, the ם is, by some, taken as a radical, and then it means a *palace*. So Aben Ezra, who, understanding ב prefixed to it,

translates it and the preceding verb by *they*, or *every one of them is in health in his palace*. Others consider the term as a pronominal affix, and take אָל to signify *strength*, Ps. lxxxviii. 5. But the true meaning is, doubtless, derived from the Arab.

أَلّ ^س ^ع *a body*; and hence the rendering, according to Ewald, of the whole verse, as mentioned above, is unquestionably the best.

5. בְּעַמְלֵי אִינוֹשׁ *In the trouble of man*. אִינוֹשׁ is derived from אִנַּשׁ *doluit, aeger fuit*; and hence the trouble alluded to here is that which befalls any one in a state of sickness, whilst the next hemistich expresses a more general trouble, viz. all the calamities to which man, as mortal and belonging to the dust of the ground, is subjected, and which are all comprehended by St Paul, in 1 Cor. x. 13, in the words πειρασμὸς ἀνθρώπινος, *human temptation*, every kind of human trial.

6. *Pride encompasseth them*. עֲנַקְתֶּמוּ from עָנַק *a gold chain, or necklace*; and hence the verb signifies *to encompass*, as a chain encompasseth the neck. Pride is made to the wicked a chain for adorning their necks; as we see those who are accustomed to carry themselves proudly usually strut about with their necks extended. יַעֲטֹר־נְשִׁית הָמָס לָמוֹ *violence covereth them as a garment*. Aben Ezra considers נְשִׁית to be “a general noun denoting ornamental clothing, with which women attire themselves.” By the Targumist Jonathan it is translated בְּלִילָא *a crown*, shewing that he understood it to mean *a head-dress*. The force of the figure is, that the wicked not merely do violence, but even deck and beautify themselves with it, by which their strength and power are apparent.

7. יֵצֵא וְגו' *Their eyes go forth from fat*. Having spoken by figure of their violence and oppression, he now goes on to mention their appearance as being exceedingly fat, thereby denoting the repose and tranquillity which it was their lot to enjoy. We have here a dual noun, with a verb in the sing. number. As

to the gender of עֵין, as well as of יָד and זְרוּעַ, we find it to be common. In Mendlessohn's *Beor*, the following canon is laid down respecting such constructions: "It is an established rule that when the verb goes before the noun, it will not observe either gender or number; as, וידי אנשים טמאים; ולא נמצא נשים יפות. The LXX., Syr., and Vulg. have translated as if they read עֵין for עֵין." The rendering of the next member is, *they have passed beyond the imaginations of their heart*, i. e. the good things of this world they possess to such an extent, as even to surpass their own extravagant expectations.

8. יִמְקֶה is by some persons derived from מָקַק *to dissolve, to melt*; and hence they apply it to dissolving or oppressing *the poor*. Thus the LXX. for יִמְקֶה root מָקַק, Lev. xxvi. 39, read καταφθαρήσονται. The word is not elsewhere met with, and its root is therefore uncertain; still there is great probability that it is מוֹק, partaking of the Chald. and Syr. signification, viz. *to mock, or deride*. So in Luke xvi. 14, we have סֹסֹסֹב in this sense; and so the verb is used in Chald.: see Ps. i. 1; exix. 51. This meaning agrees very well with the rest of the verse; for it goes on to state that they speak evilly, or insolently, of oppression; they speak *from on high*. מְפָרוֹם, i. e. *haughtily*; as the Chald. has understood it. רִים לְבָהוֹן *the height of their heart*. They speak malevolently of those who suffer from their oppression.

9. שִׁתִּי וְגו' *They have placed, &c.* The Psalmist goes on to describe their insolent, grandiloquent mode of speech. To give the greatest possible emphasis to the expression, the prefix ב to שְׁמַיִם is by many translated in the sense of *against*; as in Gen. xvi. 12; Prov. xxiii. 23; Ps. xvii. 7. Thus then the reading will be: *They have placed their mouth against heaven*; meaning that they have uttered blasphemies against God and angels. So also the Midrash Tehillim, where are cited Pharaoh and Nebuchadnezzar as instances of such conduct. This notion

is agreeable with what follows; for in the next hemistich it is stated, that they act insolently to all mankind; the expression employed denoting that they take unlimited license in the use of their tongue. The sense of the whole verse therefore is, that they spare no one in their maledictions, neither in heaven nor in earth—neither God nor men.

10. לָכֵן יָשִׁיב עִמּוֹ ה' *Therefore His people will return hither.* Whatever the pronominal affix to עִם may refer to, whether to יְהוָה or any one of the רְשָׁעִים, it seems pretty clear that the Psalmist is speaking of the consequence which the sight of the prosperity of the wicked produced on those who had hitherto abstained from such a course of living and conduct, viz. an inclination to engage in the practices of those whom they had heretofore regarded with abhorrence for their licentiousness. Such a consequence actually follows from contemplating the circumstances detailed in the preceding verses. The multitude are bent upon seeking this world's fortune, and readily imitate the example, whatever it may be, of those who have been successful in obtaining it. The people, in their daily observation, perceive that the *wicked have no pains*; that *their body is fat*, &c.; and therefore they turn to these wicked men. As to יָשִׁיב, the Kri reading is יָשִׁיב. In the former case, the verb will be Hiph.; and the affix to עִם will refer to some one, or any one of these wicked men, who, by the influence of his own prosperity, *will cause the people to return hither.* In the latter case, the affix must refer to יְהוָה, and will be *His people*, they who live in the fear of God, will be tempted to return to that sinful life from which, by Divine grace, they were brought. וּמִי כִּיָּא “And waters of a full *cup*, or *well*, or *river*.” The ellipsis is supplied by one of these words, according to the turn which different interpreters are disposed to give to the meaning of the passage. The expression may be employed in a sense either of good fortune or of calamity; some considering that

it denotes figuratively the abundance of secular goods with which the followers of wicked men are endowed. See Ezek. xxxiv. 18. Others, making reference to Ps. lxxv. 9; lxxx. 6, expound it concerning the full cup of sorrow and anxiety which God causes the pious to drink. Either sense is admissible, only the former requires the prefix Vau to מִי to be translated *and*; whilst the latter will read better if Vau be taken adversatively, viz. *but*. $\text{יִמְצְאוּ לָמוֹ$. The greater part of interpreters render these words, *shall be found in them*, as if the root of the verb were מָצָא , the א being elided. So we have מָצָאתִי in Numb. xi. 11, and similarly we have מָלוּ for מָלְאוּ in Ezek. xxviii. The LXX. and Vulg. refer the verb to מָצָא . Schultens, however, supposes the root to be צָצַע to *suck out*, and so did the translators of our version, who have *to wring out*. Either root affords a sense suitable to both the renderings of the verse as given above.

11. The wicked described in the foregoing verses here deny that God takes any thought about the affairs of men: see Ps. xi. 4, where they utter the same sentiment. And thus they are not only lulled into a state of fancied security themselves, but are successful in enticing others into a belief of the truth of such a view, when they behold the great measure of happiness enjoyed by those who live in disregard of the Divine law, which confirms, they say, the correctness of the doctrine they profess.

12. $\text{הִנֵּה אֵלֶּה וְגו'$ Behold these, &c. The Psalmist having stated in detail the happy condition of the wicked, as is presented in numerous instances to every observer of mankind, resumes what he had commenced in the 2nd verse, viz. to describe the effect which the contemplation of their lot produced on his own mind, more especially when he contrasted it with the misfortunes and sufferings which are commonly the lot of good and holy men. "Behold," says the Psalmist, addressing himself in this verse, "these men are wicked, notwithstanding

that they prosper continually ;” and hence arises the disinclination to allow of any Divine government in the world. With respect to עוֹלָם שְׁלֵוִי, the expression is frequently translated, *the prosperous of the world*. But עוֹלָם signifies *continuance, eternity*, as נצח, and not *world*, except in Chald. and the Talmud. Hence the meaning of the phrase is, that *they are continually prosperous*. That the second of two nouns in construction performs the office of an adjective to the former, is a well-known Hebraism, and the word עוֹלָם is thus used in the 24th Psalm, where we have עוֹלָם בְּתַחֵי עוֹלָם. The next words הִשְׁנִנוּ חַיִּל *they increase in wealth*. state another source of happiness they enjoy, viz. that of acquiring riches.

13. The word רִיק should be repeated in the second hemistich : Surely I have abstained from the sins of these people to no purpose, saith the Psalmist. It is a vain thing that I cleansed my heart when it transgressed, for in so doing I have had no prosperity : yea, though I washed my hands in innocency, it was to no purpose, for I am suffering continually from the oppression of these powerful men.

14. The Psalmist speaks of himself as having been smitten with various calamities both in body and mind. תּוֹכַחְתִּי לְבֹקְרִים *my reproof, or chastening in the morning*. The plural בְּקָרִים with the prefix ל is to be taken distributively, as Job vii. 18 ; Ps. ci. 8 ; Is. xxxii. 2. The sense, therefore, is, that every day with the return of the light there comes on me a fresh visitation of Providence, by which I am chastened. “Every day, from morning to morning, I experience a renewal of afflictions.” Yarchi.

15. אִם-אֶמְרָתִי *If I should say*, i.e. to myself ; if I should think. The verb אָמַר is thus used in Ps. xiv. 1 ; xxxix. 2. אֶסְפָּרָה *I will narrate, I will declare*, as those did who are mentioned in the 10th verse as having joined the wicked, and as saying in the 11th verse, *How doth God know?* As to בְּמִי,

some translate it simply in the sense of *so*; the LXX. have *οὕτως*, and our own version has *thus*. It is not usual, however, for this particle of similitude to stand by itself, without being followed by a word by which the comparison becomes complete. Hence it has been proposed to consider *מו* as the poetical affix, which we frequently find in the place of *הם*, and consequently *כמו* to stand for *כדם*, the same as *למו* for *להם*. *הִנֵּה דֹר בְּנֵיהֶם בְּגִדְתִּי* Behold, against the generation of Thy sons I have transgressed. i. e. against Thy family, against Thy pious worshippers. The word *דֹר* frequently signifies *a class of men*, as Prov. xxx. 11, 12, 13, 14; and so here the generation of God's children are those who live in his service, believe in his providence, &c. We must understand the particle *ב* before this noun. *To transgress* (*בְּגִדְתִּי*), therefore, against this people is to misrepresent the principles they maintain, to deny their importance and even their truth.

16. The Psalmist here expresses himself in substance as follows: "It was my intention to investigate, if possible, the cause of the prosperity of the wicked, to search out an answer to the question, *Why do such men prosper?* But I soon found that I had engaged in a most difficult work, and that it was not possible for me to accomplish it by my own unassisted power of intellect." *הִיא*; the Kri is *היא*. The former refers to *דַעַת*, which is fem., and the latter to the thing which was sought to be known. The meaning is the same whichever reading be adopted.

17. *עַד-אֲבוֹא וְגו'* *Until I came to the sanctuary of God.* I came to the sanctuary, and there I sought by earnest supplication to know that to which I was unable to attain by my own reason; and so, indeed, God heard my prayer, and by grace I was led to understand the latter end of these people; to perceive that there is no real satisfaction to be derived from their pursuits, that the latter end of their pleasure is misery, that although

possessing a cheerful and happy exterior, they have within distracted feelings, and remorse of conscience; and finally, that their present life terminates in eternal death.

18. **בַּחֲלָקוֹתַי יֵאָדָּם** *Surely in slippery places.* Those high places which they have occupied are nothing more than precipices whence they are cast down, and brought to certain destruction. The noun **מִשְׁוֹאוֹת** is derived from **שָׁפַר** to lay waste. Others refer it to the root **נָשָׂא** to deceive. Hence, they say that those places are denoted which deceive the traveller, such as precipitous places, or secret caverns. But from the LXX. it appears that in their time the MSS. read **מִשְׁוֹאוֹת**, or rather they considered the 2nd letter to be **שׁ** instead of **שׁ**, and therefore made the root to be **נָשָׂא** to lift up; from which the meaning of *precipices* may be extracted; and so the sense is the same whichever reading be taken.

19. The first hemistich speaks of the suddenness and completeness of the destruction which should befall the wicked. How shall they be **לְשִׁמָּה** for desolation! i. e. they shall be as desolation itself; the most emphatic way in which it is possible to express their destruction. In the second hemistich **בְּלִהוֹת** signifies *sudden ruin*. See Gesenius's Lex. and Rosenmüller's Scholia on this passage. The latter critic has translated **מִן בְּלִהוֹת** by *ex improviso*, and adds the following remark: "Nomen **בְּלִהוֹת** non tantum *terrorem* denotat, unde et h. l. vulgo *pro terroribus* transferunt, verum etiam *casum improvisum*, malum imprudenter de repente opprimens, collato Arabico, **بَلِي** *stultus, socors mali et incuriosus fuit.*"

20. **בַּחֲלוֹם מִהֲקִיץ** *As a dream after that one has awaked.* **מ** prefixed to **הֲקִיץ** is taken as privative by Yarchi, and therefore the expression is *a dream without awaking*, i. e. eternal sleep. But it is better to translate it by the preposition *after*. See Gen. ii. 2; Hosea vi. 2; 1 Chron. viii. 8. Hence the Psalmist is continuing to speak of the sudden termination of the

prosperity of the wicked, and compares such suddenness to a dream, which the dreamer forgets after that he has awaked. In this way it will be better to consider these words as belonging rather to the preceding verse, since they follow naturally the verbs תִּמְנוּ תִּמְנוּ. The remainder of the verse contains an address to God, in the 2nd person. בְּעֵיר *When Thou hast caused them to awake*, i. e. as a dream vanishes on awaking, so on their awaking Thou shalt mock or make to vanish their imaginary prosperity; or, to take תִּבְזֶה more literally, *Thou wilt despise*. There is a fulness of meaning in this passage, for it states that on the wicked awaking, their prosperity will then be discovered to be fanciful, and not real. This is implied in the term צִלְמָם; and this imaginary greatness the Lord will treat contemptuously; for although they may have made men to tremble whilst living, yet after their death, in consequence of their oppression and vices, they shall be spoken of only with shame and contempt.

21, 22. כִּי. This particle seems to be one of time in this place, and to have the sense of *when*, i. e. *when* my heart became angry, or excited, on account of my meditating on what appeared as unjust, and I was pricked in my reins on beholding such a dispensation of the good things of this world, *then* indeed I was brutish; I was, in respect to such a subject, as a brute beast, which has no knowledge of anything. The prefix ב is understood to בְּלִיֹּתִי, and ו of וַאֲנִי has the meaning of *then*. See Noldius on this particle.

23. The Psalmist, in this and the remaining verses, speaks of God's good and ever-watchful providence over him; and that when his heart failed in confidence by indulging such thoughts and feelings as have been expressed above, even then God was the strength of his heart, and was his protector. Murmuring and rebellious thoughts arose, still God was with the Psalmist to strengthen him in his faith, and to keep him in the right way when his feet had well nigh slipped.

24. אַחַר כָּבוֹד תִּקְחֵנִי *Afterwards Thou wilt take me to glory.* The glory after death, as it is understood in Mendlesohn's *Beor*, where the verse is paraphrased as follows: "Thou wilt lead me by Thy counsel in this world to establish my ways; and after my death Thou wilt take me to inherit the glory which is the lot of the righteous in the world to come; as it is said of Enoch, *God took him.*"

25. וְעִמָּךְ *Et a que ac te.* Geier and Rosenmüller. "Und nebst dir." Ewald. See *Ecces. ii. 16.*

27. רְחֵקֶיךָ *Thy distant ones,* i. e. those who are at a distance from Thee by wicked works, they shall perish; and every one who goes a *whoring* after strange gods (זוֹנֶה) Thou cuttest off from Thee.

28. וְאֲנִי וְגו' *But as for me, &c.* Being near to God is good for me; and therefore have I placed, O Lord God, my trust in Thee, and I desire that Thou wilt not keep far from me, but be near with Thy Holy Spirit. קְרִיבָת is put in opposition to רְחֵקֶיךָ in the preceding verse.

עַד

ו כִּי שָׁפִיל לְאֶפֶס לְמַה אֱלֹהִים וְנָחַת לְנֹצַח יַעֲשֶׂן
 אֶפֶס בְּצֵאן מִרְעִיתֶךָ : 2 זָכַר עֲדָתְךָ וְקִנְיַת קָדָם גְּאֻלַּת
 יִשְׁבֹּט גְּהַלְתֶּךָ הֶרֶץ-צִיּוֹן זָה וְשָׁכַנְתָּ בּוֹ : 3 הִרְיֵמָה פַּעֲמִיד
 לְמִשְׁאֹת נֹצַח פְּלִי-הַרְעֵ אוֹיֵב בְּקִדְשׁ : 4 שְׁאֲנוּ צוֹרְרֶיךָ
 בְּקִרְבִּי מוֹעֲדֶךָ שָׁמוּ אוֹתָתָם אֲתוֹת : 5 יוֹדַע פִּמְבִּיא
 לְמַעַלָּה בְּסִבְדֵּי-עֵץ קִרְדָּמוֹת : 6 וְעַתָּה פְתוּחִיהָ יִהְיֶה כְּבִשְׁמֵל
 וּכְבִלְפֹת יְהִלְמוּן : 7 שִׁלְחוּ בְּאֵשׁ מִקִּדְשֶׁךָ לְאַרְצוֹ חֲלָלוּ

מִשְׁכַּן שְׁמֶךָ : 8 אָמְרוּ בְּלִבָּם נִינִם יַחַד שָׂרְפוּ כָּל-מוֹעֲדֵי-
 אֵל בְּאֶרֶץ : 9 אֶתֹתֵינוּ לֹא־אֵינּוּ אִין עוֹד נְבִיא וְלֹא־אֵתָנוּ
 יוֹרֵעַ עַד-מָה : 10 עַד-מַתִּי אֱלֹהִים יַחַרֵּף צַר יִנְאֵן אוֹיֵב
 שְׁמֶךָ לְנֶצַח : 11 לָמָּה תִשָּׁיב יָדְךָ וַיִּמְיֶנְךָ מִקֶּרֶב חִוְקֶךָ
 כָּלָה : 12 וְאֱלֹהִים מִלְכֵי מִקְדָּם פִּעַל יִשְׁוּעוֹת בְּקֶרֶב
 הָאָרֶץ : 13 אַתָּה פּוֹרַת בְּעֵזְךָ יָם שִׁפְרַת רֹאשֵׁי תְּנִינִים
 עַל-הַמַּיִם : 14 אַתָּה רִצַּצְתָּ רֹאשֵׁי לִוְיָתָן תַּתַּנְנוּ מֵאֲכָל
 לְעַם לְצִיִּים : 15 אַתָּה בִקַּעְתָּ מַעֲיָן וּגְחַל אַתָּה הוֹבִשְׁתָּ
 גְּהֵרוֹת אֵיתָן : 16 לֵךְ יוֹם אַף-לֵךְ לַיְלָה אַתָּה הִכִּינוֹת
 מְאוֹר וְשֶׁמֶשׁ : 17 אַתָּה הִצַּבְתָּ כָּל-גְּבוּלוֹת אֶרֶץ קִיּוֹן וְחָרֵף
 אַתָּה יִצְרָתָם : 18 זָכַר-זֹאת אוֹיֵב חָרֵף וַיְהוּה וְעַם-נָבָל
 נִאָּצוּ שְׁמֶךָ : 19 אֶל-תִּתֵּן לַחַיִּית גִּפְשׁ תוֹרֵךְ חַיִּית עֲנִיִּיךָ
 אֶל-תִּשְׁבַּח לְנֶצַח : 20 הַבֵּט לַפְּרִית כִּי-מֵלֵאוּ מִחֲשָׁבֵי-אֶרֶץ
 נְאוֹת חָמָס : 21 אֶל-יֵשֵׁב הַיָּד נִכְלָם עֲנִי וְאֲבִיוֹן יִהְלֵלוּ
 שְׁמֶךָ : 22 קוֹמָה אֱלֹהִים רִיבָה רִיבְךָ זָכַר חֲרַפְתָּךְ מִנִּי-
 נָבָל כָּל-הַיּוֹם : 23 אֶל-תִּשְׁבַּח קוֹל צִרְרִיךָ שְׂאוֹן קָמִיךָ
 עוֹלָה תָמִיד :

PSALM LXXIV.

IT is usual to consider this Psalm as composed about the time either of the destruction of the first temple and the Babylonian captivity, or of that of Antiochus

Epiphanes, when the temple and city of Jerusalem were burnt. See 1 Maccabees i. 31, and iv. 38. The objection to the former application of the Psalm is stated in the note to the 9th verse: as to the latter, those who maintain it suppose Asaph to have lived at the period of Antiochus Epiphanes; a supposition altogether at variance with the fact, that the Old Testament canon had then been closed for ages. A much better clue to the object of the Psalm, than either of those above-mentioned, we shall find in the destruction of the temple by Titus Vespasian, and the subsequent condition of the Jews. Verses 1, 3, 10, 19 and 20, regarded as a prediction, may be much more accurately applied to these events than to those of any anterior period of Jewish history. The deep piety and heartfelt supplication exhibited in the Psalm are those of a person in great affliction; and the poem may be used with much advantage by any Christian individual at a time of his church's humiliation.

1. After נִחַתָּ, the noun צֹאֲנֶיךָ should be supplied from the second hemistich, and the interrogative לְמָה should be understood before יַעֲשֶׂן. The ב of בְּצֹאֲנֶיךָ has the force of *against*. The people of Israel are termed צֹאֲנֵי מְרֻעֶיךָ *the sheep of thy pasture*, in other places. See Ps. lxxix. 13; xcv. 7; c. 3; Jer. xxiii. 1.

2. קָנִיתָ *Thou hast purchased*, viz. the people of Israel, by bringing them miraculously from Egypt, by feeding them in the desert, by giving them certain laws, by bringing them into the promised land, and by separating them from all other nations under heaven. שֵׁבֶט נַחֲלָתֶךָ *the rod of thine inheritance*. שֵׁבֶט

signifies simply *a rod*, or *stick*, and then *a sceptre*, which indeed resembles שֶׁבֶט in sound; and the expression here denotes the Israelitish people to be God's subjects, over whom it is His especial right to govern. The pron. זָה here used relatively in the third clause, is to be understood before קִנִּיתָ and גָּאֵלְתָּ.

3. הֲרִימָהּ פְּעָמֶיהָ *Lift up thy feet.* What these words mean, may be best learned from Gen. xxix. 1, where it is said of Jacob, וַיִּשָּׂא רַגְלָיו “*and he lifted up his feet*, and went into the east country.” The verb is translated in the Syriac by ܣܘܕܝܢܝܘܬܐ, the same word as is employed in the present passage; and as to פְּעָמֶיהָ, although it is otherwise used more frequently, yet that it has the sense of *feet*, appears from Ps. xvii. 5, and other places. We therefore conclude that the Psalmist is praying to God to come, to be present; and agreeably to this, the Chald. has אֶסְתַּוְּרָה אַרְיִים *lift up thy footsteps*, i. e. *come*. But the next words are not by all persons translated according to the same sense; for לְמִשְׁאוֹת is derived by some from one root, and by others, from another. The LXX. for instance, have ἐπί τὰς ὑπερηφανίας αὐτῶν, *upon their pride*, or *elation*, supposing the root to be נָשָׂא to *lift up*. The Vulg., following the LXX., has *in superbiam eorum*, i. e. *against the pride of those by whom Jerusalem was destroyed*. “Bring down their pride,” saith the Psalmist; but how did he desire them to be humbled? He wished this object to be accomplished by bringing them to acknowledge the God of Israel; and more especially as He had then been recently manifested to the world in the person of Christ Jesus. See Augustine on this passage. It seems, however, more agreeable to the general tenour of the verse, and particularly with the latter hemistich, to make שָׂאָה *devastavit* the root, and therefore מִשְׁאוֹת נִצָּח to be *perpetual desolations*; those desolations which have been caused by the enemy of the sanctuary and the city, the desecration of holy places and

holy things : Come and see, saith the Psalmist in his prayer, all which hath been done. The word נִצָּח, here as in the first verse, may denote, by way of emphasis, *great length of time* : shewing thereby that so awful was the visitation, which the Psalmist is prophetically describing, as to make it seem that God had cast off His people for ever, that the desolations of the city and temple were to be perpetual. Now knowing, as we do, the history of the Jews for the last eighteen hundred years, and the hard fate of their country, we must admit the propriety of the usage of the term נִצָּח in this place.

4. מוֹעֲדֵיֶיךָ *Thy places of public worship.* The places set apart for the worship of God were called in the Greek Συναγωγαί, of which there were many in different parts of the country of Judea, at the time of our Lord. These the invaders entered and desecrated, by introducing into them the rites of their own religion, and consequently abolishing those belonging to that of the one God Jehovah. אֹת signifies *a sign*, and from thence *an ensign* in war, the setting up of which in any place taken by arms is a sign of victory. In this way, אֹת has two meanings in this verse. In Mendlesohn's *Beor*, the noun in the first instance is supposed to mean such a sign as diviners give : "The enemies set up the signs of their divinations for true signs, when they ask of the priests of their idols, whether they shall conquer or not, and so they prevail." That the signs were religious ones, seem most probable, from the place where they were set up, as well as from a comparison with the 9th verse. So we find that circumcision is called *a sign*, and so the sabbath is a sign between God and the Israelitish people : Ex. xxxi. 13, 17.

5. יָדָע *It is known*, i. e. the profanation of the sanctuary as described in the following verse. It is a matter of notoriety that they break down the carved work thereof, &c. כְּמַבִּיא *as one causing to come on high*, i. e. making to ascend. קַרְדָּמוֹת *axes*, instruments of hewing or cutting down. בְּסַבָּדָּ עַץ *In a*

thicket of wood. So the LXX. ἐν δρυμῶ ξύλων. The next verse begins with וְעַתָּה and now, and thus. The point in the comparison is as follows: The enemy treats the sanctuary in a most irreverent manner, by destroying it, and its holy implements and utensils, with as little concern and ceremony as a woodman evinces when he sets to work with his axe to fell timber, and clear away the wood of a thicket. The participle לְמַעַלָּה, which with the verb denotes lifting the axe on high, has thus the force of *valde*, *vehementer*, i. e. heavy blows by the instrument are made on the timber. See 2 Chron. i. 1; xvi. 12; xx. 19.

6. פְּתֻיחֵיהָ *Its carved work.* Sculptured stones and wood adorned with various figures. For so this word פְּתֻיחֵים is used of the sculpture of a stone in Zech. iii. 9; of the ring in Exod. xxviii. 11, 36; and of pictures on walls in 1 Kings vi. 18, where we read, “that the cedar of the house was carved with knops and open flowers.” The fem. affix הָ, Kimchi refers to words understood, viz. מְלֹאכֶת הַבַּיִת *the work of the house.* Many examples of this construction may be seen in Glassius’s *Philologica Sacra*, p. 158. בְּכַשֵּׁל *with an axe, or chisel.* The term is not elsewhere met with in the Bible. The root is כָּשַׁל *to totter*, and thence *to fell.* We conclude, therefore, that the term denotes an instrument used for causing wood to fall; and although it is usually translated an axe, yet it is more probable that it was something resembling the modern chisel; first, because it was employed not to fell trees, but to destroy the carved work of the sanctuary; and secondly, being in the sing. numb., and being followed by כַּלְפֹּת *hammers.* it seems as if the two instruments were not worked separately and independently, but that the former was put in action by means of the latter, otherwise it would certainly be more natural to use the plural of both nouns. The Ethiop. supports the principle of this criticism in

translating the word by $\omega\epsilon\gamma\gamma\omega\varsigma$ *a wedge*. The Syr. ܘܥܠܐ , according to the Lex. of Bar Bahul, as quoted by Bernstein, signifies *to cut*; but whatever sense may be attached to the root, it is certain that it will as well suit the chisel as the axe. בַּיָּבֹטִים *mallets, or hammers*. This word is also an $\acute{\alpha}\pi\alpha\zeta\lambda\epsilon\gamma\acute{o}\mu\epsilon\rho\nu$. Rabbi Nathan, in his Concordance, says it is an instrument with which stones are broken. The etymology of the term is unknown. We have the Chald. word ܩܘܠܒܢܐ *a club, or cudgel*. It is not unlikely that the Eng. word *club* may have come originally from this noun. See Fürst's Concordance on the word; where he states the Tsere under ܟ to be Aramaic, and put for Chirik, the same as ܩܝܫܡ for ܩܝܫܡ ; and the form to be the same as that of ܪܝܫܘܢ .

7. שִׁלְחוּ *They send*. We are informed by Josephus that the temple, contrary to the orders of Titus Vespasian, was burnt; a common soldier, in the fulness of his zeal, disregarded the commands of his general, and set fire to the sacred edifice. לְאַרְצֵן הַלְלוּ *They profaned to the ground*, "h. e. ad extremum vel infimum usque profanationis gradum quomodo opposita phrasis est, *in calum usque elevare,*" &c. Geier.

8. נִינֵם . Many of the ancient interpreters supposed this word to be the noun בֵּן *a son*, with the pronominal affix of the 3rd person plu. Thus the Chald. has בְּנֵיהֶן *their children*. The LXX. have $\eta\ \sigma\upsilon\gamma\gamma\acute{\epsilon}\nu\epsilon\iota\alpha\ \alpha\upsilon\tau\acute{\omega}\nu$, *their kindred*; and they are followed by the Vulg., Arab., and Ethiop. The objection to this rendering is, that נִינֵם is not followed by something they said. It is therefore much more probable that the Syriac has hit on the right meaning in translating it by لْنَقِّ اَنْفُ *let us destroy them*. The word is fut. Kal, 1st person plu., from נָקַה *oppressit, afflictit*; and thus it is taken by most modern critics. כְּלִמְעוֹרֵי אֵל . There are persons who, desirous of making the destruction of the first temple to be that which is spoken of especially in this Psalm, consider this expression to denote only

this one house; for it is generally supposed that up to this time synagogues had not been introduced. Thus Mendlessohn expounds the passage: "The enemies say in their heart, that by destroying this house we shall destroy *all the synagogues of God together* (כל מועדי אל יחד); for in truth, by burning this, they did burn all the synagogues of God which were in the land of Israel; and they imagined this in their heart, and that nation was distinguished from the rest of the nations that build houses of assembly for their gods in every city and district; for they have only *one sanctuary* in all the country, and this is that which they have burned." There can be no doubt that מועדים denotes the synagogues existing in the country at the time of the Romish invasion, which in all probability shared the fate of the great temple, and of their other buildings and institutions.

9. אֲתוֹתַי Our signs, i. e. our ceremonies, religious rites, such as sacrifice, circumcision, &c. Or, what is more probable, the signs are those of the Messiah's advent, which were contemptuously neglected by the Jews. See Geier on this word. Such is also the opinion of some celebrated Rabbies. אֵין-עוֹד נְבִיא There is not any more a prophet. The Psalmist transports himself to the time of the fulfilment of his prediction, and says, there is now no person to tell the peculiar people of God (for such they undoubtedly were under the dispensation of the Old Testament) when their captivity will cease, and when through Divine grace they may be restored to the fold of the true Shepherd of Israel. That the Psalm cannot refer to the Babylonian captivity is evident from this passage, because the Jews at that period had Jeremiah, one of their great prophets, who actually predicted when they should return to liberty. See Jer. xxv. 11. The explanation of De Wette, that the knowledge of Jeremiah as a prophet in his life-time was not universal, and so that he was unknown to the writer of this verse, is altogether unworthy of an expounder of the Holy Scriptures.

10. The Psalmist enquires of God, in the language of prayer, how long His people should continue in alienation from Him; for so long, says He, “will the enemy blaspheme Thy name.”

12. לָמָּה תָּשִׁיב יָדְךָ *Why drawest Thou back Thy hand,* viz. to Thy bosom? Understand אֵל-חֵיקוֹךָ. The expression in full occurs in Ex. iv. 7, and it denotes a state of quiet, and an intention not to attack the enemy. The next word יִמְיֶנְךָ is used for the sake of emphasis, the preceding interrogative and verb belonging also to it: instances of יִמְיֶנְךָ, in connection with יָדְךָ, are found in Ps. xiii. 8, 7; lxxxix. 14; cxxxix. 10. The verb at the end of the verse contains an invitation to God to consume His enemies by drawing away His hand from His bosom, i. e. by adopting active measures: and so it is paraphrased by the Chaldee.

13. פִּירְרָתָּהּ *Thou hast broken, or hast divided,* viz. the Red Sea, into two parts, as we read in Ex. xiv. 16. רָאשֵׁי תַנִּינִים *The heads of the dragons.* They are the Egyptians, who were drowned in the sea in their pursuit after the Israelites. So in Ezek. xxix. 3, Pharaoh is called הַתַּנִּין אֲשֶׁר בַּיָּם.

14. “Thou hast broken רָאשֵׁי לֵוִיָּתָן *the heads of the Leviathan.*” From the plu. of ראש being used, it is evident that here many Leviathans are intended: unless indeed we suppose the Leviathan was a beast with many heads: but as the former supposition is much more likely to be the correct one, we understand by this figure Pharaoh and his princes, or the leaders of his army, to be signified, and thus it is paraphrased in the Chaldee. תַּתַּנְנֵנוּ מֵאֲכָל לֶעָם לְצִיִּים *Thou hast given him to be meat for the people of the desert.* By Rosenmüller it is supposed that the words עֵם לְצִיִּים denote the wild beasts and birds which frequent the sea-shore, and feed on the dead bodies which are cast there by the sea. In Is. xiii. 21, and Jer. l. 39, the word צִיִּים is employed to express the wild beasts of the

desert; and as for **עַם** *a people*, we find in Prov. xxx. 25, 26, the *ants* and *conies* are so styled; agreeably to which interpretation, we have God, in the prophet Is. lvi. 9, expressing the defeat and slaughter of an army by making a feast, and inviting to it a great number of guests, viz. beasts of the field and birds of prey. It is, however, much more likely that the words are intended to express the barbarians on the coast of the Red Sea, where Pharaoh and his host were drowned. These men subsisted on fish, and therefore as the Egyptians are here called poetically by the names of Leviathan and dragons, the figure, according to this interpretation, is duly sustained.

15. **בְּקָעַת מַעַן** *Thou hast cleaved the fountain*, i. e. the rock from which issued forth water, and so it became a fountain. **נְהַרֹת אֵיתָן** *strong rivers*. The Chald. calls these rivers Arnon, Jabbok and Jordan; but there is no mention in the Bible of the two former rivers having been dried up, unless Numb. xxi. 14, contains some allusion to it with respect to Arnon. Of the drying up of Jordan, see Josh. iii. 16. **אֵיתָן**, says Mendlessohn, “in the Arab. denotes something that abideth continually by its strength, and therefore it is an epithet of mighty rivers going on perpetually in their course, and are not dried up in a time of drought.” The Psalmist here, and in the preceding verse, as well as in the two following, is describing the great things which God in past times had done for His people Israel; and then calls on the enemy to contemplate these facts, and to cease oppressing those whose ancestors have been the objects of such Divine regard.

19. **אַל־תִּתֶּן לְחַיִּת** “Give not *to the beast of*,” viz. the field **הַשָּׂדֶה**, or the earth, which words are respectively supplied by Aben Ezra, and the Chald. Kimchi says the term **חַיִּת** signifies *congregation*; (see Ps. lxxviii. 31;) and then he supplies the ellipsis either by the word **אֲוִיבִים**, or **צָרִים**; but considering the figure employed, it is certainly more consistent

with such figure to translate לְחַיִּית according to the first method. We may suppose חַיִּית to be put for the abs. form חַיָּה, of which we have met with several instances, and then we shall not want to fill up any ellipsis. נִפְּשׁ תוֹרֵךְ *The life of thy turtle-dove.* The pious and faithful worshippers of God are compared here to a turtle-dove, which is put forward as an emblem of innocence, amiableness, and fidelity. The ancient interpreters seem to have lost sight of the turtle-dove altogether in their translations. Thus the LXX. have ἐξομολογουμένην σοι, *confessing to Thee*; as if they read the word with ד instead of ר. So also the Syr. and Vulg. Jerome has *animam eruditam in lege tua*, as if the reading were תוֹרֵתֶךָ. The Targum of Jonathan alone has rendered it as תוֹרֵךְ.

20. הִבַּט לְפָרִית הַבַּט לְפָרִית *Look at the covenant*, viz. that which was made with the patriarchs, Abraham, Isaac, and Jacob; and so the Chald. has added, הִנְרַתָּא לְאַבְרָהָם *which Thou hast cut with our fathers.* מַחֲשָׁבֵי אֶרֶץ *Dark places of the earth*, i. e. those places which are not blessed with the light of true religion. All heathen nations therefore are meant, those in which the Jews have been captive, and all from which at different periods they have suffered oppression. These are denominated habitations of cruelty, because the Jews have experienced the yoke of their tyrannical government. To be emancipated from the bondage of such hard masters, the Psalmist supplicates God to remember His covenant with their fathers, by which it was hoped that they might again appear to the world as the people of His peculiar choice and affections.

21. “Let not the oppressed *return* (יָשָׁב) ashamed,” i. e. let him not return from the throne of grace, where he has been pouring forth his supplications to Thee, with these supplications disregarded, and himself in consequence an object of greater shame and reproach than before.

23. הִרְפָּתֶךָ *Thy reproach.* Chald. קִלְנָא דְעַמֶּךָ *the disgrace of Thy people.*

עֵדָה

1 לְמִנְצַחַּי אֶל־תִּשְׁחַת מִזְמוֹר לְאַסָּף שִׁיר : 2 הַוְדִינוּ
 לְךָ אֱלֹהִים הַוְדִינוּ וְקָרֹב שְׂמֶךְ סִפְרוּ נִפְלְאוֹתֶיךָ : 3 כִּי
 אָקֶה מוֹעֵד אֲנִי מִיִּשְׂרָאֵל אֲשַׁפֵּט : 4 נִמְנִים־אֶרֶץ וְכָל־
 יִשְׁבִּיהָ אֲנֹכִי תִפְנֹתַי עֲמוּדֶיהָ סָלָה : 5 אָמַרְתִּי לְהוֹלִלִים
 אֶל־תְּהַלְלוּ וְלִרְשָׁעִים אֶל־תִּרְימוּ קָרָן : 6 אֶל־תִּרְימוּ לַמָּרוֹם
 קַרְנֵכֶם תִּדְבְּרוּ בְּצוּאָר עֲתָק : 7 כִּי־לֹא מִמוּצָא וּמִמַּעֲרָב
 וְלֹא מִמִּדְבַּר הַרִים : 8 כִּי־אֱלֹהִים עֲשֹׂט זֶה יִשְׁפִּיל וְזֶה
 יָרִים : 9 כֹּס בְּיַד־יְהוָה וְגֵן חֶמְרִי מִלֵּא מִסֶּךְ וַיִּגְדַּר
 מִזֶּה אֶךְ־שִׁמְרֶיהָ יִמְצֹו יִשְׁתּוּ כָּל רִשְׁעֵי־אֶרֶץ : 10 וְאֲנִי
 אֲגִיד לְעָלַם אֲזַמְרָה לְאֱלֹהֵי יַעֲקֹב : 11 וְכָל־קִרְנֵי רִשְׁעִים
 אֲגַדַּע תִּרְוַמְנָה קַרְנוֹת צַדִּיק :

PSALM LXXV.

GOD is discoursed of in this Psalm as ruling the fortunes of all mankind, determining disputes, administering justice impartially, by depressing the guilty and wicked, and exalting the innocent and righteous. This contemplation of the character of God's government awakens feelings of gratitude in the heart of the inspired penman, as we perceive from the ardent expressions of thanksgiving which are mixed up with his statements.

1. הוֹדִינוּ *We give thanks.* This verb is repeated, thereby denoting emphatically the rejoicing of the whole heart and soul. The Vau prefixed to קָרוֹב has the sense of *for*; see Noldius's Heb. Partic. Concord. "For Thy name is near. Thy wonderful works have declared," i. e. the wonderful works which Thou hast done to us continually, they indicate that Thou art near to help us, and to take our part in opposition to those who oppress us. שְׁמֶךָ *Thy name*, i. e. Thy power.

3. We have here God speaking, as appears very clearly in the next and following verses. בִּי *in truth*, or *truly*, equivalent to בְּאֵמֶת. The noun מוֹעֵד, which in our version is translated *congregation*, will here be better rendered *time*; and so we observe the LXX. have *καρπὸν*; Chald. *זְמַנָּה*; and the Syr. *زَمَانٌ*: Vulg. *tempus*; and so the Arab. and Ethiop. Hence, God by the mouth of his servant the Psalmist says: "Truly I will take a time, I will judge righteously;" as if God said to His people, "Do not think that I am indifferent to, and unobservant of, the prosperity of the wicked, and that I will not punish them for their guilt; I will truly take a fit time for judging the whole world in righteousness; and if I seem to delay the execution of justice, it is because I am slow to anger, and desire to give them opportunity for repentance."

3. The melting of the earth and its inhabitants, here spoken of, is supposed by some to be a figurative allusion to the state of the land of Israel during the disputes and wars which arose between Saul and David, and which at length God terminated by the death of one, and the enthroning of the other. There are some who, regarding this Psalm as a colloquy between Christ and His Church, believe that it contains a promise to establish by Divine grace the faith of all men who are in calamity: and hence עַמֻּדָיָה *the pillars of it*, may denote *the holy persons* of the earth. Agreeably to this we have

Maimonides, in his chapter on Idolatry, in the *יד החזקה*, § 5, saying, "That the world went on in idolatry, until *the pillar of the world* (עמודו של עולם) was born, and he was Abraham our father." But such explanation of this verse is fanciful; it is more probable that God is saying, "Although the earth be in a dissolving condition, because of the waters on which it is founded, yet I make it firm as a building supported by strong pillars." God is reminding His people of an evidence of His Almighty power as a comfort to those who trust to His assistance.

5. לְהוֹלְלִים *To the foolish*, i. e. to those who foolishly boast that they can accomplish so much by their own strength. אֶל־תָּרִימוּ קַרְנֵךְ *lift not up the horn*. See the note to the last verse.

6. לְמָרוֹם *Against heaven*. The term is equivalent to נִגְדַּד הַשָּׁמַיִם, or נִגְדַּד אֱלֹהִים. See Ps. xcii. Before the verb תִּדְבָּרְךָ either the particle אֶל must be repeated from the beginning of the verse, so the LXX. have $\mu\eta\ \lambda\alpha\lambda\epsilon\acute{\iota}\tau\epsilon$, or the rel. pron. אֲשֶׁר must be understood, which the Chald. has expressed. בְּצַוָּאר עֲתָק *with a hard neck*, i. e. arrogantly. See Job xv. 26; Is. iii. 16.

7. The proper rendering of this verse depends upon the last two words, or rather as to whether הָרִים is the infin. Hiph. from רוּם, or whether it possesses the usual meaning of mountains, and so מדבר in regimen with it. The ancient versions have all adopted the latter construction; thus the LXX. have $\sigma\acute{\upsilon}\tau\epsilon\ \acute{\alpha}\pi\omicron\delta\ \epsilon\rho\acute{\eta}\mu\omega\nu\ \omicron\rho\acute{\epsilon}\omega\nu$; Vulg. *neque a desertis montibus*; and so the Chald. and Syr. In this way the sentence is elliptical, for it does not tell what *comes not from the East*, &c., and there is nothing in what precedes or follows which can give a clue to the words necessary to be supplied; and hence it is more generally preferred to take הָרִים as the infin. Hiph. of רוּם *to exalt*; but that it is employed here as a noun, as if it

were רָמָה *exaltation*. In this case it is necessary to read מְמַדְבֵּר for מְמַדְבֵּר, i. e. instead of the Patach under ב, as we have in the present text, which shews the noun to be in regimen, we should have Kametz. In most editions and MSS. of the present day the Patach is found, but not in all; for De Rossi cites many MSS. in which the Kametz exists; and it would seem from his paraphrase that the Chald. interpreter had this latter reading, viz. הָרֹמָא אֶתֶר טִירִיא *the south, the place of the mountains*. Kimchi also met with such MSS., as appears from his commentary on the verse, as follows: “הָרִים, the meaning is *exaltation*; it shall not come to man, either from the east, or from the west, or from the south: he may be enticed here and there, but exaltation shall not come to him except through the power of God, may He be blessed!” We therefore conclude, that הָרִים in the sense of רָמָה is the rendering which should be adopted. In Midrash, Rabbi Aba says: “every הָרִים which is in Scripture has the meaning of *mountains*, except this, where it has the sense of *הָרָמָה*.” Ewald has translated it as if it were מִן הָהָרִים.

8. The particle כִּי is to be rendered *but*. In the last verse we were told whence promotion did not come, here, whence it does. The word שֹׁפֵט here denotes something more than a judge among us; for it implies not only one who administers justice, but one who also bestows honours and rewards. Such were the judges of Israel during the theocratical period of its government. זֶה *this*, is in the accusative.

9. כִּי כֹס בְּיַד־יְהוָה *For there is a cup in the hand of the Lord*. This is a figure which, with some variations, we meet with several times in Scripture, and it may be used either in a good or bad sense, i. e. it may denote kindnesses to the pious, or punishments to the impious. Examples of the former application of it are Ps. xvi. 5; xxiii. 5; cxvi. 13; and of the latter are Ps. xi. 6; Is. li. 17, 22; Ezek. xxiii. 33, 34. In

this passage the cup is simply put without any qualifying term to shew in which way the expression is to be understood; but it is probable, from the following part of the verse, that it is a cup intended for the wicked; and thus it is received by the Chald., in which we have כַּסֵּי דְלֹוֹט *a cup of cursing*. The word חמר is differently translated. By some it is rendered *red*: thus Mendlessohn calls it אדום היין *red is the wine*, deriving it from the Arab. حمر. It probably denotes the strongest of the wines, and hence it is translated by Yarchi, חזק; and agreeably to this we have, Prov. xxiii. 31, “Look not upon the wine when it is red,” &c. The Jewish doctors also give as a reason for the red wine being used in the celebration of the passover, because that it is more generous than the white. Others derive it from خمر, and so give to it the sense of *to ferment, to be turbid*. So Aben Ezra and Ludovicus De Dieu. But this meaning is rightly objected to by Michaelis, who observes that the Psalmist is speaking of wine in the cup, and therefore not in a fermenting state; and what is indeed more decisive, the word occurs in Deut. xxxii. 14, and Is. xxvii. 2, when speaking of the juice of the grape, in a manner to exclude entirely the idea of *fermenting, or being turbid*. We therefore think the first-mentioned interpretation to be preferable. כַּסֵּי מִלֵּא (the cup) *is full of the mixture*. מִסָּדָה is a mixture, and here it is most likely composed of wine and drugs. The Chald., according to this notion, has מְרִיתָ מְרִיתָ מְרִיתָ *full of the mixture of gall*. It occurs in this form in no other place. וַיִּגַּר מִיָּהּ *and he poured from this*, i. e. he dispensed the contents of this cup at his pleasure. The affix of שְׁמֶרֶתָהּ refers to the noun כּוֹס, which is for the most part feminine. The verse instructs us that the fools who act so foolishly, and the wicked who conduct themselves so arrogantly, shall be made to drink a cup full of bitterness, and its very dregs they shall suck up, i. e. they shall signally experience God’s wrath and judgments.

10. וְאָנִי אֲגִיד *And I will declare*, viz. Thy justice, or, Thy wonderful works. See Ps. lxxi. 17.

11. וְכָל-קַרְנֵי רְשָׁעִים *And all the horns of the wicked*. The great strength of horned beasts consists in their horns: and therefore we find horns frequently used in Scripture as a symbol of strength. Such animals also are proud of their horns: and so we have the word used to express *glory, honour, and arrogance*. See the 4th verse of this Psalm. Here *to cut off the horns of the wicked*, is to bring to nothing their pride, to render them powerless: whilst the horns of the righteous shall be exalted, i. e. the righteous shall be promoted to great glory. The Mid-rash on this verse says: "There are ten horns, which the Holy One (blessed be He!) hath given to Israel; the last of which is that of the King Messiah; for it is said, *And He shall exalt the horn of His Messiah*," 1 Sam. ii. 10.

עו

1 לְמִנְצָה בְּנִינִית מִזְמוֹר לְאַסָּף שִׁיר : 2 נִודַע בְּיְהוָה
 אֱלֹהִים בְּיִשְׂרָאֵל גְּדוֹל שְׁמוֹ : 3 וַיְהִי בְשָׁלֹם סִפּוֹ וּמַעֲוֹנָתוֹ
 בְּצִיּוֹן : 4 שָׁמָּה שָׁבַר רִשְׁפֵי-קִשֶׁת מִגֵּן וַחֲרַב וּמִלְחָמָה
 סָלָה : 5 גָּאֹר אַתָּה אֲדִיר מִתְּרֵי-טָרֶף : 6 אֲשַׁתּוּלְלוּ
 אֲבִירֵי לֵב נִמּוֹ שִׁנְתֶּם וְלֹא-מִצְאוּ כָל-אֲנָשֵׁי-חַיִל יְדִיהֶם :
 7 מִגַּעַרְתֶּךָ אֱלֹהֵי יַעֲקֹב נִרְדָּם וְרָכַב וָסוֹס : 8 אַתָּה
 נֹרָא אַתָּה וּמִי-יַעֲמֵד לְפָנֶיךָ מֵאִז אַפְּךָ : 9 מִשָּׁמַיִם
 הִשְׁמַעַת דִּין אָרֶץ יִרְאָה וְשָׁקְטָה : 10 בָּקוּם-לְמִשְׁפַּט
 אֱלֹהִים לְהוֹשִׁיעַ כָּל-עַנְוֵי-אָרֶץ סָלָה : 11 בְּיַחְמַת אָדָם

תֹּרְךָ שְׂאֲרֵי־חַמַּת תַּחֲנֹךְ : 12 נִדְרֵי וְשִׁלְמוֹ לַיהוָה
 אֱלֹהֶיכֶם כָּל-סִבְיָיו יִזְבִּילוּ שֵׁי לְמוֹרָא : 13 יִבְצֹר רוּחַ
 נְגִידִים נוֹרָא לְמַלְכֵי-אֲרָץ :

PSALM LXXVI.

THE miraculous destruction of the Assyrian army by the angel is supposed to be the subject of this Psalm, and it is affirmed to be so in the title prefixed by the LXX. Indeed, there is strong internal evidence of its being a thanksgiving to commemorate this event; for the 3rd verse intimates that the deliverance was effected in the neighbourhood of Jerusalem; from the 5th and 6th verses we learn that the defeat of the enemy occurred in the dead of the night; and from the tenour of the whole we conclude that it was accomplished by the signal interposition of God. The whole Psalm is adapted to impress us with the sternness of Divine justice, and to encourage us to realize, in the temper with which we meet the opposition of men, and the trials of life, the one great and eternal truth, that there is a God that ruleth in the earth, and none else.

2. נֹרָע *Is known*, i. e. God is famous for His power, as was exhibited in the overthrow of the enemies of Israel, which it is the design of this Psalm to commemorate. This sense of the term appears very distinctly from the second hemistich; for greatness of name (lit. *His name is great*), which we have there, is equivalent to greatness of renown; and this is the expression corresponding with נֹרָע in the first member.

3. בְּשָׁלֵם *In Salem*. The LXX., followed by the Vulg., have translated the word as if it were שָׁלוֹם *peace*. But the Syr. and Chald. have correctly rendered it *Jerusalem*. That it is a proper name is evident from צִיּוֹן occurring in the next hemistich as a corresponding term, and that it is indeed an abbreviated form of Jerusalem; for Jerusalem is composed of two words, יְרוּשָׁלַיִם שָׁלוֹם, which in meaning are the same as נַחֲלַת שָׁלוֹם *inheritance of peace*. The first of its component words is omitted, as is not unfrequently the case in proper names similar to this; thus we have *Sheba* for *Beer-sheba*, Josh. xix. 2. See also Numb. xxv. 1; 1 Chron. iv. 29; Esther ii. 5.

4. רֶשֶׁפֵי קֶשֶׁת *Arrows of the bow*. So רֶשֶׁפֵי is usually translated: how it means arrows is variously explained. From the different places in which it occurs, it seems to have the meaning of something connected with fire; thus, in Cant. viii. 6, we have רֶשֶׁפֵי אֵשׁ, which, by the general consent of interpreters, means *sparks of fire*; and so here the word denotes *arrows*, because, says Mendlessohn, *of the feathering of the ends*, so that the wind might easily lift them up; but it is much more likely they were so called because they were ignited. The ancient versions do not throw much light upon the term, for they interpret it variously; as the LXX. have τὰ κράτη τῶν τόξων; Vulg. *potentias arcuum*; Syr. اذرع البساط *arms of the bows*. These translations must have been made without reference to the use of the word in other places. The Chald. has נִרְרִין *arrows*. Rosenmüller gives to it the sense of *thunder*. רֶשֶׁפֵי קֶשֶׁת *thunders of the bow*, which he calls an elegant figure of speech for arrows. Gesenius, in his Heb. Thesaurus, takes it in the same way. See his rendering of it, under the word נִרְרִין. The word מְלֻחָמָה *battle* denotes rather *omnia bellica instrumenta*. Rosenmüller. *Kriegesgerüst, preparation for war*. Mendlessohn.

5. נָאוֹר *Thou (O God) art splendid, excellent, equivalent*

to אָדִיר. By some persons the root of this verb is made to be נָאָר; and so נָאָר is an adj. of the form קָרוֹב, קָחוֹק, &c. But the verb נָאָר is to *abhor*, to *reject*, in those passages where it occurs; a sense inadmissible in this place; and therefore if נָאָר be the root, it must be cognate with אָוֹר to *shine*; but for this there is no authority. It is therefore more probably the passive part. niph. of אָוֹר to *shine*, to *be splendid*, and consequently, as an epithet of the Deity, to have the force of אָדִיר, as mentioned above, which word immediately follows; and this gives additional emphasis to the expression. מִהַרְרֵי-טָרֶף. Of this phrase there are many interpretations. The LXX. have ἀπὸ ὀρέων αἰωρίων, followed by the Vulg., which has *a montibus aternis*. The Syr. ܡܢ ܗܝܘܬܝܢܐ ܡܢ ܗܝܘܬܝܢܐ from *Thy strong mountain*. These translators therefore have given what they consider to be the most suitable sense of the verse, rather than the literal meaning of טָרֶף, which certainly signifies *prey*, *booty*; and thus it is rendered by Aquila and Symmachus. Hence, *mountains of prey* are those where beasts of prey conceal themselves, or such as are the secure retreats of robbers; and so God is said to rush upon the enemies, and to exterminate them as suddenly and unexpectedly as these beasts, or robbers, when they rush from their retreats and seize upon their prey. The prefix מ however is comparative, hence it is more probable that the expression is elliptical, and when written in full, would mean in substance: “Thou, O God, art of more repute than the kings of the earth, who are accustomed to make predatory incursions upon the people of neighbouring nations.” The Chald. has given this sense in its paraphrase of the verse.

6. אֲשַׁתּוֹלְלוּ They have been *plundered*, or they have exposed themselves to plunder, agreeably to Abu Walid, who has taken the verb in a reciprocal, and not in a passive sense; *they have despised themselves*, i. e. they have cast away their weapons. The Hithpael form here, after the Chald. and Syr.,

has the characteristic אַתְּ for הֵת; so we have אַתְּחַבֵּר for הֵתחַבֵּר, 2 Chron. xx. 35; and אֲנִיאֲלֵתִי for הֵנִיאֲלֵתִי, Is. lxiii. 3. For אֲבִירִי, it seems the LXX. have read אֲבִרִי; the ר being changed into ר; for they have ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ. נָמוּ They slept their sleep, i. e. the sleep of death. See Jer. li. 39. “Sed in hoc mortis somno, attenditur non requieo amica nec vegetæ ac faustæ spes resurrectionis; sicut in morte piorum, dum iidem dicuntur *abdormire*, verum nuda ab actionibus prioribus cessatio, perennisque, omni pios metu liberans, &c.” Geier. לֹא מָצְאוּ יְדֵיהֶם They have not found their hands, i. e. they have not been able to use them for resistance; the Hebrew מָצָא, as well as the Syr. مَجَّ, signifies to find, or get, so as to be in readiness for use. Agreeably to this notion, the Chald. has לֹא-סָפְקוּ לְמִיחָד וְיָנְהוּן בְּיַדְהוֹן They could not take, lit. were not sufficient to take their weapons in their hands, i. e. they were not able to use their hands, so as to manage their weapons. The LXX. have the preposition ἐν before ταῖς χερσίν αὐτῶν, they found nothing with their hands, i. e. they were able to do nothing with them; and so, with little variation, is the Vulg. Kimchi expounds the latter part of the verse as follows: “They had not strength to fight; they were as if they had slept their sleep, i. e. the sleep which is to come upon them, which is the sleep of death; so they were as if they were dead; and the mighty men and men of valour who were among them found not their hands to fight with them.” Reference is supposed to be made to the Assyrian army, which was smitten in the night by the angel.

7. נִרְדָּם The Niph. part. of רָדַם to lie in a deep sleep. “At thy rebuke both the chariot and rider were cast into a deep sleep.” See Jonah i. 5; Judg. iv. 21. The sleep here is the sleep of death, as in the former verse. “Atque hac ratione, Deo iram ostendente, obrigescent etiam, tanquam apoplexiam passi, etiam instructissimæ fortissimæque copiæ.” Geier. וְרָכַב

and the chariot, i. e. the soldiers carried in the chariot, by the figure *metonymy*. So we have *horse*, for him riding on the horse, 1 Kings x. 28; *ship*, for those things contained in the ship, or for sailors, Jer. xxiii. 1. The Vau prefixed to this as well as to the following noun, imports distribution, i. e. both those who ride in the chariots and on the horses, &c. A similar example we have in Gen. xxxvi. 24.

8. The second pronoun אַתָּה performs the office of a substantive verb; a sort of Chald. construction. The expression may also in this way be made more emphatic, as if the Psalmist had said, *Thou Thyself, Thou alone art terrible; and besides Thee there is no other.*

9. מִשְׁמַיִם *From heaven.* God is here introduced as a judge deciding the case between His chosen people and their opponents; He is represented as making the heavens to hear His judgment, denoting thereby the great authority with which He pronounces sentence; the heavens even shall have their attention brought to it, whilst the earth shall tremble and be silent through amazement and alarm. By שְׁמַיִם and אֲרֶץ we understand the inhabitants of heaven and earth. These nouns are employed figuratively, as רֶכֶב in the preceding verse.

10. We have a change of person in this verse. God, who had before been addressed in the 2nd pers., is here spoken of in the 3rd. We therefore conclude that this passage was intended to be chanted by another part of the choir.

11. בְּיַחַצְתָּ אָדָם תוֹדֶה *For the violence of man shall praise Thee*, i. e. the fury of enemies subdued by Thee, which affords matter for celebrating Thee. Words which express action or effect are sometimes to be understood as intimating the occasion of such action or effect, as Gen. xlii. 38; xliii. 6; Ex. xxiii. 8. Agreeably to this is the exposition in Mendlessohn's *Beor*: "Truly at times men of wickedness will arise, who are dust of the earth, to contend with Thee; behold that violence itself shall

praise Thee. For Thy creatures will see that the anger of these wicked men prevails not in the land when Thou takest vengeance on them." As to the meaning of **הָנַר** in the second hemistich, that depends altogether on the way in which the foregoing words of this member are understood. Its ordinary sense is *to gird*, but it may denote girding in the sense of *restraining*; and so the cognate root **ح** in Arab. *cohibuit, inhibuit*, and so also the Syr. **ܚܢܐ** *claudicavit*. Yarchi proposes to take it in the sense of *blunting*. He mentions such a use of the term existing in the Mishna, and observes, that he has heard Rabbi Eleazar Gaon, the son of Rabbi Isaac, that he was accustomed to cite this Scripture as a testimony to this Mishna. The sense will therefore be as follows: "This violence of man shall be to Thee an occasion of praise, for his punishment will be acknowledged as just and deserved; and if he himself be brought to acknowledge this, then the fury of the remnant of such men will be disabled." But **הָנַר** in its ordinary notion signifies *girding*, or *putting on*, and is frequently applied to garments, ornaments and arms; see Ps. xlv. 3; Is. lix. 17, &c. In the latter of these passages we read of *putting on the garments of vengeance* for clothing; and so here, as Dr Hammond observes, *the girding on the remainder of wrath*, will signify God's adorning and setting out Himself by the exercise of His vengeance, vulgarly called His *wrath*. "Man's wrath," says this learned person, "is the violence and rage and blasphemy of the oppressor, upon the *meek* or *poor man* foregoing. This begins, goes foremost in provoking God; and then **שְׁאֵרִית** *the remnant*, or second part of *wrath*, is still behind for God, and with that he *girds* himself, i. e. sets himself out illustriously and dreadfully, as with an armament, and as with a hostile preparation in the eyes of men." Thus we see if **הָנַר** be *to restrain*, then the remnant of violence is that of man; whilst if it be *to gird*, then these words are undoubtedly referred to God. The LXX. have "the

remnant of wrath (ἐορτάσει σοι) shall celebrate to Thee a feast." And this is followed by Ewald, in his translation of the Psalms, p. 103. They suppose the Hebrew reading should be תְּהַנְּךָ; but for this there is no authority.

12. The injunction here to vow, and offer the sacrifice of praise to God, is addressed to the people of Israel. They are not mentioned here, or previously; but from the 2nd and 3rd verses, where we read that God is distinguished in Judah, and that He hath made its inhabitants His peculiar people, we may infer that it is to them the Psalmist is especially speaking in this verse, and that, too, at a time either when they were exposed to some remarkable danger, or after that they had been delivered from it. כָּל־סְבִיבָיו all round about Him, i. e. all living in Judea, the circuit of Jerusalem, the habitation of His holiness. לַמּוֹרָא. According to some, to the terrible One, to God in the character of His executing terrible judgments; Gen. xxxi. 53. But it is more probable, that to be feared, in the sense of to be revered, is here intended. Agreeably to this notion is σέβασμα, in 2 Thess. ii. 4, which the Syr. has translated by the word ܩܒܠܐ, and which rendering is defended by Ludov. De Dieu. דְּחִיל is also the word used by the Chaldee interpreter of this verse. "Bring gifts to the sanctuary of Him who is to be revered דְּחִיל." We have מוֹרָא, in a lower sense, applied to men, in Gen. ix. 2, for reverence, as is evident from its being followed by a word denoting dread. The fear of you, and the dread of you, &c. So Mendlessohn has Ehrfurcht, reverence.

13. יַבְצֵר וְגו' He will cut off, &c., i. e. "He will lop and bring low the spirit of arrogant princes." Ben Melech. בְּצֵר is ordinarily used of a vine-dresser lopping off the branches of the vines. רִיחַ spirit denotes the proud, arrogant, and oppressive spirit. So the Chald. "He shall repress the pride of the spirit of the great ones." נוֹרָא He is to be revered.

עו

1 לַמִּנְצָח עַל־יְדֵי־תוֹן לְאֶסֶף מִזְמוֹר : 2 קוֹלִי אֶל־
 אֱלֹהִים וַאֲצַעֲקָה קוֹלִי אֶל־אֱלֹהִים וְהֶאֱזִין אֵלַי : 3 בַּיּוֹם
 צָרָתִי אֲדַנֵּי דַרְשָׁתִי יָדַי לַיְלָה נִגְרָה וְלֹא תָפוּג מֵאִנָּה
 הַנַּחֵם נַפְשִׁי : 4 אֲזַכֵּרָה אֱלֹהִים וְאֶהְמִיָּה אֲשִׁיחָה וְתִתְעַטֵּף
 רוּחִי סֵלָה : 5 אַחוּזֹת שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי וְלֹא אֲדַבֵּר :
 6 הִשְׁבַּתִּי יָמִים מִקֶּדֶם שָׁנוֹת עוֹלָמִים : 7 אֲזַכֵּרָה נִגְיַתִּי
 פְּלִילָה עִם־לִבִּי אֲשִׁיחָה וַיַּחֲפֹשׂ רוּחִי : 8 הִלְעוֹלָמִים
 יִזְנַח אֲדַנֵּי וְלֹא־יִסִּיף לְרִצּוֹת עוֹד : 9 הָאֶפֶס לְנֹצֵחַ חֶסֶדּוֹ
 גָּמַר אָמַר לְדָר וְדָר : 10 הִשְׁבַּח חַנּוּת אֵל אִם־קִפְּזִן בְּאֶף
 רַחֲמָיו סֵלָה : 11 וְאָמַר חֲלוּתִי הִיא שָׁנוֹת יָמַי עֲלוּן :
 12 אֲזַכִּיר מֵעַל־יָדַי בֵּי־אֲזַכֵּרָה מִקֶּדֶם פְּלִאָה : 13 וְהִגִּיתִי
 בְּכָל־פִּעֲלֶךָ וּבְעֲלִילוֹתֶיךָ אֲשִׁיחָה : 14 אֱלֹהִים בִּקְדֹשׁ
 דִּרְבָּךְ מִי־אֵל גָּדוֹל בְּאֱלֹהִים : 15 אַתָּה הָאֵל עֲשֵׂה פִלָּא
 הוֹדַעַת בְּעַמִּים עֲזָרָה : 16 גִּאֲלַת בְּרוּעַ עַמְּךָ בְּנֵי־יַעֲקֹב
 וַיּוֹסֶף סֵלָה : 17 רִאֲוֶה מִיָּם אֱלֹהִים רִאֲוֶה מִיָּם יַחֲלוּ
 אֶף יִרְגְּזוּ תַהֲמוֹת : 18 זָרְמוּ מִיָּם עֲבוֹת קוֹל גַּתְנוּ
 שְׁחָקִים אֶף־הִצְצִיד יִתְהַלְכוּ : 19 קוֹל רַעֲמֶיךָ בַּגִּלְגָּל הָאִירוּ
 בְּרָקִים תִּבֵּל הַגֹּזָה וְתִרְעֵשׂ הָאָרֶץ : 20 בַּיּוֹם דִּרְבָּךְ
 וַיִּשְׁבִּילֶיךָ בְּמַיִם רַבִּים וְעַקְבוֹתֶיךָ לֹא נוֹדְעוּ : 21 נַתִּיתִי
 בְּצִאֵן עַמְּךָ בַּיַּד־מִשָּׁה וְאֶהְרֵן :

PSALM LXXVII.

BY many persons this is considered a national song, composed at the time of the captivity, rather than that of an individual, because there are recited some national mercies, for administering comfort, and re-establishing confidence. But the Psalmist has composed it in the first person, as if he himself individually were the subject; and there is no reason why, in his individual capacity, he might not turn his contemplations to those remarkable acts of Divine mercy bestowed on the nation, and on which the people, both individually and collectively, delighted to dwell, especially when under the circumstances which suggested the writing of this Psalm. It evidently describes an individual mind brooding over calamities; it exhibits a sort of contest between distrust and confidence; and when the inspired penman is on the point of giving way to despair, he suddenly fixes his thoughts on those especial interpositions of Providence recorded in his country's annals, when his sorrows are alleviated, and faith becomes victorious.

2. The first hemistich translated literally is: "My voice is to God, and I will cry;" which in English we should rather express by saying, "With my voice I will cry unto God." The second hemistich is similarly constructed. אֱלֹהִים, according to Mendlessohn, is put for אֱלֹהֶיךָ, and so הֶאָזִין is imper. אֱלֹהִים שְׁעוּרוּ אֵלַיךְ וּבֵא הַשֵּׁם בְּמִקוֹם הַכְּנוּי כִּדְרָכּוֹ לַפְּעָמִים בְּלִה"ק וְהֶאָזִין אֵלַי אֱמֶר ר"מ הִכְהֵן שְׁהוּא לְשׁוֹן צוּי is אֵלַיךְ; a noun sometimes comes in the place of a pronoun, according to the custom of the sacred language; and as to הֶאָזִין, Rabbi Moses the priest said that it is an imperative."

3. אֲרוֹנִי דָרַשְׁתִּי *I sought the Lord*, i. e. I sought for that help which can only be obtained from the Lord. נָגְרָה. The root is נָגַר *to flow*. Chald. נְגָרָא *a river*. According to Gesenius, נָגְרָה and אֲנָרָה in the Phœnician language signify *a cataract*; and hence perhaps the etymology of *Niagara*, viz. נָהַר אֲנָרָה. In this passage the term being applied to the hand, the meaning of *stretching out* seems more suitable, although Rosenmüller adheres to the former rendering, as conveying the same idea as that of *stretching*, or *extending*; but as expressed in a more emphatic form: “*Manus mea per noctem effusa*, quod amplius est, quam simpliciter extensa; enim significat, se tanta vi extendisse, ut cœlum versus quasi effuderit, sicut aquæ effusæ dicuntur.” יָד is by some persons taken in the sense of *a stroke*, *hurt* or *wound*, that is produced, I suppose, by the hand; see Deut. xxxii. 36, and elsewhere. The Syriac has אֲרִיס *His hand*; and it is consequently applied to God, the agent, rather than to man, the patient. יָדִי *my hand* is better than *my stroke*, or *my sore*; and so the whole expression is to the effect, that the Psalmist was very earnest in prayer, unremittingly extending his hands towards heaven, an attitude by which man is accustomed to address his petitions to God. נַפְשִׁי *my soul* hath refused to be comforted, on account of the magnitude of my sorrows: see Gen. xxxvii. 35; Jer. xxxi. 15.

4. The Psalmist is describing here, as in the last verse, how he acted in the day of his trouble; how he remembered God, which corresponds with seeking Him in the former verse: how he was disquieted, and meditated in prayer, which agrees with unremittingly stretching the hands, both being indications of much emotion of mind and prayerful spirit; and finally, how his soul was overwhelmed, which corresponds with “my soul refusing to be comforted.” It is in such correspondences as these we have noticed, of member to member in a sentence, and of verse to verse, which we meet with perpetually in the Psalms.

lies the chief artifice of Hebrew poetry, which in these times we are capable of observing. וְאֶהְמָה for וְאֶהְמָה. Other instances are adduced by N. G. Schrøder, in his *Institutiones Ling. Hebr.*

5. אֶחֱזַת שְׁמֵרוֹת עֵינַי. These words receive a different interpretation according to the mode of taking the noun שְׁמֵרוֹת. Some understand it as denoting *the eye-lids*, which it is evident from the root שָׁמַר it will readily signify; and others consider it to be identical with אֶשְׁמֵרוֹת *watches of the night*. Of those, who adopt the former notion, is Aben Ezra, who observes. "that the eye-lids are *preservers* (שְׁמֵרוֹת) of the eyes in shutting them; and the meaning of אֶחֱזַת is the same as saying, that my eyes are not shut, and I do not sleep." So the Chald., Aquila, and Theodotion. Kimchi has: "Thou holdest the vigils of the eyes, i. e. Thou causest them to watch, so that they are not able to sleep on account of the vehemence of my sorrow." Those who prefer the latter rendering, understand ב before שְׁמֵרוֹת, thus: "Thou hast held my eyes in the night-watches," so that I am not able to enjoy sleep. Hence the two classes of interpreters arrive at pretty much the same sense. Hammond makes שְׁמֵרוֹת to be *night-watches*, and then observes, that God holding the watches of the eyes, is the same as saying, that He knows how they are employed every minute of the night. The noun שְׁמֵרוֹת, with these points and letters, does not elsewhere occur in the holy Scriptures.

6. חֲשַׁבְתִּי I *thought*. My imagination dwelt on former days, when I enjoyed great prosperity and happiness; and by instituting a comparison between that condition and my present one, my sorrow is only increased. עוֹלָמִים. This word expresses both past and future times. Its root is עָלַם *occultavit, abscondidit*, and hence עוֹלָם denotes *time* which is hidden or indefinite; the beginning and end of which is uncertain, and hence it comes to

mean *eternity*. According to this meaning of its root, עולם may signify *remote time*, either past or future; because what is very far distant must in some degree be indefinite, and therefore we have it expressing the former in Deut. xxxii. 7; 1 Sam. xxvii. 8; Amos ix. 11, &c.; but much more frequently we find it denoting the future time and eternity.

7. נְגִינָתִי *My song*, or more literally, *my playing on a musical instrument*, in gratitude for the great mercies which have been shown me in past times. בְּלַיְלָהּ *In the night*, when I am removed from the society of men, and left to the thoughts which force themselves upon me, of the joy and peace which were once my lot, there can be no doubt that these circumstances, contrasted with my present condition, add still more to my sorrows. וַיִּחְפֹּשֵׁט רוּחִי *and my spirit searched out*, מַה הִיא מִדְּתוֹ, “what was the mind of the Holy One, blessed be He! and I wonder whether He will cast me off for ever.” Rashi. In nearly the same manner are the words explained by Aben Ezra.

8. וְלֹא יִסְיֵף גּוֹרֵי *And not addeth again to please?* i. e. will no more please or shew kindness? Luther: “und keinen Wohlgefallen mehr haben?” The Psalmist is now pursuing a different train of thought from that implied in the last verse, a train of thought suggested by the past kindnesses of God; and the 12th and the following verses shew that such reasoning ended in dispelling the gloom of his mind, and establishing once more his hopes.

9. הֲאַפָּס *Hath His mercy ceased for ever?* The ה is interrogative. אַפָּס is used in Gen. xlvii. 15, 16, concerning deficiency of money, and in Is. xvi. 4, concerning a tyrant ceasing to reign. It is cognate in sound with פָּסַס, and in sense with כָּלָה. From this root we have אַפָּס *cessation, end, extremity*; and from the same Abu Walid derives פֶּס *the extremity of the*

hand, or *foot*, the dual of which occurs in Ezek. xlvii. 3. The affix י should be put to אָמַר, as it is to חָסְדוֹ.

10. קָפַץ *Hath shut up*. Rabbi Nathan says it is equivalent to סָתַם. See Deut. xv. 7; Job v. 16.

11. חֲלוּתִי *My infirmity*. The root חָלָה has this sense in Judg. xvi. 7, and Is. lvii. 10. Others, however, derive it from חָלַל *to wound*, &c.; but the notion of infirmity would appear to be that intended by the Psalmist. The noun שְׁנוֹת is by some persons taken in the sense of *years*; and by others, in that of *changing*, from שָׁנָה *to repeat, to change*. Those who adopt the latter interpretation, understand by the *change, or changes of the right hand of the most High*, a change of punishment; or more strictly, perhaps, a change of treatment; that the author's condition has changed from one of prosperity to one of adversity. This circumstance may be fitly expressed by the terms we here find; for יָמִין, when used of the Deity, denotes His great power, which may be exercised either for chastisement or the contrary. In this way, חֲלוּתִי would be better taken *my sickness, or my disease*. So the Chald., agreeably to this view, has translated the passage: "this disease is a mutation of the strong right hand of the most High." The Psalmist therefore acknowledges in this sentence his dependence upon God; that his sickness is according to His wise dispensation; but this confession is implied in the foregoing verses, and therefore such a distinct acknowledgment of it as we have here is unnecessary, and prepares us imperfectly for that change of subject which immediately follows. Hence a better understanding of the passage. I think, can be arrived at, by taking שְׁנוֹת to mean *years*. The subject in the foregoing verses seems to terminate at the first hemistich of this: *and I said, it is my infirmity*. viz. my tendency to dwell on my troubles, so as to work myself almost into a state of despair. The next hemistich I regard as the title of the new subject, *the years of the right hand of the Most*

High. The Psalmist immediately proceeds to recount the signal acts of God's favour on his nation in past times. The introduction of the title in the body of a Psalm, when the writer is passing from one subject to another, is certainly abrupt; but it is just that abruptness of which we have many specimens in the Psalms. See Ps. xxii. last word of verse 22.

12. כִּי *Truly.* See Job viii. 6; Ecces. iv. 16, and so Luther, *ja ich getenke*, &c.

14. בְּקֹדֶשׁ *In the sanctuary.* Thy way, O God, is in the sanctuary, i. e. is holy. Whatever Thou doest is holy, and is very far removed from all impurity. The mode of speech is emphatic. The particle ב *in* has the force of expressing the interior nature or condition of a thing, or person, referred to by the noun of which the ב is a prefix. See Prov. iii. 26; xvi. 6; Isaiah xl. 10. The Chald. has retained this emphasis in some measure by using the plural number. קְדִישֵׁי אִירְחָתָךְ *Thy ways are holy.* בְּאֱלֹהִים *as God*, the same as saying בְּמֹדֶד. The Chald. has בְּאֱלֹהֵי דִישְׂרָאֵל *as the God of Israel.*

16. The mention of Joseph with Jacob in this verse is, in the opinion of Aben Ezra, "Because Joseph was the support of Israel in Egypt; as it is written, *from thence is the shepherd, the stoue of Israel.*" Gen. xlix. 24. And so Kimchi explains it, "Because of Joseph the sons of Jacob descended to Egypt, and he supported them all the days of his life, as if they were his own sons."

17. רְאוּךָ מַיִם וְגו' *The waters saw Thee*, &c. We have here an allusion to the miraculous dividing of the waters of the Red Sea when the children of Israel departed from the land of their captivity. In Ps. cxiv. 3, we have the same event referred to by a still bolder figure: "The sea saw Thee and fled," &c.

18. זָרְמוּ *Have been poured forth.* The verb is of the Pual form, according to the explanation of it given by Mendlesohn, and consequently the prefix מ must be understood before

עֲבוֹת. But by far the more general mode of rendering has been to consider the verb of the Piel form, and that the Cholem is put to the first radical, because the Dagesh is not admissible in the Resh. חֲצֵצִיָּה *Thy arrows*. Kimchi says this term represents *hail-stones*. It seems, however, from the passage itself, that it is a description of a tempest, and that in the first member there is mentioned *the rain*, in the second *the thunder*, and in the third *the lightning*, which, darting forth from one part of the heavens to another, like an arrow, is fitly represented by this term. Bishop Horne thinks that the Psalmist in this verse has especial reference to Exodus xiv. 24, where we read that “the Lord looked upon the host of the Egyptians,” &c.

19, 20. בַּגִּלְגָּל. According to our authorized version, *in the heaven*, i. e. the celestial orb, from the root גָּלַל to roll, to revolve; and hence, says Aben Ezra, “The thunders are stated to be בַּגִּלְגָּל, because that they are in the air, which is whirling around.” See Rosenmüller on this passage. 20. שְׁבִילֶיךָ *Thy path*. The Masorites and Chald. read the singular of this word, but the LXX. and Syr. have the plural. וְעַקְבוֹתֶיךָ וְגו’ “and *Thy footsteps* are not known.” An allusion to the return of the waters after the passage of the Israelites, so that no trace of such passage was left.

עַה

1 מִשְׁפִּיל לְאֶסֶף הָאוֹנֶה עִמִּי תוֹרַתִּי הִטּוּ אֲנֹכֶם
 2 אֶפְתָּחָהּ בְּמִשְׁלַל פִּי אֲבִיעָה חִדּוֹת מִנִּי־קֶדֶם :
 3 אֲשֶׁר שָׁמַעְנוּ וְנִדְעִים וְאֲבִיתֵנוּ סִפְרוּ־לָנוּ : 4 לֹא נִכְחַד ,
 מִבְּנֵיהֶם לְדוֹר אַחֲרוֹן מִסִּפְרִים תְּהִלּוֹת יְהוָה וְעוֹזוֹ וְנִפְלְאוֹתָיו
 אֲשֶׁר עָשָׂה : 5 וַיִּקַּם עֲדוֹת , בִּיעֲקֹב וְתוֹרָה שֵׁם בְּיִשְׂרָאֵל

אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעַם לְבָנֵיהֶם : 6 לְמַעַן יִדְעוּ
דוֹר אַחֲרוֹן בְּנִים יוֹלְדוּ יִקְמוּ וַיְסַפְּרוּ לְבָנֵיהֶם : 7 וַיִּשְׁיֹמוּ
בְּאֱלֹהִים כְּסֶלֶם וְלֹא יִשְׁבְּחוּ מֵעַלְלֵי־אֵל וּמִצֹּתָיו יִנְצְרוּ :
8 וְלֹא יִהְיוּ בַּאֲבוֹתָם דּוֹר סוֹרֵר וּמְרֵה דּוֹר לֹא־הִכִּין לְבוֹ
וְלֹא־נֶאֱמָנָה אֶת־אֵל רוּחוֹ : 9 בְּנֵי־אֶפְרַיִם נוֹשְׁקֵי רוּמֵי־קִשְׁתֹּת
הִפְכוּ בַּיּוֹם קָרֵב : 10 לֹא שָׁמְרוּ בְרִית אֱלֹהִים וּבְתוֹרֹתָיו
מֵאֲנוּ לְלַכֵּת : 11 וַיִּשְׁבְּחוּ עֲלִילוֹתָיו וַנִּפְלְאוּתָיו אֲשֶׁר הִרְאָם :
12 נִגְדַּר אֲבוֹתָם עֲשֵׂה פֶלֶא בְּאֶרֶץ מִצְרַיִם שְׂדֵה־צֹעַן :
13 בְּקַע יָם וַיַּעֲבִירֵם וַיַּצַּב־מַיִם כְּמוֹ־נֶגֶד : 14 וַיִּנְחֵם בַּעֲנַן
יוֹמָם וּכְל־הַלַּיְלָה בְּאוֹר אֵשׁ : 15 יַבְקַע צָרִים בַּמִּדְבָּר
וַיִּשְׁקַ בְּתַהֲמוֹת רַבָּה : 16 וַיּוֹצֵא נוֹזְלִים מִסַּלַּע וַיּוֹרֵד כַּנְּהַרֹת
מַיִם : 17 וַיּוֹסִיפוּ עוֹד לַחֲטֹא־לוֹ לַמְּרוֹת עֲלִיּוֹן בְּצִיָּה :
18 וַיִּנְסוּ־אֵל בַּלְבָּבָם לִשְׁאֹל־אֲכַל לִנְפֹשָׁם : 19 וַיְדַבְּרוּ
בְּאֱלֹהִים אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שִׁלְחָן בַּמִּדְבָּר : 20 הֲנָהְיָ
הַפְּהַצּוֹר וַיּוֹנְנוּ מַיִם וּנְחָלִים יִשְׁטַפוּ הַגַּם־לֶחֶם יוֹכֵל תֵּת
אִם־יִכִּין שָׁאֵר לְעַמּוֹ : 21 לָכֵן שָׁמַע יְהוָה וַיִּתְעַבֵּר וְאֵשׁ
נִשְׁקָה בַּיַּעֲקֹב וּגַם־אָף עָלָה בְּיִשְׂרָאֵל : 22 פִּי לֹא הֶאֱמִינוּ
בְּאֱלֹהִים וְלֹא כִּטְהוּ בִישׁוּעָתוֹ : 23 וַיִּצְוּ שְׁחָקִים מִמֶּעַל
וְדַלְתֵי שָׁמַיִם פָּתַח : 24 וַיִּמְטֵר וַעֲלִיהֶם מִן לֶאֱכֹל וַדְּגַן־
שָׁמַיִם נָתַן לָמוֹ : 25 לֶחֶם אֲבִירִים אֲכַל אִישׁ צִידָה שָׁלַח
לָהֶם לְשֹׁבַע : 26 יַסַּע קָדִים בְּשָׁמַיִם וַיִּנְהַג בַּעֲזוֹ תִימָן :

27 וַיִּמְטֹר עֲלֵיהֶם כַּעֲפַר שָׁאֵר וּכְחֹל יָמִים עֹף כַּנֶּף :
 28 וַיִּפֹּל בַּקֶּרֶב מִחֲנֹהוּ סָבִיב לְמִשְׁכְּנֹתָיו : 29 וַיֹּאכְלוּ
 וַיִּשְׁבְּעוּ מְאֹד וְתַאֲוָתָם יָבֵא לָהֶם : 30 לֹא־זָרוּ מִתַּאֲוָתָם
 עֹד אֲכָלָם בְּפִיהֶם : 31 וַאֲף אֱלֹהִים וְעָלָה בָהֶם וַיִּהְרַג
 בְּמִשְׁמַנֵּיהֶם וּבְחֹרֵי יִשְׂרָאֵל הִכְרִיעַ : 32 בְּכָל־זֹאת חֲטָאוּ
 עֹד וְלֹא הֶאֱמִינוּ בְּנִפְלְאוֹתָיו : 33 וַיַּכ־בְּהֶבֶל יָמֵיהֶם וּשְׁנוֹתָם
 בַּבְּהִלָּה : 34 אִם־הֲרַגְם וּדְרָשׁוּהוּ וְשָׁבוּ וּשְׁחֲרוּ־אֵל :
 35 וַיִּזְכְּרוּ בִּי־אֱלֹהִים צוּרָם וְאֵל עֲלִיּוֹן גֹּאֲלָם : 36 וַיִּפְתְּחוּ
 בְּפִיהֶם וּבִלְשׁוֹנָם יִכְזְבוּ־לוֹ : 37 וּלְבָם לֹא־נָכוֹן עִמּוֹ וְלֹא
 נֶאֱמְנוּ בְּבְרִיתוֹ : 38 וְהוּא רַחוּם וַיִּכַּפֵּר עֲוֹן וְלֹא־יִשְׁחִית
 וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא־יִעִיר כָּל־חַמַּתּוֹ : 39 וַיִּזְכֹּר כִּי־בֶשֶׂר
 הֵמָּה רוּחַ הוֹלֵךְ וְלֹא יִשָּׁב : 40 כַּמָּה יִמְרוּהוּ בַּמִּדְבָּר
 יַעֲצִיבוּהוּ בִישִׁימוֹן : 41 וַיִּשׁוּבוּ וַיִּנְסוּ אֵל וּקְדוֹשׁ יִשְׂרָאֵל
 הִתְּנוּ : 42 לֹא־זָכְרוּ אֶת־יְדֹוֹ יוֹם אֲשֶׁר־פָּדָם מִיַּד־צָר :
 43 אֲשֶׁר־שָׂם בְּמִצְרַיִם אֶתֹתָיו וּמוֹפְתָיו בְּשַׂדְּהַצֶּעַן : 44 וַיַּהֲפֹךְ
 לָדָם יְאִרֵיהֶם וְנוֹזְלֵיהֶם בַּל־יִשְׁתַּיִן : 45 יִשְׁלַח בָּהֶם עָרֶב
 וַיֹּאכְלֵם וַצַּרְפָּרֵעַ וַתִּשְׁחִיתֵם : 46 וַיִּתֵּן לַחֲסִיל יְבוּלָם וַיִּגְיַעֵם
 לַאֲרֵבָה : 47 יִהְרַג בַּבָּרָד גַּפְנֵם וּשְׁקֻמוֹתֶם בַּחֲנַמַּל : 48 וַיִּסְגֵּר
 לַבָּרָד בְּעִירָם וּמִקְנֵיהֶם לְרִשְׁפִים : 49 יִשְׁלַח־בָּם חֲרוֹן אָפּוֹ
 עֲבָרָה וְזַעַם וַצַּרָה מִשְׁלַחַת מִלְּאֲכֵי רַעִים : 50 יִפְלֹס נְתִיב
 לְאָפּוֹ לֹא־חֲשָׂךְ מִמוֹת נַפְשָׁם וְחִיתָם לְדַבֵּר הַסִּגִּיר : 51 וַיִּן

כִּלְבֹכּוֹר בַּמִּצְרַיִם רֵאשִׁית אוֹנִים בְּאֶהְלִיחֶם : 52 וַיִּסַּע בְּצִיּוֹן
 עָמוֹ וַיִּנְהַגֶם כְּעֶדֶר בַּמִּדְבָּר : 53 וַיִּנְחֵם לִבְטָח וְלֹא פָחַדוּ
 וְאֶת־אוֹיְבֵיהֶם כִּפְסָה הָיָם : 54 וַיִּבְיֵאֵם אֶל־נִבּוּל קִדְשׁוֹ הַר־זֵה
 קִנְתָּהּ יְמִינוֹ 55 וַיַּגְרֵשׁ מִפְּנֵיהֶם גּוֹיִם וַיִּפְּלִים בַּחֶבֶל נִהְלָה
 וַיִּשְׁכֵּן בְּאֶהְלִיחֶם שְׁבִטֵי יִשְׂרָאֵל : 56 וַיִּנְסּוּ וַיִּמְרוּ אֶת־אֱלֹהִים
 עֲלִיּוֹן וְעֲדוֹתָיו לֹא שָׁמְרוּ : 57 וַיִּסְגּוּ וַיִּבְגְּדוּ בְּאֲבוֹתָם נִהְפְּכוּ
 כִּקְשֵׁת רִמְיָה : 58 וַיִּכְעִיסוּרוּ בְּבִמּוֹתָם וּבִפְסִילֵיהֶם יִקְנִיאוּהוּ :
 59 שָׁמַע אֱלֹהִים וַיִּתְעַבֵּר וַיִּמָּאֵם מְאֹד בְּיִשְׂרָאֵל : 60 וַיִּטַּשׁ
 מִשִּׁבְּן שְׁלוֹ אֶהֱלֵ שִׁבְּן בְּאֶרֶם : 61 וַיִּתֵּן לִשְׁבִי עֲזוֹ וְתִפְאֶרְתּוֹ
 בְּיַד־צָר : 62 וַיִּסְגֵּר לַחֲרָב עָמוֹ וּבִנְהַלְתּוֹ הִתְעַבֵּר :
 63 בַּחֲרוֹתָיו אֶכְלֶה־אִשׁ וּבִתְוֹלְתָיו לֹא הוֹלִלוּ : 64 כְּהֲנִיּוּ בַּחֲרָב
 נִפְלוּ וְאֶל־מִנְתָּיו לֹא תִבְכְּיָנָה : 65 וַיִּקְוֶן כִּי־שָׁן וְאֶרְנִי
 כְּגִבּוֹר מִתְרוֹנֵן מִיַּיִן : 66 וַיִּדַּךְ צִרְיּוֹ אַחֲוֵר הַרְפַּת עוֹלָם
 נָתַן לָמוֹ : 67 וַיִּמָּאֵם בְּאֶהֱלֵ יוֹסֵף וּבִשְׁבֵט אֶפְרַיִם לֹא בָחַר :
 68 וַיִּבְחַר אֶת־שִׁבְטֵי יְהוּדָה אֶת־הַר צִיּוֹן אֲשֶׁר אָהָב : 69 וַיִּבְּן
 כְּמוֹ־רִמְיִים מִקִּדְשׁוֹ כְּאֶרֶץ יִסְדָּה לְעוֹלָם : 70 וַיִּבְחַר בְּדָוִד
 עַבְדּוֹ וַיִּקְחֵהוּ מִמִּכְלַאת צֹאן : 71 מֵאַחַר עֲלוֹת הַבְּיָאוֹ
 לְרַעוֹת בִּיעֲקֹב עָמוֹ וּבְיִשְׂרָאֵל נִהְלָתוֹ : 72 וַיִּרְעַם כַּתֵּם
 לִבָּבוֹ וּבִתְבוּנוֹת כִּפְּזוֹ יִנְחֵם :

PSALM LXXVIII.

THIS Psalm contains a summary review of God's dealings with His people from the time of Moses to that of David. Such a recapitulation of their history in their hearing was indeed well adapted to convey to them instruction most profitable; and not only to them, but to all who may read this portion of Scripture; for the same Providence is still controlling the affairs of nations and individuals. What was done to the Israelites for disobedience, by the especial interference of Jehovah, will be done to us by the ordinary exercise of His Providence, if our conduct, like theirs, be marked chiefly by forgetfulness of His benefits, by murmurings at His dispensations, and by general ungodliness. It was written most likely at a period when the Israelites had forsaken God and sunk into idolatry; and Schnurrer is of opinion that the particular occasion of it was the war between Jeroboam and Abijah, recorded in 2 Chron. xiii.

1. The word תּוֹרָה does not denote *the law*, which was given from mount Sinai, but rather it obtains the notion of *doctrine* or *discipline*, i. e. the doctrine or instruction which is propounded in this Psalm, and is equivalent to אִמְרֵי פִי in the next hemistich. See Prov. i. 8; iii. 1; xiii. 4; where this sense of the word obtains.

2. The terms מִשָּׁל and הִידוּת seem to mean in a general sense something which is spoken poetically; the former implying a figurative mode of speech, and the latter a tortuous style of expression. This passage is cited by St Matthew (xii. 35), and applied to our Lord. The Psalm itself is altogether historical,

and recites the principal events of the Israelitish nation during the period mentioned in the introductory remarks. Hence if we are to understand anything by this citation besides its being suitable to the occasion when the Evangelist recited it, we must regard the events here recorded as having others in the Gospel dispensation corresponding to them in a spiritual sense, and which others were again shadowed forth in the parables of our Lord. If so, the words מְשָׁל and הִירוֹת may, with the strict propriety, be employed with regard to the narrative of this Psalm; and the application of the verse to Christ as a speaker of parables becomes obvious.

3. מִבְּנֵיהֶם לְדוֹר אַחֲרָיון *From their children, or descendants of our fathers; children which belong to a later generation, viz. those following our own.* “That which we have heard we will not conceal from our children, for they are also the children of our fathers, who have declared unto us these things, but will rather declare also to them,” &c. Mendlessohn.

5. Schnurrer, in his dissertation on this Psalm, states that the affix ם to הוֹדִיעַ refers not to עֲדוֹת and תּוֹרָה, but to עֲזוֹן and נִפְלְאוֹת of the preceding verse; and in this notion he seems to be right. See his note, Vol. I. p. 88, in Kuinoël's *Commentationes Philologicae*.

6, 7. The particle לְמַעַן should be understood before יִקְמוּ, which verb expresses the order of succession, and describes as it were the mode of announcing, from generation to generation, the praises of God, and His strength and wonderful works which He hath done. 7. In this way all generations may place their confidence in God as rewarding the good, and punishing the wicked. יִנְצְרוּ. The ן is here retained as in regular verbs.

8. The two words סוֹרֵר and מוֹרֵה are usually rendered *stubborn* and *rebellious*. סוֹרֵר is by the LXX. translated σκολιά, *crooked* or *perverse*, such as in the New Testament are styled ἀπειθεῖς, *disobedient*. מוֹרֵה is a *rebellious person*, an

apostate; and so we frequently have **מְמַרִים** in the Talmud for *apostates*; those who disobey the living God, and go after false ones. **לֹבּוֹ לֹא־הִכִּין לְבוֹ** *hath not made right his heart*. “Duplici sensu dicitur Hebræis. Modo animum fortem et lætum significat, qui metu vel dolore concussus non est, veluti Ps. lvii. 8; cxii. 7; x. 17. Modo eum, a quo abest levitas mutabilitasque consilii atque opinionum, qui usus hoc versu cernitur, atque iterum vers. 37. Sed ad formulam **לֹבּוֹ לֹא־הִכִּין לְבוֹ** subaudiendum est, **אֱלֹהִים לְבוֹ**, is autem dicitur **הִכִּין אֱלֹהִים לְבוֹ**, qui neglectis numinibus fictis, Jehovam ut suæ salutis verum ac certum auctorem unice colit et veneratur. 1 Sam. vii. 3.” Schnurrer.

9. This verse presents some difficulties, on account of the construction of the first member, as to the meaning of **בְּנֵי אֶפְרַיִם**, and as to the particular circumstances to which the passage alludes. We will first quote the opinion of Schnurrer, whose able dissertation on this Psalm cannot be too much studied: “**נֹשְׁקֵי קֶשֶׁת וְרוּמֵי קֶשֶׁת** dictum pro **נֹשְׁקֵי רֹמְי קֶשֶׁת**. Sensus Ephraimiticæ copiæ, etiamsi valerent sagittariis, iisque tractandi arcus bene peritis, tamen impetu facto consistere haud poterant. Ven. Knappius præcipit, vertendum esse: Ephraimitæ sagittarios in aciem produxere; sumta significatione verbi Arabici **نسق** *ordinavit, disposuit*. Sed hanc significationem haud ferunt loca 1 Chron. xii. 2, et 2 Chron. xvii. 17; ubi **נֹשְׁקֵי קֶשֶׁת** non possunt non esse *arcu instructi*. Alexandrinus **נֹשְׁקֵי קֶשֶׁת** reddidit **ἐκτείνοντες**, consentiente, præter Vulgatum et Arabem, etiam Syro interprete. Nec desunt plane libri, qui scriptionem **נֹשְׁקֵי קֶשֶׁת** referant. Sed non videtur formula **נֹשְׁקֵי קֶשֶׁת** in usu posita fuisse apud Hebræos.” Words with the same letters, but with two of them transposed, may have the same meaning, as several instances are found in the Bible; but the passages in Chronicles are, as Schnurrer observes, opposed to the suggestion of Knappius. The verb **נָשַׁק** has the sense of *to kiss*; and, as applied to the bow, this notion is retained by Geier, whose exposition of

these terms is as follows: “ Verbum נָשַׁק cum קָשֶׁת *arcus* constructum, exprimere illum sagittariorum gestum, quo collimaturi ad scopum proprius, ad os atque genas arcum suum applicant, tanquam ipsummet *osculaturi*.” The same act, therefore, according to Geier, is described as that which would be implied in the suggestion of Knappius; and, no doubt, it is the act intended as that of *casting* or *shooting* is by רָמִי. We next come to consider the occasion; and many persons suppose the passage to refer to the event recorded in 1 Chron. vii. 21, 22, where are mentioned the sons of Ephraim, whom the men of Gath that were born in the land slew, because they came down to take away their cattle. “ And Ephraim their father mourned many days, and his brethren came to comfort him.” The manner of the relation shews that the slaughter must have been great; and this flight and defeat, and their not acknowledging their dependence upon God, it is supposed the Psalmist has in view in this place. But the objection to this interpretation is, that the event referred to in the Book of Chronicles evidently occurred at a time anterior to that of the Israelites’ exodus from Egypt; whilst the 11th verse of this Psalm speaks of these same Ephraimites being forgetful of God’s doings and wonderful works which He did at the time of their exit from Egypt. It is, therefore, more probable that בְּנֵי אֶפְרַיִם may designate the Israelitish people generally, which Mendlessohn thinks to be the case. He observes, that “ the meaning of the noun Ephraim was that of a general term for Israel before the reigning of the house of David, because that Joshua the son of Nun, the first judge, was of this tribe; also because the territory assigned to this tribe was in the region of Shiloh; and it is possible that because of the reputation of this tribe in those days, all those who were in high esteem were also called Ephraimites.” He might have added another and stronger reason than any of the preceding for this application of the term to Israel, and it is, that Jero-boam, who may be regarded as the founder of the Israelitish

monarchy, is said, in 1 Kings xi. 26, to have been a descendant of Ephraim. The war alluded to may have been one of those which were waged between the ten tribes and the people of Judah.

10. The Chald. and Syr. have made this verse to state the reason of the unhappy termination of the war mentioned in the preceding: "Because that they kept not the covenant of God," &c. See Ex. xix. 5; xxiv. 3, 7; Deut. xxix. 9; Josh. xxiv. 24.

11. הִרְאָם. The pronominal affix undoubtedly refers to the Ephraimites, although they were not present to witness these remarkable deeds. We must, consequently, conclude that the force of הִרְאָה is not the usual one of *making to see* with the bodily eyes, but rather that the remarkable acts here spoken of were brought before them as a part of their national annals. Upon these, as a nation, they always dwelt with pride; and consequently such works were the most likely to serve as incitements to religion and perseverance in the worship of the true God.

12. צֵעַן. The Alexandrine renders this by *τάφος*, and the Chald. by טאנס, and Saadiah, in Is. xix. 11, 13, and xxx. 4, by ضان; it is called by Abulfeda طناح. The land of Egypt and the field of Zoan, according to Kimchi, express the same territory. כפל ענין במ"ש כי שדה הוא כמו ארץ וצוען היא עיר המלוכה במצרים "A repetition of the meaning in different words; for שדה is the same as ארץ, and צען is the royal city of Egypt."

13. "כמו נד. Veteres omnes de aquis velut utri inclusis intelligunt, sumpto נד pro נאד; ut באר scribitur pro באר. Et certe Ps. xxxiii. 7, pro פַּנֵּד malim פַּנֵּד, quasi in utre continet aquam maris. Sed hoc nostro loco נד significationem habere potest Arabici نَد, quod collem cumulum in altum assurgentem significat." Schnurrer.

15. יִבְקַע. *He was accustomed to cleave.* That the future

tense has the power of expressing the continuance of an action, is most manifest from this passage; for the time cannot be future nor present, seeing that the act itself was performed many ages before the composition of this Psalm; nor would the præter. express the meaning of the sacred penman; for his object is to state that as often as water was wanted by the Israelites in the wilderness, the rock was cleft; but the fut. being equivalent to *findere solebat*, is that form of the verb, and no other, which could enunciate the fact as contained in the historical narrative. רָבָה. Mendlessohn regards this word as a concrete adjective, signifying *great* (sea), and paraphrases this hemistich in the Beor as follows: "And He made to drink from these rocks as if they were the depths of the great sea:" *Wie aus Meerestiefen*. It seems, however, preferable to make רָבָה an adverb, as it usually is; thus understanding אֶתְּם after the verb, the rendering will be, "And He made them drink abundantly, as if at the depths of the sea." i. e. as if they were drinking at the depths of the sea.

16. The noun נוֹזְלִים denotes *streams, pure running water*, as opposed to stagnant and putrid waters.

18. בְּלִבָּם. "Non videtur vertendum esse *deliberato animo*. Nam primo nihil est, quod hunc sensum suadeat, deinde vero etiam est, quod dissuadeat: etenim cum mox sequatur וידברו באלהים; haud dubie illud intelligendum de animo saucio offensoque, qui primo quidem nonnihil se contineret, mox autem in querelas acerbosque sermones erumperet!" Schurrer. The ל of לְשֹׂאֵל gives to the verb the force of a gerund, *in seeking* לְנַפְשָׁם *for their desire, their appetite*; they desired the gratification of their carnal appetites, and not merely the supply of their absolute wants, which they might of course have wished. So Mendlessohn observes, that "it was not sufficient for them to have all that they needed to satisfy the calls of nature, but that they lusted for superfluities." Hence in Numb. xi. 4,

where the event is narrated, it is said, *they lusted a lust* חַתְּאֵי תַאֲוָה.

19. The ב of בְּאֵלֵהֶם has the force of *against*. See Noldius's Partic. Concord. Heb. לְעֵרֹךְ שֻׁלְחָן *to prepare a table*; one full of all kinds of dainties; for manna to eat and water to drink God had already given them.

20. לֶחֶם *Bread* and נְשִׂאָר *meat*. Will God give us these as we wish? Mendlessohn supposes לֶחֶם to mean *flesh*, and to be equivalent to נְשִׂאָר.

21. "Verbum עָלָה non solum dicitur de ea re, quæ ipsa adscendit; sed metonymice etiam de loco, a quo quid emittitur adscenditque: veluti, Esai. v. 6; Prov. xxiv. 31. Itaque idem est ac עלה עשן באפו, Ps. xiii. 9, vel עשן אפי, Deut. xxix. 19, *nasus fumum seu æstum emisit præ ira in Israelitas.*" Schnurrer.

22. כִּי וְגו' *For they believed not in God*, i. e. they did not believe it was possible that God should preserve them in the wilderness. בִּישׁוּעָתוֹ *In His salvation*, rather, *in His power to save*.

23. וַיִּצַו וְגו' *And He commanded*, &c. The Psalmist refers here to the manna which was rained from heaven for food to the Israelites. The Vau has the force of *although*. *Although* He commanded for them the clouds, and rained upon the earth sufficient provision for their subsistence, yet they trusted not in Him.

24. The manna is here called *the corn of heaven*, because, probably, it was given in the shape of *kernels*; and of heaven, because it was prepared in the atmosphere by supernatural means.

25. לֶחֶם אַבְיִירִים. Yarchi and Mendlessohn translate the words, *the bread of angels*, and they are supported by the Chaldee. But to this Schnurrer objects, and expounds the pas-

sage thus: “אֲבִירִים non, quod veteribus placuit, de angelis intelligendum: quamquam et hoc ferri possit in poetico dicendi genere; sed de viris illustribus præpotentibusque, qui, cum exquisitiore quam alii; cibo uti soleant; לֶחֶם אֲבִירִים dicitur pro cibo eximio et plane honorifico, ut sensus sit: cibum minime vulgarem ita communem factum esse, ut omnes omnium ordinum homines eodem sint potiti.”

26. קָדִים. Rosenmüller is of opinion that this word stands for a *strong wind* generally, and that it is more particularly described as to direction in the next member. Agreeably to this is the exposition of Schnurrer, who quotes verse 43, as being similar to this in construction; where the Psalmist speaks of God's miracles in Egypt, and then describes them and his wonders in the field of Zoan; so that Egypt in general is first spoken of, and then the field of Zoan, as that district of Egypt where the wonders were wrought. In support of this view of the passage may be cited the Syriac, which has translated the first member by **أَفْ زَيْتًا صُفْطًا** *He made the winds in heaven to blow.* The plural **زَيْتًا** being used, shews that the translator understood קָדִים of winds in general, and then he goes on to mention the south wind as that by which the quails were brought from the direction of the sea; for it is assumed, that the passage refers to the event recorded in Numb. xi. 31. I think, however, it is very difficult to shew that קָדִים is ever used to express any other than an east wind, and if so, then this mode of rendering cannot be admitted. According to Kimchi and others, the two terms should be combined, making the direction of the wind *south-eastern*. This notion seems to have less of objection than any other which has been put forth; unless we adopt the translation of Jerome, who, following the LXX., has *abstulit Earum de celo*: a signification of נָסַע we meet with in 2 Kings iv. 4; Eccles. x. 9. This translation is approved of by Rudinger and others.

28. After וַיִּפֹּל understand אֹתוֹ : see Hosea xiv. 10. God made the flesh to fall in the midst of the camp round about, i. e. in all parts of the camp.

29. וַתִּתְּאוּתֵם יְבִיֵא “*And their desire He made to come to them,*” i. e. God granted to them the thing they desired; see Ps. xxi. 3. The Vau prefixed to the noun imparts a conversive force to the verb. “The place of the Vau conversive is changed for the sake of elegance in poetry.” Mendlessohn.

30. לֹא זָרוּ מִתַּאֲוָתָם *They were not removed from their desire,* i. e. whilst they were in possession of their desire; before the flesh was consumed, *the anger of God* (ver. 31) *came upon them.* The second member is a continuation of the statement of the same fact, and is a formula of the same force as that in Numb. xi. 33, הַבָּשָׂר עוֹדְנָנוּ בֵּין שִׁנְיָהֶם *Whilst the flesh was between their teeth,* here, *whilst their food was in their mouth,* God answered their demands; but before their desired food was consumed, whilst it was yet in their mouths, the judgments of God were executed upon them. The particle עוֹד in the second member is understood also to the first.

31. מִשְׂמֵנֵיהֶם. “The great ones of the camp, and the rich, who give themselves up to pleasure;” so again it is said, *and the fatness of his flesh shall wax lean* (Is. xvii. 4); and he makes mention of וַיְבַחֲרֵי, *and the young men of Israel,* because of their strength, but it will not profit them when the anger of the Lord ascendeth against them.” Aben Ezra.

32. בְּכָל־זֹאת. *For all this.* Although they have received evidence of God’s power both in their remarkable deliverance from distress, and in their sufferings arising from disobedience; yet they still go on sinning, and as it were believe not in His wonderful works, for their conduct does not correspond with any such faith. Allusion is most likely made to the murmuring of those who were sent to explore the promised land; see Numb.

xiii. 14. In the 11th verse of this chapter, we have the expression עַד-אָנָה לֹא-יִאֱמִינוּ בִּי. “How long ere they believe in me?” A formula very much like the second member of this verse.

33. Michaelis prefers to read בַּהֲבֵל for בְּהֲבֵל; but the difference in the sense of the verse would be small if the emendation were adopted. There is not, however, any authority for it, except the version of Aquila, which has *καὶ συνετέλεσεν ὡς ἄτμὸν τὰς ἡμέρας αὐτῶν*. Besides, the ב to בְּהֲבֵל is a reason for having it to הֲבֵל. “Sensus: effecisse Deum, ut et frustra ætatem consumeret exclusi a novæ patriæ aditu, et incertam multoque metu perturbatam.” Schnurrer.

34. אִם הֲרָגָם *When He slew them*. The Vau prefixed to the next word must be rendered *then*. After God had slain some of them, *then* those who were left sought Him as if they had awoke by means of the smiting from a deep sleep; and then they remembered that God had done them all the good they ever enjoyed, and therefore they again supplicated Him for deliverance.

36. The Vau prefixed to יַפְתִּיחֶהּ is emphatically *but*. They did not in heart seek Him, as it was said in the foregoing verses, but merely feigned their submission, and prayed to God only with their mouth.

38. Although the children of Israel were faithless, and provoked God with their lies, yet he did not destroy them as a people, but frequently turned away His anger, and forgave their iniquity. וְלֹא יַעִיר כָּל-חֲמָתוֹ *And He stirreth not up all His anger* “to destroy them, all of them. A wise man, distinguished among the wise men of his generation, said that the meaning is, He stirreth not up any portion of His anger, as the meaning of *Thou shalt not do all work*, which is the denying to do any work whatever. כָּל שׁוֹם מִלֵּאכָה; but he hath forgotten the

anger of God, which is mentioned above in verse 31." Mendlesohn.

39. בְּנֵי בָשָׂר *Flesh*, i. e. men. So the Chald. has בְּסָרָא *sons of flesh*, or *men*. The term בְּשָׂר is often used in Scripture as a general term for mankind, when the object is to refer to their mortality, and natural defects and infirmities. רוּחַ is here *a breath*, or *wind*, which goes away quickly, and does not return. So Luther, *ein Wind*. In Job vii. 7, we have, "my life is *wind*." רוּחַ.

40. בְּמָהַ *Many times*; rather, *as often as*. God remembered, &c., as often as they rebelled, &c.; see Job xxi. 17.

41. וַיָּשׁוּבוּ וַיִּנְסּוּ *And they returned, and they tempted*, i. e. they tempted again. הִתְנוּ *They circumscribed, they determined the boundary*. So it is usually interpreted. The root is תָּנָה, from whence תָּנָה *a sign*, Job xxxi. 35; Ezek. ix. 6; also תְּאֵנָה *a boundary*, Gen. xlix. 26. See Numb. xxiv. 7, where our form of the verb occurs in the same sense. Yarchi expounds it by *they sought a sign*, quoting Ezek. ix. 6. The sense of *bounding*, Mendlesohn explains thus: "As a teacher sets a limit to his disciples, saying to each one, Do this, and do this; this thou canst do, and this thou canst not do; so they spake continually before Jehovah." Schnurrer prefers giving to this verb the sense of the Syr. ܢܘܢ *penituit*. Kimchi and Aben Ezra explain it much the same as Mendlesohn.

42. לֹא זָכְרוּ *"They remembered not His hand."* i. e. They call not to mind the hand which accomplished so many miraculous things for them. The Chald. has, *the miracles of His hand*. אֲשֶׁר *when*, the same as כִּי.

45. The word עָרַב, which is mentioned in Ex. viii. 1, to which passage this verse has reference, is by Schnurrer thought to express the *blatta orientalis*; and he refers to the work of Ædman on Scripture animals and insects, for his authority. On

the application of the verb יֹאכֹלֶם to such an insect he observes: "Etenim maxillas habeant et geminos dentes blattæ; non bestiis tantum sed hominibus quoque morsibus suis molestissimæ sunt, irrepento etiam in dormientium aures, dolores gravissimos et plane horribiles excitant." צַפְרָדַע *a frog*. See Ex. viii. 2. By some persons it is supposed to denote the crocodile. For an account of the צַפְרָדַע, see Bochart's work on Scripture Animals, Vol. iii. p. 584, Leip. edit. Its etymology is uncertain.

46. Concerning הִסִּיל and אֲרָבָה, consult the works cited in the preceding note. Of the former word, see what has been said by Michaelis in the Supplement to his Lex. p. 862. יְגִיעֵם *their labour*, i. e. the produce of their labour. "What they have acquired by great labour." מַה שֶּׁקָּנוּ בִּיגִיעָה רַבָּה. Mend.

47. הִנָּמַל "It is the severe frost that drieth up the juice of the trees." Kimchi. So Fürst, who derives it from הָנַם, and says ל is added to the end, after the manner of גָּרַטְל for גָּרַט; הִנָּמַל from הִנָּמַם. The Chaldee has גִּבְרִיָּהוֹן בְּבִרְדָּא וְקִלְרָא בְּבִרְדָּא גִּבְרִיָּהוֹן וְשִׁקְמָתָהוֹן בְּכִרְוִיבָא *decortavit grandine vites eorum et sycamoras grandine majori*.

48. לְבָרָר *To the hail*. By some persons the letters are transposed, and the reading made to be לְדָבָר. The authority for such alteration is small, viz. the translation of Symmachus, a MS. of Kennicott's, and two or three of De Rossi's. Against the reading are the Masorites, the ancient versions, and most of the MSS. Schnurrer, though disposed, it seems, at first to approve of the emendation, yet at the end of his note concludes that the testimony in its favour is insufficient; and thus explains the sense: "eodem illo grandine tantam et pecoris copiam peruisse, ut largissimam inde prædam nanciscerentur aves carnivoræ." רֶשֶׁפִּים, therefore, he translates *birds of prey*, and so does Mendelssohn, who has rendered it by *Raubvögelu*. See the note to Ps. lxxvi. 4; where it is observed, that the idea of something connected with fire is contained in all the passages

where it is found; and it is therefore more probable that *the fire that ran along the ground*, in Ex. ix. 23, is referred to here.

49. מְלֹאֲכֵי רָעִים. It is thought, by some persons, that these words denote the pestilence and other judgments of God upon the Egyptians, which as they were sent by the Divine will and command, it is not unsuitable to say that they discharged the office of *messengers of evil*. Bishop Horne, however, with good reason concludes that the passage refers to evil spirits, who were employed as ministers of vengeance. In this view he is fully supported by the author of the Book of Wisdom. See chap. xvii.

50. יַפְלֵם נְתִיב לְאַפּוֹ. *He weigheth a path for His anger.* He maketh a path with discretion, ordereth with wisdom the penalties of their disobedience. הִיָּתָם. All the ancient versions have taken this word in the sense of *their beasts*. The Hebrew doctors, however, for the sake of preserving parallelism make it to mean *their life*; and in this view they are followed by Schnurrer.

51. אוֹנִים *Strengths*. By the Chaldee it is rendered צַעֲרֵיהֶוֹן *their labour*, i. e. I suppose the fruits of the ground produced by their labour. But the primary notion of *strengths* should be retained as an epithet of their children, because they are the strengths of their parents, and the first of *strengths* is therefore the first-born. This rendering is agreeable to the parallelism and to the Syriac version, which has ܘܒܝܘܢܐ ܕܗܘܢܐ *every first-born of theirs*. See Gen. xliv. 3; Deut. xxi.

17. הָם is a name of Egypt, which, according to Rosenmüller, is not drawn from Ham the son of Noah and uncle to Mizraim, but from the Egyptian language itself; for in that language their country is called *Chami*. Still, I should think the origin of the name would be found in the son of Noah.

54. גְּבוּל קִדְשׁוֹ. *The border of His holiness, or His holy*

border. So we have repeatedly in the Psalms, the mountain of His holiness, for His holy mountain. Hammond is of opinion that גבול here has the Arab. meaning, viz. *a mountain*, because mountains are generally the boundaries of nations, and therefore mount Zion is here intended. It is, however, more likely that the literal meaning *border*, is here the right one, and that it is called holy because of its being the border of the country which was the abode of His chosen people. Before קִנְיָתָהּ understand אֲשֶׁר.

55. וַיִּפֹּל לָהֶם וַיִּבְלֵם *and He made to fall for them*, viz. הַנְּחִלָּה. The word is used here for *dividing*, because the division was made according as the lot fell. בְּחַבְלָהּ *by line*. Inheritances or possessions are ordinarily divided by measuring lines. בְּאֹהֲלֵיהֶם *in their tents*, i. e. in the tents of those who were driven out, and whose land was divided by line among the tribes of Israel.

57. בְּקִשְׁתֵּי רִמְיָהּ *As a deceitful bow*, which Mendlessohn understands as follows: "This is a bow which is not drawn as is fit; when he that shooteth with it prepares for this side, and it turneth and maketh the arrow to go on the other side." The figure may therefore fitly represent a perverse man or people. The notion of Schmurrer, however, of the sense in which the term רִמְיָהּ is applied here is more natural, viz. that of *remission*, or *going back*; and therefore as an epithet of *a bow*, it denotes one that cannot be bent, and to this the people may be compared who choose not to act as required of them by God. See Prov. x. 4, where רִמְיָהּ has this sense.

58. This verse refers to Deut. xxxii. 16, 17, which relates the sin of idolatry by the people of Israel, who forsook Jehovah, and, in imitation of the heathen worship, erected altars to devils, or evil spirits in the high places, and, in violation of the second commandment, made God jealous by their graven images.

60. שָׁבֵן. The Masorites have pointed this verb in the Piel; but it is evident that the form Kal suits the passage better.

The force of the Piel here is, *he wished to inhabit*. See Ewald's Gram. on the force of this conjugation, and also Schnurrer's note on this verse. God wished to inhabit the ark, but the people so provoked His displeasure that He assisted not their armies, but permitted the Philistines to rout them, and even to carry away the ark, (1 Sam. iv. 10, 14); the very tabernacle which God had pitched among men for His own habitation.

61. וַיִּתֵּן לַשְּׁבִי עָוִי “*Et permisit captivitati gloriam suam*. Suffixum nominis עָוִי non est referendum ad יִשְׂרָאֵל, sed ad eum, quem suffixum nominis עָוִי respicit Jehovam. Est vero עָוִי יְהוָה idem quod 2 Chron. vi. 41, עָוִי אֲרוֹן יְהוָה. At nomen עָוִי accommodatius ad parallelismum redditur *gloria*, ex usu Arabici nominis عَازٍ.” Schnurrer.

63. בַּחֲרָיו *His young men*. Those who are fit for war, the strongest and choicest, who went out against the Philistines. The young men are called *His*, as being a portion of His peculiar people. אֵשׁ *fire*. “In the way of figure, war is called fire, in the same way as, *a fire goeth forth from Heshbon*.” Mendlessohn. הַיְלָלוּ, from הִלֵּל *to praise*. Hence הַיְלָלוּ *a marriage-song*. הַיְלָלוּ *marriages*. Hence the expression may be translated, *His virgins are not praised*, i. e. not celebrated in nuptial songs, i. e. they remain unmarried. Others, however, to make the verse correspond more closely with the next, suppose the verb to be the Hiph. præter. of וָלַל, or יָלַל *to wait*: the rendering adopted by the LXX., Vulg. and Arab., and is preferred by Schnurrer, who thus explains the passage; “*Et gravissimo sensu negantur virgines deflevisse obitum juvenum, non quod ipse luctuosus non esset, sed quod alia jactura facta esset multo gravior atque ad omnes pertinens, quæ una lacrymas planetumque omnium deposceret, arcæ sacræ a barbaris captæ atque ex patria asportatæ.*”

64. We may observe an artificial correspondence between the two members of this with the two members of the preceding verse. פְּהַנִּים, the Jewish doctors, following the Chaldee, refer to Hophni and Phinehas. See 1 Sam. iv. 11.

65. In this verse two figures are employed to express the Lord's prompt punishment of the disobedient; figures which shew the strength and determination of God for the execution of His work; the one being taken from a man awaking from his sleep, and the other from a strong man who under the influence of wine sleepeth, but at length awaketh, and shouteth, as an evidence of renewed strength. When a man awakes from sleep produced by the influence of wine, or in any other way, now that he is free from such influence, he possesses additional power and energy for his work; and so each figure is intended to express the same idea. Thus we find the actions of Deity are usually described by the sacred writers as they would describe the actions of man; such method of exhibiting the character of the Most High being necessary for human comprehension.

65. The first part of this verse, as is observed by Bishop Horne, may be rendered, "and He repulsed, or drove His enemies back," as Ps. ix. 3, "When mine enemies are turned back;" the word אָחַז being the same in both places. It is, as he further remarks, usually supposed that the passage alludes to the plague of "emerods," with which the Philistines were afflicted when the ark was with them. See 1 Sam. v. 5, 7; vi. 4, 17.

69. The word רָמִים is translated by the Chald. and LXX. as if it were רָמִים. Aquila has ὑψηλῶς; Symmachus, ὡς τὰ ὑψηλά; Syr. in the sense of *on high*. More modern interpreters have taken כְּמוֹ-רָמִים as *high*, viz. kings and princes, who build magnificent palaces for themselves. Aben Ezra and Kimchi think *lofty palaces* to be signified; others, *fortified citadels*; Yarchi and Schmurrer, *heavens*; the latter of whom remarks:

“Parallelismum membrorum si sequaris רָמִים non potest esse nisi adjectivum poeticum, dictum pro שָׁמַיִם. Cælum autem, quod nunquam loco movetur, et terra, firmissimis fundamentis superstructa (Ps. civ. 5), similitudinem hic exhibent constantiæ et stabilitatis, ut sensus sit, voluisse Deum, ut quod antea subinde migrasset, tabernaculum suum, dehinc stabilem locum in Zione haberet, cum nullo alio commutandum.”

71. עֲלוֹת from עָיל to suck. Hence עָיל a suckling; but the sing. of our word is עָל, which is supposed to denote one giving suck; and 1 Sam. vi. 7 and 10, may be quoted as establishing this sense. Fürst, however, says truly, that עֲלוֹת is but the fem. part. plu. of עָיל, and therefore means those suckling, or sucklings which require the especial attention of the shepherd; that the term was afterwards more generally used for the young of any kind; and that it is thus employed in the passages in Samuel referred to above.

72. פָּתַם לְבָבוֹ According to the integrity of His heart. “And David executed judgment and justice unto all his people.” 2 Sam. viii. 15.

עט

1 מְזִמּוֹר לְאֶסֶף אֱלֹהִים בָּאוּ גוֹיִם , בְּנַחֲלֹתֶיךָ טְמְאוּ
את-הַיְכָל קִדְשֶׁךָ שָׁמוּ אֶת-יְרוּשָׁלַם לְעַיִים : 2 נִתְּנוּ אֶת-
נְבִלַת עַבְדֶּיךָ מֵאֵכֶל לְעוֹף הַשָּׁמַיִם בְּשַׂר הַחֲסִידֶיךָ לְחֵיתוֹ-
אֲרִין : 3 שָׁפְכוּ דָמָם , בְּמַיִם סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר :
4 הָיִינוּ חֲרָפָה לְשִׁבְגֵינוּ לְעַג וְקָלָם לְסִבִּיבוֹתֵינוּ : 5 עַד-
מָה יְהוָה תִּאֲנַף לְנֶצַח תִּבְעַר בְּמוֹ-אֵשׁ קִנְאֶתְךָ : 6 שָׁפָךְ

הַמִּתְקֶה ׀ אֱלֹהֵי הַגּוֹיִם אֲשֶׁר לֹא־יִדְעוּךָ וְעַל־מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ
 לֹא קָרְאוּ : 7 בִּי אָבֵל אֶת־יַעֲקֹב וְאֶת־נְהוֹי הַשָּׁמוּ : 8 אֵל
 תּוֹפֵר־לָנוּ עֹזֶנְתָּ רֵאשִׁינִים מֵהָר יִקְדְּמוּנוּ רַחֲמֶיךָ פִּי דִלּוֹנוּ
 מֵאֵד : 9 עֲזָרְנוּ ׀ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שִׁמְךָ וְהַצִּילְנוּ
 וּכְפָר עַל־חַטָּאתֵינוּ לְמַעַן שִׁמְךָ : 10 לָמָּה ׀ יֹאמְרוּ הַגּוֹיִם
 אֵיפֶה אֱלֹהֵיהֶם יִדְרֹעַ בְּגֵיִים לְעֵינֵינוּ נִקְמַת דָּם־עַבְדֶּיךָ הַשָּׁפוּךָ :
 11 תָּבוֹא לְפָנֶיךָ אֲנִקְתָּ אֶסִּיר כְּגֹדֶל זְרוּעֶיךָ הוֹתֵר בְּנֵי
 תְמוֹתָה : 12 וְהִשָּׁב לְשִׁבְנֵינוּ שִׁבְעָתִים אֶל־חִיקָם חֲרַפְתָּם
 אֲשֶׁר חֲרַפְוּ אֲדָנָי : 13 וְאִנְהֵנו עֲמֶיךָ ׀ וְצֹאן מְרֵעִיתְךָ נֹדְדָה
 לְךָ לְעוֹלָם לְדוֹר וָדוֹר נִסְפָר תַּהֲלֶתְךָ :

PSALM LXXIX.

THIS Psalm consists, in the first part, of a review of some great calamity which had befallen Jerusalem and the holy Temple; and in the second, of supplication to God to withdraw His anger from His people, and to punish the heathen for their impiety and cruelty. From the prayer following immediately upon the review, it would seem that the Psalm was composed soon after the desolation it has described, and whilst the people of Israel were still in the power of the invaders.

1. לְעֵיִם *For heaps of ruins.* The root is עָקַה *to make crooked, to act perversely, to overturn*; and hence עֵי we find to signify *a heap of ruins*, which the overturning of Jerusalem would

of course become. So in Job, we have **בְּעֵי** *In the monumental heap, in the grave*, as is explained by Yarchi, Aben Ezra, Kimchi, Maimonides, &c. The Syr. has **ܢܚܠܐ** *desolate*. The LXX., followed by the Vulg., retain the notion of heap, but seem to have mistaken its particular application in this passage. The former version has *eis óπωροφυλάκιον, for an hoard of ripe fruit*; and the latter, *in pomorum custodiam, for the keeping of apples*. See the **מַכְלֹל יוֹפֵי** on this word, in the passage of Job above referred to. Ben Gershom is of opinion, however, that **בְּעֵי** in Job, is the same as **תְּפִלָּה** *prayer*, being cognate with the Aramaic word **בְּעֵי**.

2. **נִבְלֹת** *Carcase of*. The sing. is put collectively for the plu., the same as **אֶסִיר** in verse 11. The Vau in **הִיָּתוּ** is pleonastic, as in Ezek. xxxiii. 27. **לְאֶכְלוּ**. The verse seems to speak of a great battle or slaughter, when the dead are left unburied in the field, and their flesh becomes food for birds and beasts of prey, such as was the case at the invasion of Jerusalem by Titus.

3. **סְבִיבוֹת** *The circuits of*. This word **סְבִיב**, when it is without the preposition **ב**, frequently with both its masc. and fem. plu. performs the office of a preposition, viz. *round about*; and such happens to be its force in this place; see Jer. xxxii. 44; xxxiii. 13; also the next verse of this Psalm.

5. **עַד-מָה** *Until when?* The same as **עַד-מָתַי**. There should be a pause after **תִּצְנַנְהָ**. “Until when?” or, “how long, O Lord, wilt Thou be angry?” Thy anger, which is manifested by the reproach and derision, mentioned in the former verse. Then comes the next word **לְנֶצַח**, which should be taken by itself, and may be also understood at the end of the second member :

.. How long, O Jehovah, wilt Thou be angry? for ever?
Shall Thy jealousy burn like fire for ever?”

6. This verse and the following are almost entirely the same as Jer. x. 25. Hence in the Beor of Mendlessohn it is observed, that “this passage, and that which comes after it, is already found in the words of Jeremiah the prophet: and for this reason some writers affirm that this prophet composed the Psalm which is before us, and that he composed it after the manner of the songs of Asaph.” It is, however, much more probable that the prophet quoted this passage as suiting his purpose on that occasion; and that the verbal differences we find are only such as we frequently meet with in Scripture quotations, and such as exist, as we have noticed, in the 14th and 53rd Psalms.

7. אָבַל. In Jer. x. 25, this verb is in the plu. number, and so it agrees with its subject. It is probable, as it is followed by אַת, the ו of the plu. would not be much perceived in reading, and was therefore neglected in writing. Indeed, the ancient versions have the plu. here, and so have some of the MSS. which were collated by Kennicott. For בְּוֵהוּ, the Chald. has מִקְדְּשֵׁיהָ בַּיִת *the house of His sanctuary*.

8. לָנֹי עֲוֹנוֹת רַאשֵׁינוּם *The former iniquities which belong to us*, i. e. our former iniquities. The ל of לָנֹי has the force of אֲשֶׁר־לָּ; see Ex. xxxii. 13; Jer. ii. 2. Some persons understand יָמִים before רַאשֵׁינוּם, as Kimchi and Aben Ezra. But there is no occasion to suppose any ellipsis; for the noun עֲוֹנוֹת is evidently both masc. and fem., as appears from Is. lix. 2, where we have מִבְּדִילִים עֲוֹנוֹת *iniquities distinguishing*. &c.; see also Prov. v. 22. The former iniquities are those of the people in the first times of their history, those, perhaps, which they committed in the desert, as for instance, their idolatry in the matter of the golden calf. Agreeably to this is the Chald., which has *our iniquities*, דְּמֵן שְׂרוּיָא *which were from the beginning*.

10. The subject to the verb יִדְרַע is not אֱלֹהִים, as its

position and gender imply, but נִקְמַת in the latter part of the verse; and thus it is understood by the ancient interpreters. Instances of this diversity of gender in the subject and verb we have already met with; see also Eccles. vii. 7; x. 15; xi. 2. The object of the prayer is to obtain a manifestation of the power of God in avenging the blood of the faithful, so that their enemies may have no occasion to reproach and blaspheme.

11. הוֹתֵר. According to Yarchi and others, it means *to loose*, “to loose the prisoners from their prison;” but its literal sense is *to cause to be left*, i. e. to make to live, viz. the children of death, those who are exposed to death by the sword of the enemy; see Is. i. 9; Ezek. xii. 16. The form of תְּמוּתָהּ is the same as that of תְּשׁוּבָה, תְּרוּעָה.

12. שִׁבְעָתִים *Seven times*, i. e. several times. This word is often used indefinitely in Scripture: see Ps. xii. 7. אֶל-חִיקָם *to their bosom*. “The meaning of אֶל-חִיקָם is this; we see even now among men of the east, that in those countries where the people clothe themselves with long garments, they leave above the girdle of the ephod some space between the body and the garment, and it is as a small sack. There they keep whatever they want to carry with them; and thus in the Hebrew language, נתונה אל החיק is expressed by נתונה אל החיק.” Mendelssohn’s *Beor*. In a good sense we find this expression in St Luke vi. 38; in a bad one, in Is. lxxv. 6; Jer. xxxii. 18.

פ

- 1 לְמַנְצָה אֶל-שְׁשָׁנַיִם עֵדוּת לְאֶסֶף מְזִמּוֹר : 2 רָעָה
 יִשְׂרָאֵל הַאֲזִינָה נִהַג פְּצִיאַן יוֹסֵף יֵשֵׁב הַפְּרָבִים הוֹפִיעָה :
 3 לְפָנַי אֶפְרַיִם וּבְנֵימֵן וּמְנַשֶּׁה עוֹרְרָה אֶת-גְּבוּרָתָךְ וּלְבָה

לִישַׁעְתָּה לָנוּ : 4 אֱלֹהִים הַשִּׁיבֵנוּ וְהָאֵר פְּנִיךָ וְנִוְשָׁעָה :
 5 יְהוָה אֱלֹהִים צְבָאוֹת עַד־מְתֵי עֲשֵׁנָתָּ בַתְּפִלַּת עַמְּךָ :
 6 הֶאֱכַלְתָּם לָהֶם דְּמָעָה וְתִשְׁקְמוּ בְדַמְעוֹת שְׁלִישׁ :
 7 תִּשְׁיַבְנוּ מִדּוֹן לִשְׁבִנְנוּ וְאִי־בֵנוּ יִלְעָנוּ-לָמוּ : 8 אֱלֹהִים
 צְבָאוֹת הַשִּׁיבֵנוּ וְהָאֵר פְּנִיךָ וְנִוְשָׁעָה : 9 גִּפְנֵן מִמְצָרִים תִּפְּיַע
 תִּגְרַשׁ גּוֹיִם וְתִטְעֶהָ : 10 פְּנִיתָ לַפְּנִיָּה וְתִשְׁרַשׁ שְׂרָשִׁיָּה
 וְתִמְלֵא-אָרֶץ : 11 פָּסוּ הַרִים צִלָּה וְעֵנְפֵיהָ אֲרֻזֵי-אֵל :
 12 תִּשְׁלַח קַצִּירֶיהָ עַד־יָם וְאֵל-נְהַר וְיִנְקוּתֶיהָ : 13 לָמָּה
 פָּרַצְתָּ גְדֻרֶיהָ וְאָרוּהָ כִּלְעִבְרֵי הַרְף : 14 יִכְרַס־מִנְהָ חֲזִיר
 מִיַּעַר וְיִזוּ שְׂדֵי יַרְעֶנָּה : 15 אֱלֹהִים צְבָאוֹת שׁוּב נָא הִבֵּט
 מִשְׁמַיִם וּרְאֵה וּפְקֹד גִּפְנֵן זֹאת : 16 וְכִנָּה אֲשֶׁר-נִטְעָה יְמִינְךָ
 וְעַל־בֵּן אִמְצָתָה לָךְ : 17 שִׁרְפָה בָּאֵשׁ פְּסוּחָהּ מִגְּעֵרַת
 פְּנִיךָ יֵאָבְדוּ : 18 תְּהוֹי־יֶדְךָ עַל־אִישׁ יְמִינְךָ עַל־בֶּן-אֲדָם
 אִמְצָתָ לָךְ : 19 וְלֹא־נִסּוּג מִמֶּךָ תִּחְיֵנוּ וּבִשְׂמֶךָ נִקְרָא :
 יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ הָאֵר פְּנִיךָ וְנִוְשָׁעָה :

PSALM LXXX.

THIS Psalm contains much earnest entreaty to God to look with compassion on the troubles of His chosen people. Under the figure of a vine, the Psalmist mentions the going out of Israel from Egypt by Divine direction; the many mercies vouchsafed to that people.

and the great solicitude which was manifested by the most High for their security and happiness, are set forth in striking terms. Then follows a statement (still carrying on the figure of a vine) of His judgments, by allowing the country to be invaded, and the people brought under foreign subjection. The Psalm afterwards concludes with a prayer to God for help, accompanied with an assurance of fidelity to the Divine government and worship.

2. This verse refers to God's guidance of His people in the wilderness. יוֹסֵף *Joseph*, put here for all Israel; so we have Jacob used in the same manner, because he was the progenitor of the nation; but the former, probably, because of his greatness in Egypt, and the kindness he exhibited to his father and brethren. This name is also used to designate the ten tribes in Ezek. xxxvii. 16, 19; Amos v. 6. 15, &c.; because, probably, the posterity of Joseph, viz. the tribes of Ephraim and Manasseh, were the most numerous and distinguished.

3. Here is another allusion to the Israelites in the wilderness. See Numb. ii., where we read that in the order of the march, came first the ark, and then the three tribes, Ephraim, Benjamin, and Manasseh. Hence the mode of petition in this verse is very appropriate, since its object is to secure the assistance of God; and this is done by drawing a comparison between the circumstances of the people, which called forth the Psalmist's prayer, and those at the time of their deliverance from Egyptian slavery. And as God in the desert shone forth among the cherubims before these tribes, in like manner is He now solicited to shine forth, to stir Himself and vouchsafe His saving strength to His chosen people.

4. הַשִּׁיבֵנוּ *Make us to return*. The Chald. has אֲתִיב *bring us back from our exile*; others, to our

inheritance, viz. the land which God had given to their forefathers; others, *revive us, bring us back to good spirits*; see Ps. xxiii. 3. This sense of the verb would be originally used with reference to people fainting, who on reviving are said *to come to themselves*, which in Heb. would be properly expressed by שׁוּב. Vulg. has *converte nos*. Kimchi and Aben Ezra so understand it. See Jer. xxxi. 18, and Lam. v. 21. וְהָאֵר פָּנָיִךְ *and make Thy countenance to shine*. Look upon us graciously, for this act of favour we shall consider to be a mark of security. פָּנִים *the countenance*, viz. of God, is said in *Breshith Rabba* to Gen. xxiv., to designate the Messiah. The prefix Vau to נִשְׁעָה has the force of *then*, for the verb expresses *the effect* of the shining of God's countenance.

5. Before the noun צְבֹאוֹת there seems to be an ellipsis of אֱלֹהֵי. The full form is found in 2 Sam. v. 10; 1 Kings xix. 10, 14. עֲשֵׂתָ *continuest Thou to be angry?* Continuation of an act is here expressed by the pract., although it is more usually expressed by the future. עָשָׂן means *to smoke*, and then to be angry in the way explained by Geier: "*fumasti, h. e. iram præ te feres vehementissimam, ut instar eorum, qui cum graviter commoventur, crebros densosque per nares ducunt spiritus et fumare veluti videntur.*" The ב prefixed to תְּפִלֹּת, has the force of *against*; see Ps. lxxiv. 1; lxxviii. 19. *To be angry against prayer*, denotes the continuance of God's anger, notwithstanding the prayers of the people that it might be withdrawn, and that He might again manifest His favour.

6. לָחֵם דְּמֵעוֹת *Bread of tears*. Aben Ezra understands תַּחַת before לָחֵם, so that the hemistich would be rendered: *Thou hast made them eat tears instead of bread*. This is doubtless the sense, but still it is not necessary to suppose an ellipsis, for bread of tears is equivalent to bread of affliction, which we find mentioned in 1 Kings xvii. 27; and both expressions are figures representing in a striking manner the severity

of God's judgments upon the people. שְׁלִישׁ is by some persons considered to have been the name of an established measure among the Jews; and the word occurs as such in the Ethiopic version of St Matt. xiii. 33. Be this as it may, the meaning of the passage is evident, viz. that they were made to drink tears in great abundance; a full cup, as Luther has paraphrased it.

7. תְּשִׁימֵנוּ מָרוֹן *Thou makest us a contention*, i. e. an object of contention, so that our enemies quarrel among themselves concerning our spoils.

9. גֶּפֶן *Vine.* The Chald. has interpreted it by בֵּית יִשְׂרָאֵל *house of Israel.* Geier says it represents the Israelitish church: "Ecclesiam Israeliticam, viti similem ratione efficientis, Dei scil. producentis, ministrorum colentium, finis sperati, fructuum scil. variorum spiritualium; proprietatum, v. g. amoenitatis, suave olentiae, dum floret," &c. Isaiah uses the same figure with respect to the people of Israel in chap. v. 1—7. The old Rabbis speak of Christ as the vine. See Jac. Mart. disp. 8 de Messia, § 45.

10. פָּנִיתָ לְפָנֶיהָ *Thou hast prepared the way before it*, viz. גֶּפֶן the vine, as is evident from its connection with the former verse. The Piel sense of the verb פָּנֶה, which we have here and elsewhere, is that of the Arab. فَنِي *evanuit.* Hence, when it is applied to a house, it means *to sweep, or cleanse*; and if to a path or way, it is *to prepare, to clean.* So in Mendlessohn's Beor it is thus paraphrased: "Thou takest away the stones and the roots of the grass, which may damage the shoots of the vine."

11. There is a deficiency of ב before צֶלֶה, as Mendlessohn remarks: ותחכר בית בצלה. The LXX. have translated the passage thus: ἐκάλυψεν ὄρη ἢ σκιά αὐτῆς, καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ Θεοῦ, *the shadow of it covered the hills, and the branches of it the cedars of God*, i. e. *covered*

the cedars of God. So the Vulg.: *Operuit montes umbra ejus et arbusta ejus cedros Dei.* Hence the translators supplied the ב; for to say that the shadow of it covered the mountains, is the same as saying that the mountains were covered with the shadow of it. We must repeat the verb כָּסַי in the second hemistich as belonging to the subject עֵינִיפִיָּהּ. The word אֵל when applied to *cedars*, as well as to *mountains*, will signify *tall* or *lofty*. The meaning is, that the branches of this vine were so luxuriant that the Psalmist, in poetical style, speaks of them as exceeding in height and extension the tallest cedars. The Syr. has אֲזֹכְתָבּ אֲלֵ אֲזֹכְתָבּ *above His cedars.*

12. עַדְרִים *To the sea.* The Chald. has עַד יַמָּא רַבָּא *unto the great sea*, i. e. the Mediterranean, which was the western boundary of the land of Israel. וְאֶל-נָהָר *and to the river*, viz. the Euphrates, which the Chald. has added, and was the north-eastern boundary of the same land. See Gen. xv. 18; Deut. xi. 24.

13. לָמָּה וְגוֹ' *Why hast Thou broken down her fences?* Why hast Thou withdrawn from me Thy care and protection? וְאָרְבָּהָ *and they plunder it.* The travellers plunder the vine of its fruit with impunity, and to the great loss of God's people.

14. יִכְרַסְמֶנָּה. The quadrilateral כְּרַסִּים occurs only in this place. But in Chald. and the Talmud we have קַרְסִים, which, as it differs from our word only by a radical of the same organ, is most likely identical with it in sense, especially as the context is suitable to the meaning assigned to the Chald. term. If, however, we had any doubt, that would be removed by the fact that the very word exists in Arab., viz. كَرَسَمٌ, which Golius translates, *toto ore valide momordit*; and this is the sense which most people give to קַרְסִים, as in the Mishna we have שָׂדֵה שֶׁקַרְסָמוֹ נִמְלִים, *the field which the ants consumed.* The ע of מִצְעָר is suspended in the Hebrew text, for which

many fanciful reasons have been given. One is, that it denotes Christ suspended on the cross. Another, equally wise, is that הָיוּר is Nebuchadnezzar, and that ע signifies the seventy years of captivity. וְיִז “Every creeping thing of the field; and the meaning of וְיִז is from וּז, because that it creeps from its place and moves along.” Yarchi. The *Yod* of שְׂרִי is in the place of *He*. יִרְעֶה יִרְעָה shall feed upon it. It is equivalent to יִרְעֶה עֲלֶיהָ shall feed upon it.

15. There is the same ellipsis of אֱלֹהֵי that we noticed in the 8th verse. נָא שׁוּב return, I beseech Thee, viz. from anger, and restore us to that favour we formerly enjoyed.

16. וְכִנְהָ. This word has given some trouble, for it is not elsewhere found, and the context does not much assist us in ascertaining its sense. The LXX. read it as a verb, from בָּנָה to *establish*, and so do many others. Mendlessohn translates it by *erhalte*, and thinks that it is the Piel conjugation of an irregular form: “The Dagesh that is found in the word וְכִנְהָ points to the deficiency of the reduplication, and it is therefore the præterite of the Piel conjugation.” Such a form of the præterite of the class of verbs ע”ו is without a parallel example; and again, a verb in the position of וְכִנְהָ is hardly suitable to the context. Kimchi and others propose to change כ into ג, and consequently to read גִּנְהָ a garden, which, although without authority as to MS. reading, is still regarded by Mendlessohn as not altogether inadmissible; for these words are not only of one organ, but they also resemble one another in speech; also they are not distinguishable in the same degree as *Beth* and *Pe*, or *Daleth* and *Tan*. Fürst considers it to be the fem. form of בָּן a base. Hammond supposes that the term may be all one with כְּבוֹן, *place of habitation*, here for a vine, i. e. a vineyard. As בָּן signifies to *establish*, to *place*, it may mean to *place something in the ground*, to *plant*, and hence the noun בְּנָה will be a *plant*: and this is doubtless the best interpretation of

the term. Agreeably thereto the Syr. reads $\Gamma\Delta\omega$, which applied to a vine may be fitly rendered *a root*, or *stock*, such as *is planted*. The idea of a plant or root attached to this term is supported by the LXX. and Vulg.; by the former, in their translation of עַל בְּנֵי , Dan. xi. 20, which is *ἐκ τῆς ριζῆς αὐτοῦ*; and by the latter, which has for בְּנֵי , in Dan. xi. 7, *plantatio ejus*. The Chald. takes it in this sense. וְעַל . Mendlessohn regards this term not as a preposition, but a verb of the praterite form, and that it stands for וְהָעַל . With respect to the omission of ה , he observes that “it may seem strange in quiescents of Lamed. but it is well known in quiescents of Ain.” If, however, פָּקַד be understood to this hemistich, the meaning will be, *have regard to the branch*, which is much more likely to be the true one. בֶּן *a son*, to correspond with בְּנָה must denote the son of that *plant*; and that, according to Hebrew phraseology, is *a bough*, or *branch*. So Gen. xlix. 22, *Joseph is a fruitful בֶּן son*, i. e. *bough*, whose בָּנוֹת *daughters*, i. e. *branches, run over the wall*. The Chald. has paraphrased it by מִשְׁחָא מְלָכָא ; and so Aben Ezra and other Jewish Rabbis, following the Chald., interpret the passage with respect to the Messiah. Whatever or whoever may be meant by בֶּן , still, for the sake of the figure, it should be translated *branch*. The pronoun אֲשֶׁר is to be understood before אֲנִיצְתָּהּ .

17. כָּסַחָהּ . The pass. part. of כָּסַח , as is usually supposed, which means *to cut*, *to break*. The verb is found in Chald. But it is absurd to say of a vine or shrub that it was broken after that it was burnt. Hence J. D. Michaelis derives the word from the Arab. كسح *verrit domum, et ventus pulvere detracto terram*. Hence the expression is translated: *it is burnt with fire, and brushed over*, viz. by the wind. Nearly in this sense it is interpreted by Mendlessohn. $\text{מִנְעֵרַת בְּנִידָה}$ *on account of the rebuke of Thy anger*. Our sins have caused

Thy anger to arise; we have already suffered much, and if Thy displeasure continue, we must perish.

18. אִישׁ יְמִינְךָ here denotes *Thy help, or protection*. אִישׁ יְמִינְךָ *man of Thy right hand* is one to whom God had vouchsafed peculiar tokens of regard.

פא

1 לְמִנְצָה עַל־הַגְּתִית לְאַסֵּף : 2 הֲרִינֵנוּ לְאֱלֹהִים עֲוֹנוֹ
הָרִיעוּ לְאֱלֹהֵי יַעֲקֹב : 3 שְׂאוֹזְמָרָה וַתְּנוֹתֶךָ בְּגוֹר נָעִים
עַם־נָבֵל : 4 תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּפֶסֶח לַיּוֹם חֲגֵנוּ : 5 כִּי
חֵק לְיִשְׂרָאֵל הוּא מְשַׁפֵּט לְאֱלֹהֵי יַעֲקֹב : 6 עֲדוֹת וּבִיהוֹסֵף
שָׂמוּ בַצֵּאתוֹ עַל־אֶרֶץ מִצְרַיִם שִׁפְתַי לֹא־יִדְעֵתִי אֲשַׁמֵּעַ :
7 הַסִּירוֹתַי מִסָּבֵל שְׂכַמּוֹ כְּפִיו מִדּוֹד תַעֲבֹרְנָה : 8 בַצָּרָה
קָרָאתָ וְאַחַלְצֶנָּה אֲעַנְךָ בַסֶּתֶר רַעַם אֲבַחֲנֶךָ עַל־מִי מְרִיבָה
סָלָה : 9 שָׁמַע עַמִּי וְאֶעֱיֶדָה בָּךְ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי :
10 לֹא־יִהְיֶה בָּךְ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכֵר :
11 אֲנִכִּי וַיְהִי אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם הַרְחַב־פִּיךָ
וְאִמְלֹאֵהוּ : 12 וְלֹא־שָׁמַע עַמִּי לְקוֹלִי וַיִּשְׂרָאֵל לֹא־אָבָה לִי :
13 וְאִשְׁלַחְהוּ בַשְּׂרִירוֹת לֶבֶם יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם : 14 לוֹ עַמִּי
שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ : 15 בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיעַ
וְעַל־צָרֵיהֶם אֲשִׁיב יָדַי : 16 מִשְׁנְאֵי יְהוָה יִבְחָשׁוּ־לוֹ וַיְהִי עֲתָם
לְעוֹלָם : 17 וַיִּאֲכִילְהוּ מִחֶלֶב הַטָּה וּמִצּוֹר דָּבַשׁ אֲשַׁבֵּיעֶךָ :

PSALM LXXXI.

THIS Psalm seems to have been written with the intention of its being sung at the feast of Trumpets. When and by whom it was composed is not known; but it is most likely that it is as old as the time of David. The mention of Joseph's name in the 5th verse as the name of the whole nation, is supposed by Bishop Horsley to indicate the existence of this poem at a period before Judah became the principal tribe, and whilst the place of worship was in the region assigned to the tribe of Ephraim. But this is not much of an argument, for the name of Joseph is similarly employed in Ps. lxxvii. 15; lxxviii. 67; lxxx. 1; and no antiquity higher than that of David has been ever allowed to these productions.

3. שָׂאוּ זְמֵרָה *Lift up a Psalm*, which Abu Walid explains to be, *sing out praise, or songs of praise*: and thus it is paraphrased by the Chald. Targumist, who has אֲרִימוּ קִרְאָה בְּתוֹשֵׁבְהָתָא *lift up your voice in praise*. The force of נִשְׂאָה, when applied to the voice, is *to make a loud noise*. The LXX. have in this place λάβετε ψαλμὸν.

4. בְּסָה. In Prov. vii. 20, it is written בְּסָה. The meaning is by some said to be *the new moon*, and by others *the full moon*. Ben Melech, indeed, renders it by זְמַן קְבוּעַ *fixed time*, which meaning is very suitable to the passage in Proverbs, but not at all so to the present one. They who suppose בְּסָה to mean *the new moon*, derive it from כָּסָה *to cover*; because, say many of the Rabbis, *the moon is then hid*. הַלְבְּנָה מִתְכַּסֶּה. See Aben Ezra, who cites their opinion: but his own coincides with

Ben Melech's. It is, however, much more likely that the term signifies *the full moon*. In the Peschito edition of the Old Testament the Syriac word, viz. ܦܫܠܝܢ occurs twice; in one place for the fifteenth day of the month, viz. 1 Kings xii. 32; in the other, for the twenty-third, viz. 2 Chron. vii. 10. And so from these passages it appears that not only the first day, but the entire week of the full moon is understood. It also seems that it does not denote exclusively the full moon of the month Tisri, when the feast of trumpets and the feast of tabernacles were celebrated, as we conclude from passages we meet with in Syriac writings. Thus, in Asseman's Bibliotheca, Vol. ii. p. 304, we have ܦܫܠܝܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ *And at the fast of the nativity some celebrated forty days from the full moon of November.* See also Ephraim Syrus, iii. 144, 594; Act. Mart. i. 175; where ܦܫܠܝܢ are opposed to *the new moons*; ܕܦܫܠܝܢ ܕܥܘܠܡܐ may be derived, according to this signification, from ܦܫܠܝܢ to *cover*, because the whole orb is covered with light. See Psalm civ. 2.

5. ܡܫܦܬܐ *Custom, rite.* It corresponds with חוק, and the rite or decree was for Israel to make a shout, or to sing aloud in honour of the God of Jacob on this occasion. The ܠ prefixed to ܐܠܗܝ has the force of *in honour of*.

6. עדות *A testimony*; namely, the feast spoken of in the 4th verse God hath instituted that the people of Israel might remember the deliverances He had wrought for them in Egypt. יהוֹסֵף we understand to be a general term for the whole people of Israel. The addition of ה to יוֹסֵף, the usual form of this name, is similar to יהונדב for יונדב, יהוחנן for יוחנן, which we meet with in the Old Testament. בצאתו *in His going forth*. The pronoun refers to God, and the passage alludes to those miraculous interferences by which Pharaoh was eventually induced to let the children of Israel go. In the next member we

have a change of person from the 3rd to the 1st. De Dieu and Mendlessohn make *the language* to be God's, and the 1st person to represent the whole of the Israelitish people. The former says that the words of the next verse are referred to; and the latter, that it alludes to God's speaking on Sinai; before which time, says he, Israel knew not the voice of God. שִׁפְתָּהּ is in the constructive state, the noun אֵל being understood.

7. הַקִּירוֹתַי וְגו'. "Here, and in the following verses, the language of Jehovah is in the mouth of the poet; not that these sentences which we have here came from the mouth of Jehovah in this order, but the substance of them He spake to His people by means of His prophets; also, not at one time, but time after time; and the Divine poet collected them by the Holy Spirit, and brought them forth in his poetical language, so as to use them for reproving the children of His generation. And this is the meaning of the future אֲשַׁמֵּעַ, viz. the same as the meaning of אַעֲבֵר בְּסֶךְ, Ps. xlii. 5. See there." Mendlessohn's Beor. דִּיר *a pot*. Syr. [כִּסְיָ] *a great pot*. It is also used for any vessel whatever.

8. בְּקִטְרַר רַעַם *In the covering of the thunder-cloud*. קִטְרַר is *a covering*, from סָתַר *to hide*; and when it is joined unto רַעַם will denote the cloud containing the thunder. עֲנַן קוֹלוֹת וּבִרְקִים *a cloud of thunders and lightnings*. Mendlessohn's Beor. Some prefer it in the sense of a covering from thunder. In Is. xxxii. 2, we have קִטְרַר זָרַם, which the Syr. and Chald. expressly translate as *a covering from the storm, or tempest*. And so, indeed, the LXX. have translated it. We have the same meaning a little differently expressed in Is. xxv. 4. מִחֶסֶה מִזֶּרֶם *A protection from the storm*. The former rendering is, I think, to be preferred; and the passage most probably has allusion to the remarkable manifestation of God on mount Sinai, recorded in Exod. xix. 16, viz. His appearing in a cloud of thunder and lightning so terrible *that all the people that*

were in the camp trembled, and removed and stood afar off. The verb עָנָה means *to speak*, rather than *to answer*, as it does in Job iii. 2, and other passages. Gesenius, in his Thesaurus, assigns to עָנָה in this place and others the sense of *extulit vocem, loqui cepit, anheben zu reden*. So we have ἀποκρίνομαι in the New Testament frequently put where no question had been previously asked. See Matth. xi. 25; xxii. 1. The Ethiop. ለጥላላ signifies both *orsus est* and *respondit*. See Ludolf's Lexicon, p. 418. What God spake follows in the 9th, 10th, and 11th verses; and they being a summary of the first and second commandments, prove that His appearing at mount Sinai is, without doubt, the occasion to which the Psalmist refers.

9. ׀. This particle has the force here of *O that!* The Ethiop. particle ለጥ is used in a similar way. See Ludolf's Lexicon, p. 334. The verse is thus complete in itself.

10. בְּךָ *In thee, or for thee*; the Beth having the force of Lamed, so that בְּךָ לֹא־יִהְיֶה is, *thou shalt not have*, viz. a strange God, thou shalt not worship it. The first and second hemistichs have the same signification.

11. הִרְחַבְנִי פִּי וַיִּמְלֵא אֹהֵי *Open wide thy mouth, and I will fill it*. This expression was most likely proverbial, denoting the readiness of one person to grant all that is requested of him by another. "Open wide thy mouth to ask of me all the desires of thy heart, and I will perform them; according to all which thou desirest I will perform." Yarchi. The Chald., however, has taken it in a figurative sense. אֲפִי פִּימָה בְּפִתְנֵי אֲרִיתָא וַאֲמִלִּי יָתָה מִכָּל טְבַתָּא *Open thy mouth to the words of the law, and I will fill it with all good*. See Ps. exix. 132. In other places we find an open mouth signifies nothing more than a soul desirous of learning the Divine will: the commands and precepts which God gives to man, are compared to meat given to him to be eaten. Schnurrer (Dissert. p. 158) adopts the sense of the Chald., and gives his opinion of the passage as

follows : “ Et videtur omnino hic sensus ad reliquam orationem h. l. esse aptissimus. Est enim sermo de solempni fœderis Sinaitici institutione, commemoratque Jova, se populo ex servitute Ægyptiaca a se exento hanc legem proposuisse, ut ipsum solum pro Deo suo haberent colerentque. Qua conditione accepta cum necesse fuerit, omnem illius religionis modum ac rationem legibus definire, intelligis, vix quicquam aptius et cohærentius in oratione subsequi posse illa ipsa ad audiendas leges divinas invitatione.”

12. **לֹא אֶבְרָהָ** *Would not*, i. e. acquiesced not in My desires. This verb with the negative **לֹא** always describes a state of mind opposed to entreaty and advice. In Prov. i. 30, we have **לֹא אֶבְרָהָ לְעֵצָתִי** *they would not My counsel*, i. e. they acquiesced not in My counsel. See also Deut. xiii. 8.

13. **וְאַשְׁלַחְהוּ** *Therefore I sent him away*. I dismissed him from my care, and gave him up to follow his own devices. The verb **שָׁלַח** in Piel form is employed in a similar manner in Judg. vii. 8; 1 Sam. xiii. 2; Job xxxix. 8. **בְּשָׁרִירוֹת לִבָּם**. Aben Ezra and Kimchi interpret, *in the obstinacy of their hearts*; Yarchi, *in the imaginations of their hearts*; in which rendering he seems to follow the Chaldee **בְּהַרְהוּרֵי לְבָהוֹן** *in the cogitations of their hearts*. He derives **שָׁרִירוֹת** from **שָׁרַר**, *to contemplate*, or from **שָׁרַר**, supposing it to be identical with **שָׁרַר** in sense. This signification of the term is agreeable to the parallelism. See Deut. xxix. 18; Jer. iii. 17.

14. **לֵאמֹר** *O that!* By this particle God expresses His earnest desire that the people of Israel would, by obedience to His laws, avoid the dangers which must come upon them in that and future times, in consequence of transgression. How much does this paternal solicitude resemble that which our blessed Lord so touchingly expressed for Jerusalem, when, with a prophetic eye, He saw that political events would speedily occur to consummate its destruction!

15. **בְּמַעַט** *Suddenly*. See Ps. ii. 12. **אֶכְנִיעַ** *I would*

humble. How ready is God to vindicate the cause of righteousness and obedience! How clearly also may it be inferred, from this and the preceding verse, that not till after repeated warnings will He ever withdraw the blessed light of His countenance either from a people or an individual!

16. יִכְחָשׁוּ-לוֹ *Should submit to Him.* The haters of the Lord being subdued, would through fear make at least a feigned submission to His government, and desist from their hostility to His chosen people. עָתָם. The affix to this noun refers evidently to the more remote antecedent עַם. Instances of this construction we find in Ps. xviii. 15, and xlv. 3.

17. חֶלֶב. This word, which originally signifies *milk*, here denotes *fat*, and in connection with wheat signifies wheat of the finest quality. So in Gen. xlv. 18, we have חֶלֶב for *the fat of the earth*. 'וּמִצֹּר וְגו', "And I will even bring forth honey for you from the rock." Mendlessohn's Beor. God declares to His people that He would make their land so productive, that there should be no rock so hard or barren but that He would cause it to contribute to their means of subsistence.

פכ

1 כְּזִמּוֹר לְאַסֵּף אֱלֹהִים נֶצֶב בְּעֵדֶת-אֵל בִּקְרַב אֱלֹהִים
 2 יִשְׁפֹּט : 2 עַד-מַתִּי תִשְׁפֹּטוּ-עוֹל וּפְנֵי רָשָׁעִים תִּשְׁאוּ-סֵלָה :
 3 שִׁפְטוּ-דָל וְיִתּוֹם עֵנִי וְרֵשׁ הַצְּדִיקוֹ : 4 פִּלְטוּ-דָל וְאֲבִיוֹן
 מִיַּד רָשָׁעִים הַצִּילוּ : 5 לֹא יִדְעוּ וְלֹא-יִבִּינוּ בַּחֲשֵׁכָה
 יִתְהַלְכוּ יְמוּטוֹ כָּל-מוֹסְדֵי אֶרֶץ : 6 אֲנִי אֲמַרְתִּי אֱלֹהִים
 אֲתֵם וּבְנֵי עֲלִיוֹן כָּלְכֶם : 7 אֲבֹן כְּאָדָם תִּמּוֹתֶנּוּ וּכְאֶחָד
 הַשָּׂרִים תִּפְלוּ : 8 קוּמָה אֱלֹהִים שִׁפְטָה הָאֶרֶץ כִּי-אֲתָה
 תִּנְהַל בְּכָל-הַגּוֹיִם :

PSALM LXXXII.

IN this Psalm the officers of justice are reproved by God for being careless of their duty, as well as partial and oppressive in their conduct. He is introduced as presiding over them, and rebuking them for their corrupt practices, the rebuke being accompanied with an earnest admonition to act righteously to the poor and helpless. The Psalmist then proceeds to speak of their wilful disregard of the Divine injunction; and afterwards God himself again speaks by declaring, that the disobedience of such wicked men, and their abuse of the powers with which they were intrusted for the public good, should be signally punished.

1. It is proposed, by Bishop Horsley, to divide the verse, so that the first hemistich shall consist of the first three words only; as, however, עַדָּת is of the construe. state, this division is impossible. The words בְּעַדְתוֹ אֵל are equivalent to בְּעַדְתוֹ. The noun itself is put in the place of the pronoun: instances of such construction are found in Gen. iv. 23; Numb. xxvii. 11; 1 Kings ix. 1. By the congregation of God is understood a judicial court in which God is said, in a certain sense, *to preside*, as we read in 2 Chron. xix. 6: "He said unto the judges, Take heed what you do: for ye judge not for men, but *for the Lord, who is with you in the judgment.*" בְּקֶרֶב אֱלֹהִים *in the midst of the judges.* In Ps. lxxxvi. 8: "there is none like unto Thee בְּאֱלֹהִים *among the high angels:*" בְּאֲנַנְיָ מְרוֹמָא, as the Chaldee has rendered it; and in other places it is evident that אֱלֹהִים is employed to express angels. This being the case, and as angels are messengers sent by God to execute His commissions, so the term may be used to mean other officers who receive commissions from God, such are judges and magistrates, who are

sent to administer justice to the people in the name of God, and by commission from Him. In this sense the word must obviously be understood here, and so by the Chald. we find it rendered **דִּינִיא**. Aben Ezra also has explained **אֱלֹהִים** by **שׁוֹפְטִים**.

2. **עַד-מַתִּי** *Until when? i. e. how long?* The word **לֵאמֹר** is understood at the beginning of this verse, as Ps. ii. 3. **עוֹל** *iniquity*. A substantive used adverbially. Other instances of such construction we have met with in Ps lxxv. 3; Prov. xxxi. 9. **וּפְנֵי וְגו'**: “How long *will ye accept the person of the ungodly?*” The judges are charged here with not deciding the cause of the wicked according to its merits; but rather with reference to external circumstances, such as the qualities of the person, his wealth, station, connection, &c.

3. **שִׁפְטוּ**. Take the cause of the poor and fatherless into your hands; justify the afflicted and poor if they have a just cause; be not afraid, neither shew favour to the persons of wicked princes. **הַצְדִּיקוּ** *make just, justify, pronounce sentence of acquittal*.

5. **לֹא יָדְעוּ**. The Chald. explains this passage as follows: **לֹא הִבִּימוּ לְאוֹטָבָא וְלֹא אִתְפְּיִנְן בְּאוֹרֵיתָא** *they understand not to do good; neither do they understand the law*. It is better, however, to regard this verse as the words of the Psalmist. In the preceding verses we have had God introduced as standing among the judges, advising and admonishing; and in this the Psalmist states that these corrupt officers of justice will not know nor understand so as to practise these divine injunctions; but choose to walk in darkness, rather than to be guided by the light of truth. Thus, saith the Psalmist, the foundations of the earth are moved to and fro by every blast of fear and favour; and so the whole social fabric, of which the rulers and judges are to be considered, in way of figure, as the foundations and props, must inevitably fall to pieces.

6. אֲנִי אֶמְרָתִי *I said, I solemnly promulgated.* See Ex. xxii. 28. The judges are here called אֱלֹהִים, says Aben Ezra, because *they sit in the seat of God.* They are called so, no doubt, by virtue of their office, which makes them as it were God's vicegerents upon earth. See the remarks above, ver. 1. This passage is cited by Christ in John x. 34; and is there prefaced by the enquiry, *Is it not written in your law?* From this we infer that the Psalms were looked upon as a part of the divine law; a very general and extended sense was therefore given to the term law. See John xii. 34; xv. 25; 1 Cor. xiv. 21. This mode of speaking, indeed, seems to have prevailed among the Rabbis, who occasionally speak of the Psalms and prophetic books as the law. In the Talmudical Tract, Sanhedrin, fol. 91, 92. *Rabbi Joshua said, In what manner is the resurrection of the dead proved from the law?* Answer: *Because it is said (Ps. lxxxiv. 5), They shall praise Thee; not, They have praised Thee.* *Rabbi Chaia said, In what way is the resurrection of the dead proved from the law?* Answer: *From Is. lii. 8.*

7. In this verse these wicked judges are assured, that although they are placed by Divine appointment above the rest of mankind, yet they should die like the meanest individuals of the human race, and be brought to account for their tyranny and injustice. For פְּאָדָם, the Chald. has בְּנֵי נִשְׂאָה; as if אָדָם was considered equivalent to בְּנֵי אָדָם *the common people.* in opposition to בְּנֵי אִישׁ *the people of high degree.* So the ancient Rabbies state that אָדָם in this place means שְׁפִלֵי מַדְרָגָה *low of degree.* The ה prefixed to שָׂרִים is vocative; as if God had said, "Ye who are now princes and the great ones of the earth, behold, ye shall fall and come to destruction." כֹּאחֵד *as one,* rather adverbially, *at one time, together, all of you shall fall together, and as one man.* Ewald translates this second member thus: "und auf einmal sollt, ihr Fürsten, fallen!"

8. God is here invoked to arise and judge the earth, i. e. to take the cause of the poor and of those who complain of violence from the hands of the wicked executing unjust judgment; and the argument made use of by the Psalmist is contained in the second hemistich, viz. because all nations being created by God are his inheritance, and their happiness, which He willeth, is impossible without justice and uprightness.

פג

1 שִׁיר מִזְמוֹר לְאַסָּף : 2 אֱלֹהִים אֶל־מִי־לֵךְ אֶל־
 תַּחֲרַשׁ וְאֶל־תִּשְׁקֹט אֵל : 3 בִּי־הִנֵּה אֹיְבֵיךָ יְהִימוּן וּמִשְׁנֵאֵיךָ
 נִשְׂאוּ רֹאשׁ : 4 עַל־עַמֶּךָ יַעֲרִימוּ סוֹד וְיִתְעַצְּוּ עַל־צְפוֹנֶיךָ :
 5 אָמְרוּ לָכֵן וּנְכַחֲדֵם מִגּוֹי וְלֹא־יִזְכָּר שֵׁם־יִשְׂרָאֵל עוֹד :
 6 בִּי נִוְעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרְתוּ : 7 אֱהִי אָדוּם
 וְיִשְׁמַעֲאֱלִים מוֹאֵב וְהַגְּרִים : 8 גָּבַל וְעַמּוֹן וְעַמְלַק פְּלִשְׁתִּים
 עַם־יִשְׂבֵי צוּר : 9 גַּם־אֲשׁוּר גְּלוּהָ עַמָּם הָיוּ זְרוּעַ לְבְנֵי־לוֹט
 סֵלָה : 10 עָשָׂה־לָּהֶם בְּמִדְיָן כְּסִיסְרָא כִּיבִין בְּנַחַל קִישׁוֹן :
 11 נִשְׁמְדוּ בְּעִינֵי־דָאָר הָיוּ רִמּוֹן לְאֲדָמָה : 12 שְׁתִּימוּ גְדִיבָמוּ
 בְּעָרֵב וּכְזָאָב וּכְזָבָח וּכְצִלְמַנְעַץ פֶּל־נְסִיכָמוּ : 13 אֲשֶׁר אָמְרוּ
 נִרְשָׁה־לָּנוּ אֵת נְאוֹת אֱלֹהִים : 14 אֱלֹהֵי שִׁיתָמוּ כַּגִּלְגַּל
 כְּקֶשֶׁת לִפְנֵי־רוּחַ : 15 כַּאֲשֶׁר תִּבְעֲרֵי־עַר וּכְלָהְבָה תִּלְהַט הָרִים :
 16 בֵּן תִּרְדָּפֶם בְּסַעֲרֶךָ וּבְסוּפְתֶךָ תִּבְהַלֵּם : 17 מִלֵּא פְּנֵיהֶם
 קָלוּן וַיִּבְקְשׂוּ שִׁמְךָ יְהוָה : 18 יִבְשׂוּ וַיִּבְהַלּוּ עַד־יְעַד וַיִּחַפְּרוּ

וַיִּאָבְדוּ : 19 וַיִּדְעוּ כִּי־אַתָּה שִׁמְךָ יְהוָה לְבַרְדֵּךְ עָלֶיךָ עַל־
כָּל־הָאָרֶץ :

PSALM LXXXIII.

A DIFFICULTY is experienced in determining the historical relations of this Psalm, because we possess no record of the several people who are expressly named in the 7th and following verses, as having entered into a confederacy against the kingdom of Israel. Michaelis refers it to the war with the Ammonites recorded in 2 Sam. x. Bengel points the Psalm to the Maccabean times, and finds its history in 1 Macc. v.; but this is quite inadmissible. The more probable opinion is that of Venema and Kimchi: they consider that the war of the Ammonites, Moabites, and others, against Jehoshaphat, was the immediate occasion for writing it. See Note to verse 7. The Psalm may be used with advantage at all times by the Church, as well as by her individual members, against their many spiritual adversaries.

2. דָּכְמִי *Silence*. Another form is דָּכְמִי. The root is דָּכָה, which signifies *to be like*, and *to be silent, quiet*, &c. The primary notion of this verb is supposed by some philologists to be, *to make smooth, equal*, and hence arises the two senses, 1st, *of being similar*, and 2nd, *of being quiet*, which as applied to the mind comprehends the idea of *being equal*. The LXX., Vulg., Syr., Arab., and Ethiop., agree in adopting the first of these meanings: the Chald., however, has לֹא תִשְׁתַּקֵּץ *keep not quiet*, which the context teaches to be obviously right.

4. יַעֲרִימוּ סוֹד *They take counsel together craftily.* In this way the verb יַעֲרִימוּ is usually rendered; but Mendlessohn proposes to give it the Aramaic sense, viz. *to heap, to gather together*: "I say that it has the meaning of נִעְרְמוּ מִים *the waters were gathered together*; and so here they heap together counsel after counsel." סוֹד usually denotes *secret counsel*, and therefore the term corresponds extremely well with צְפוּנִיָּה in the next hemistich. As to the word צְפוּנִיָּה, the Chald. notion of it seems to be substantially correct, viz. דְּמַתְּטִישִׁין בְּאוֹצְרֵיהֶּ *that are hidden in Thy treasures*; by which I apprehend is meant much the same as that which Abu Walid understands by צְפוּנִיָּה, viz. *those who are kept by Thee*. It is applied, no doubt, to the chosen people of Israel, and the expression is similar in force to the passages: *He will hide me in the tabernacle; He will hide me in the secret of His tabernacle*, Ps. xxvii. 5. The words are figurative, and are an allusion to the custom which prevails, especially in eastern countries, of shewing kindness and hospitality to strangers, of taking them into the house, and manifesting for their comfort as much concern as for the most valued treasures. And so the Psalmist, to express God's tender regard for Israel, employs this designation, and also to state that it was against those who constituted as it were a part of God's household, and who had been received into the covenant of friendship with Him, that the enemy took counsel.

5. וַיִּנְכְּרוּם. The Chald. has נִכְסְנוּן *we will chastise them*; but the word כָּחַד seems to have a stronger meaning than this, viz. *to cut off, to destroy all together*; so that the nation shall no longer exist even in name, as is declared in the following part of the verse. The verb in the first instance signifies *to deny, conceal, hide*, and this is done by cutting off, destroying. See Ex. xxiii. 23; 2 Chron. xxxii. 21.

6. נֹעֲצוּ לִבָּם *They take counsel together with fixed pur-*

pose to accomplish their object; with the whole heart, בְּכָל לִבָּא, as the Chald. has rendered it. עֲלֵיךָ בְּרִית. “The covenant is altogether against Thee, in order to make Thy name to be forgotten; for Thou art called the God of Israel, and henceforth Israel shall not be remembered, even Thy great name shall not be mentioned.” Yarchi.

7. There is no record in Scripture that the several people mentioned in this and the two following verses ever conspired at the same time to overturn the throne of Israel. Mendelssohn says: “It is possible that the Psalm was composed on account of the battle which has been already mentioned above, viz. Ps. xlviii.; but that the composition to the sons of Korah was made after the deliverance from it, and the composition of Asaph at the beginning of it; and it is possible that this battle was in the days of David. But in the opinion of Rabbi David Kimchi, this is the battle which is mentioned 2 Chron. xx. 1, in the days of Jehoshaphat, when the sons of Ammon and Moab came to him, and other nations who were dwelling near were with them, although they are not there (viz. in Chron.) mentioned in particular.” Another opinion is, that it was the intention of the poet to refer to all the people who waged war against David at different periods of his reign. Kimchi’s hypothesis is the more probable, because the preceding verses indicate a combination to subjugate the people of Israel. וְיִשְׁמָאֵלִים tents put for *the inhabitants of the tents*: see Zech. xii. 7. וְיִשְׁמָאֵלִים *and the Ishmaelites*. They were descended from Ishmael: the Chald. has עֲרַבָּיִם *Arabians*, who are also the descendants of Ishmael. הַגְּרִים, very probably the posterity of Hagar; and it is supposed they were a people living to the east of Gilead. See 1 Chron. v. 19, 20. For further particulars respecting the geography, &c. of the territory of this people, see Rosenmüller’s Scholia, and Gesenius’s Thesaurus, under the word הַגְּרִי.

8. עַם יִשְׁבֵי צוֹר *With the inhabitants of Tyre.* As we read of Hiram king of Tyre being on friendly terms with David and Solomon, it is supposed by some persons that the Psalm was written after the times of these kings; but all which can be with certainty stated is, that the period would not be that in which the intimacy referred to above existed.

9. זְרוּעַ לְבָנֵי לוֹט *An arm to the children of Lot.* By the children of Lot, we understand the Moabites and Ammonites, who perhaps were the principals in the quarrel with Israel, and therefore the Assyrians are described as an arm or help to them.

10. כְּמִדְיָן *As Midian, i. e. as to Midian,* ל the sign of the dat. is used in the Chald. “Do to them as Thou didst to the Midianites by Gideon;” see Judg. viii. 28. כְּבִיסְרָא וְכִיבָן *As to Sisera and Jabin, who were destroyed by Barak and Deborah.*

11. עֵין דוֹר. This place is not mentioned in the narrative of the discomfiture of Jabin’s host, and the destruction of Sisera; yet we read of it in Josh. xvii. 11, as forming a portion of the territory assigned to the tribe of Manasseh; also other portions given to this tribe, which we read of in the same verse, were Taanach and her towns, and Megiddo and her towns. Now in the song of Deborah, Judg. v. 19, we learn that the battle with the kings of Canaan took place in Taanach, *by the waters of Megiddo*; and this relation then sufficiently coincides with the statement in this verse, of Sisera and Jabin perishing at Endor; because it was in the vicinity of Taanach and Megiddo, and perhaps the most considerable place in the district. דָּמָן *stercus, fimus.* Root, the obsolete verb דָּמַן. Arab. دَمِنَ *stercoravit terram.* It is cognate in sense with זָבַל, from whence זָבַל *stercus.*

12. שִׁיתִּימוּ נְדִיבָמוּ *Make them, viz. their princes.* The pronominal affix is pleonastic, of which many similar instances

have occurred. ערב and יאב were princes of the Midianites; see Judg. vii. 25. The personages mentioned in the next hemistich were Midianitish kings; see Judg. viii. 5, 6.

13. נְאוֹת אֱלֹהִים *Habitations of God.* Dr Hammond and others derive נְאוֹת from אָוָה, which in Piel signifies *to desire*; and נְאוָה in Hiph., *desirable, fair, beautiful*. In this sense the word is found in many places; see Ps. xxxiii. 1; xciii. 5, and Is. lii. 7. The Chald. interpreter, in rendering it עֲדִית *ornaments*, evidently refers the word to this root. In Ezek. vii. 20, the sanctuary is styled עֲדִי צְבִי *the glory of His ornament*. The LXX. have θυσιαστήριον, *altar*; other copies have ἀγιαστήριον, *sanctuary*, which the Vulgate follows. Hence they evidently consider these words to mean *the sanctuary, or temple of God*, as being emphatically *the great ornament* of the Jewish metropolis and country. It is, however, more likely that the root is the obsolete verb נָאָה, and that it is cognate in meaning and sound with נָוָה *to inhabit*. In the Ethiopic we have ጸፀ *respiravit, requievit*. Hence, if נָאָה possessed the same signification, we should have נְאוֹת *resting-places, or domiciles, habitations*. If such be the case, then נְאוֹת אֱלֹהִים will denote not merely the sanctuary of God, or Jerusalem, but all other places of the land of Israel in which God was worshipped, and which may be properly termed the habitations of God. The plural number, viz. נְאוֹת, as well as the general tenour of the Psalm, seems to demand this sense.

14. שִׁיתֵמוּ כְגֻלָּל *Make them as the whirlwind.* The word כְּגֻלָּל, signifies primarily *a wheel*, from גָּלַל *to roll*, and thence *a whirlwind*, Ps. lxxvii. 19; also stubble or chaff, Is. xvii. 13. In the first of these senses it is expounded by all the ancient translators. It is probable that they considered the term to have reference to the wheel used in husbandry for threshing the corn and beating the straw into small pieces. In

Is. xxviii. 28, we read of *the threshing-wheels of a cart*. The expression will thus be intelligible; but we must observe that the Psalmist would not then say, *make them as a wheel is made*, but make them as the wheel makes other things, i. e. as the wheel threshes the corn, and beats the straw to pieces, so do Thou likewise to Thy enemies. The Patach under the כ of similitude, shews the article to be understood, and therefore גִּלְגָּלִים is not the object, but the subject of some verb not expressed. Others prefer the sense of *whirlwind*, and understand the petition to be, viz. “that as the whirlwind revolves round and round, stirring up everything in its course, and rests not, so may the enemy be continually pursued and find no rest.” The Patach under כ is equally suitable for this sense of the word as for the former; whereas if the meaning of *chaff* be adopted, it ought to have a Sheva. The advantage of the second sense over the first, consists in its nearer conformity with the laws of parallelism.

15. הָרִים *Mountains*. Geier is of opinion that volcanic mountains are here alluded to, which the flame may be said to burn; but as there is no evidence that these mountains were known to the Jews at the time when this Psalm was written, it is much more probable that mountains stand here for the trees and herbs of the mountains. The pron. אֲשֶׁר is understood before תִּבְעַר and תִּלְהֹט.

17, 18. The Psalmist in the first of these verses prays for the severity of God’s judgments upon his adversaries, that thus they may be brought to seek Him, and acknowledge His Almighty power; but in the second, he prays that such may not be the effect of the Divine visitation, that justice may be allowed to take its course, so that their destruction may act as a warning to others who also array themselves against the most High.

19. Many interpretations have been given of this verse. Dr Hammond, after stating one or two modes of rendering, sug-

gests that שׁם may have the Rabbinical use in this place, and then יהוה שׁמך יהוה may be resolved to signify no more than *Jehovah*: and so the verse may be translated: *That Thou, Jehovah, art alone the most High over all the earth.* De Dieu in his "Animadversiones in Psalmos," p. 382, says, that of the various interpretations of this place, he prefers the following: *Et scient quod tu solus, O Jehovah es nomen tuum, altissimus supra omnem terram.* He afterwards proposes one of his own, in which he considers אַתָּה to be a nominative absolute, as אֲנִי is in Ps. lxxiii. 28; and then neglecting Athnach in לְבַדְּךָ, which says he, is lawful, especially in the poetical books, he translates the verse as follows: *Et scient, ad te quod attinet, nomen tuum esse Jehovam, te solum esse excelsissimum super terram.* The simplest and best rendering, however, appears to be that of Aben Ezra, who supplies אֲשֶׁר to שׁמך, so that it is: "And they shall know that Thou alone, whose name is Jehovah, art most High over all the earth."

פד

ו לַמְנַצֵּחַ עַל־הַגִּיתִּית לְבַנֵּי־קָרַח מִזְמוֹר : 1 מֵהַיְדִידוֹת
 מִיִּשְׁבְּנוֹתֶיךָ יְהוָה צְבָאוֹת : 2 נִכְסְפָה וְגַם־פָּלְתָה , נַפְשִׁי
 לַהֲצִרּוֹת יְהוָה לִבִּי וּבִשְׂרֵי יָרְנְנוּ אֱלֹהֵי הָי : 3 גַּם־צִפּוֹר ,
 מִצֵּאָה בֵּית וְדָרוֹר , קָן לָהּ אֲשֶׁר־שָׁתָה אֶפְרָחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ
 יְהוָה צְבָאוֹת מִלְּפִי וְאֵלֶיךָ : 4 אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד
 יִהְלָלוּךָ סֵלָה : 5 אֲשֶׁרֵי אָדָם עוֹדְלוּ בְךָ מְסֻלוֹת פְּלִבְבָם :
 6 עֲבָרֵי , בַעֲמֵק הַבְּכָא מִעֵין יִשְׁתַּחֲוּוּ גַם־בְּרָכוֹת יַעֲטָה
 מוֹדָה : 7 יִלְכוּ מִתֵּיל אֱלֹהֵי יִרְאֵה אֱלֹהִים בְּצִיּוֹן :

9 יְהוָה אֱלֹהִים צְבָאוֹת שְׁמֵעָה תִפְלְתִי הָאֵינָה אֱלֹהֵי יַעֲקֹב
 סֵלָה : 10 מִגִּנְנֵי רְאֵה אֱלֹהִים וְהִבֵּט פָּנָי מִשִּׁיחָד : 11 כִּי
 טוֹב־יוֹם בַּחֲצִירֶיךָ מֵאַלְפָּךָ בַּחֲרֹתֵי הַסְּתוּפָף בְּבַיִת אֱלֹהֵי מְרוֹר
 בְּאֵהֱלֵי־רָשָׁע : 12 כִּי שָׁמַשׁ וּמִגֵּן יְהוָה אֱלֹהִים תֵּן וְכְבוֹד
 יִתֵּן יְהוָה לֹא יִמְנַע־טוֹב לַהֲלֹכִים בְּתַמִּים : 13 יְהוָה צְבָאוֹת
 אֲשֶׁר־י אָדָם בְּיַחַד בְּךָ :

PSALM LXXXIV.

THIS Psalm in its subject-matter resembles the 42nd, and was probably composed on a similar occasion. The sacred poet paints in very lively colours the pleasures of devotion in the house of God, and expresses, in the earnest language of one obliged, for causes not specified, to seek safety in a distant land, the longings of his soul to participate in the public services of religion.

2. מִשְׁכְּנוֹתֶיךָ *Thy habitations.* The plu. number is employed according to Mendlessohn (see his Beor on Ps. xliii. 3), because the tabernacle was not fixed, but removed from place to place, to suit the convenience of worshippers. Others suppose that the plural denotes the different parts of the tabernacle. The most probable reason, however, of this number being used instead of the singular is to denote emphasis; a sort of *pluralis excellentiæ*, agreeably to the custom of the Heb. language: see Ex. xxv. 9; Ps. xlv. 5.

3. The terms employed in this verse are very eloquent, and express in the strongest possible manner the pious emotions of David's soul. יִרְנְנֵי *cry out continually*. Such is the force of the fut. in this place. דָּרַכְס לָרֶגֶן תָּמִיד. "their custom is to cry out continually." Mendlessohn's *Beor*.

4. The Psalmist compares his condition with that of the birds, and says, that he is deprived of those enjoyments which are possessed by the fowls of heaven; "for they," says the Psalmist, "can find a place, where they may make their nests and bring up their young; but I am denied access to Thy altars, O my God, and these constitute the habitation where I desire to rest." מִזְבְּחוֹת *Altars* are put for the whole tabernacle: for in consequence of the frequency of the sacrifices, it was impossible for birds to make their nests upon the altars. That they were, however, accustomed to build in the temple, see Bochart's *Hieroz.* II. p. 592; also De Sacy's *Chrest. Arabe*, Tom. III. p. 76, and the *Asiatic Journal* for August, 1838, pp. 206. 214. The Jews, indeed, deny that birds ever lived in the temple, or were seen on its roof; for they say that the top was constructed for the especial purpose of preventing any such circumstance occurring; but in the description of the temple, which we have in the first book of Kings, there is no allusion to anything which would support this Jewish assertion. A proposal made by some persons is, to supply before אֶת־מִזְבְּחוֹתֶיךָ the verb in the beginning of the verse, changed from the 3rd to the 1st pers.: perhaps the emotion of the Psalmist's mind would be more accurately exhibited if this verb be only understood, and not expressed; thus, "The sparrow even hath found," &c.; "I—Thy altars, my king, and my God;" i. e. my great object is to find Thy altars, &c. דָּרֹר *the swallow*. The LXX., Syr. and Targum, have rendered it *turtle-doves*, as if they considered דָּרֹר to be equivalent to דָּר. Aquila has *στρουθός*, and so have all the old translators in Prov. xxvi. 2, where this word is found.

5. In the structure of this Psalm there seems to be a division into four parts, of which this verse is the commencement of the 2nd. The Psalmist in the preceding part had been describing his own feelings with respect to the house of God; now he proceeds as far as to the 9th verse to indulge in the expression of general sentiments applicable to all mankind. From the 9th to the 12th David returns to the contemplation of his own state, offers up a prayer for God's attention to his case, and states how infinitely he prefers the house of God to the dwellings of the wicked. Then the 4th part deals in general declarations. עֹד *yet, assiduously, constantly.* כָּל יְמֵי חַיֵּיהֶם *all the days of their lives*, as Kimchi has it.

6. The pron. אֲנִי is to be understood before עֹד and מְסֻלוֹת. The expression בְּלִבָּבְכֶם מְסֻלוֹת is translated by the Chald., according to the meaning of, *in whose hearts is confidence.* It is consequently supposed that מְסֻלוֹת, which denotes *high and strong ways*, is used figuratively for *firmness and confidence.* Hammond proposes to take the affix of בְּלִבָּבְכֶם, as referring to the highways leading up to Jerusalem; see Deut. iv. 11; 2 Sam. xviii. 14, &c. According to this interpretation, the Psalmist is declaring the blessedness of the man who is living close to the highways by which he can proceed to the feasts at Jerusalem.

7. בְּכָא. The root will be the obsolete verb בְּכָא, which is equivalent to בָּכָא *flevit, lacrymavit.* Arab. بَكَاءٌ. There is a valley called وادي البكا *Wady El-Baka*, in the neighbourhood of mount Sinai, and is mentioned by Burekhardt in his Syrian travels. The situation of this valley, however, is against the supposition that it is the one here alluded to by the Psalmist. By some persons, בְּכָא is supposed to have had its name from its abounding with *mulberry-trees* עֵצֵי הַבְּכָאִים; see 2 Sam. v. 23. But perhaps the word בְּכָא, describing the nature of the soil

in which mulberry-trees were accustomed to grow. has given rise to the signification of the term **בְּנַחִים**. The districts usually selected for the growth of mulberries were valleys, or low and marshy grounds; and therefore, passing through a valley of mulberry-trees, would be the same as passing through a low and wet place; and this is all we want to know of the import of the words. **מוֹרָה**. The root is **יָרָה**, the primary signification of which is, *he cast*; a signification unknown to the cognate languages, except the Ethiop. **ፀረፀ**. From thence it is used in the sense of *to scatter*, and thence *to moisten*, i. e. *jecit. vel sparsit aquas*; and so we obtain the noun **מוֹרָה**, to mean *the early rain*, i. e. the rain that comes at the time of sowing the seed. According to these remarks, the sense of the whole verse appears to be thus: "They will make this valley of weeping, or mulberry-valley, a spring, i. e. they will drain, and so make it passable, even when the fall of the early rain has swoln the pools and filled them to the highest; and thus are they able to travel to Jerusalem, and be present at the sacred assemblies." There are some who suppose the valley of weeping to represent figuratively dry and sterile ground; the travellers who are bent on going to Jerusalem pass through such a district, without any thought of their privations and sufferings, and proceed as if it were really a land of springs and pools filled by the early rain. The former interpretation being literal is to be preferred.

8. **הִיל** is by Hammond supposed to mean *a valley*, and he cites 1 Kings xxi. 23; hence the passage according to this is as follows: "They go from valley to valley, till they appear before God in Zion." Mendlessohn explains the verse in the way of paraphrase thus: "*They will go from strength to strength*, i. e. in consequence of the greatness of the desire they will continually increase in strength in going, and will not be wearied, until that every one of them appear before God in Zion, the place of their seeking, and there they will delight themselves greatly."

10. The LXX. and other ancient translators have taken מְגַנְנִי in the vocative. Kimchi takes the verse thus: "O Thou God, who art a shield to us, see, and behold the face of Thy anointed." Aben Ezra and others make מְגַנְנִי to be accus. "our shield, he is the king." The Chald. has rendered it in the accus., but in a peculiar sense.

11. פִּי *For*. This participle connects the verse with the preceding; for this passage explains the reason of the great desire expressed in the 9th and 10th verses, viz. because one day in the courts of the Lord is better than a thousand in another place. הַסְתּוֹפֵף *A door-keeper*. It is the Hithpael form from the old verb סָפַף, which is not found in the Hebrew Scriptures; but the noun סֶף occurs several times, and has the meaning of *threshold*; hence our word would strictly mean *to sit at the threshold*, which, says the Psalmist, he would prefer to the most prosperous worldly condition of those who are kept at a distance from it. דוּר *to dwell*. It occurs in Hebrew only in this place, but in Chald. it is found in Dan. ii. 38; iv. 9, 18. Sam. צָרָר *habitavit*.

12. שֶׁמֶשׁ *Sun*. The term is here used figuratively for God's providence and goodness, as is manifest from its connection with מִגֵּן the following noun.

פה

1 לְמַנְצֵחַ לְבְנֵי-קִרְחַ מְזֻמּוֹר : 2 רְצִיתָ יְהוָה אֶרְצֶךָ
 שֶׁבֶת שְׁבוֹת יַעֲקֹב : 3 גִּשְׁאתָ עֵינַי עִמָּךְ כְּפִיתָ כָּל-חַטָּאתָם
 סָלַח : 4 אֶסְפֹּתָ כָּל-עֲבֹרֹתֶיךָ הַשִּׁיבוֹת מִחֵרוֹן אַפֶּיךָ :
 5 שׁוּבוּנוּ אֱלֹהֵי יִשְׁעֵנוּ וְהִפֵּר כַּעֲסֶיךָ עִמָּנוּ : 6 הִלְעוּלָם
 תִּאֲנַף-בָּנוּ תִמְשֹׁךְ אַפְּךָ לְדָר וְדָר : 7 הִלֵּא אֶתְּהָ תִשׁוּב

תַּחֲיֵינוּ וְעַמְּךָ יִשְׁמְחֵנוּ : 8 הֲרֵאנוּ יְהוָה הַסֶּדֶק וְיִשְׁעֶךָ
 תִּתֵּן לָנוּ : 9 אֲשַׁמְעָה מִהֲיִדְבַר הָאֵל יְהוָה בְּיַד יְדִבֵּר
 שְׁלוֹם אֶל-עַמּוֹ וְאֶל-חֲסִידָיו וְאֶל-יְשׁוּבוֹ לְנִסְלָה : 10 אֵךְ
 קָרוֹב לִירְאָיו יִשְׁעוּ לְשִׁפְן כְּבוֹד בְּאֲרָצוֹ : 11 חֲסֵד-וְאֱמֶת
 נִפְגְּשׁוּ צְדָק וְשְׁלוֹם נִשְׁקִי : 12 אֱמֶת מֵאֲרִיז תִּצְמַח וְצִדֵק
 מִשְׁמַיִם נִשְׁקֶף : 13 גַּם-יְהוָה יִתֵּן הַטּוֹב וְאֲרָצוֹ תִתֵּן
 יְבוּלָה : 14 צְדָק לְפָנָיו יְהַלֵּךְ וְיִשֵּׁם לְדֶרֶךְ פְּעָמָיו :

PSALM LXXXV.

THIS Psalm begins with a thanksgiving for God's mercy to His people in having brought them from captivity, and goes on with a prayer for a like extension of the Divine regard; for at that particular time when the Psalm was composed the Israelites were experiencing the effects of God's displeasure. It contains much earnest ejaculation either in the form of interrogatories or direct petitions; and at the conclusion of it the Psalmist proceeds to describe the blessed condition of a nation that feareth God and doeth righteousness.

2. Here commences the prayer of the people of Israel. The 2nd, 3rd, and 4th verses refer to past mercies and deliverances, as constituting a reason for God's granting the object of their present petition. שְׁבוֹת for שְׁבוֹת.

3. *The forgiving their iniquity, and covering their sin,* are expressions of the same import as that of the former verse, viz

of their having been brought back from captivity. The Jewish Rabbis affirm that *captivity* is a mode of expiation, and that, consequently, a return from thence was a sure indication that the sin for which it was inflicted was forgiven. Abarbanel, in his comment on Lev. xvi. 5, says that this mode of expiation was shadowed forth in the scape-goat; for at the 21st verse of that chapter it is said: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, &c., putting them upon the head of the goat. And the goat shall bear upon him all their iniquities into a land of separation," ver. 22. Hence, therefore, it is argued, that on their return from captivity persons no longer bear their sins, for which, like the scape-goat, they were sent into a strange land for the express purpose of atoning, i. e. their sins on their return were forgiven. This is evidently fanciful.

4. אִסַּפְתָּ *Thou hast collected together*, so as to be removed all at once. Hence, *Thou hast taken away*, the meaning of the verb in this verse: see Gen. xxx. 23; Is. iv. 1; Jer. x. 17.

5. שִׁבְנוּ. Chald. has rendered it by לְתַנָּה *turn to us*. Others suppose the verb to have the force of *to refresh, to restore, to quicken*; as Luther, who has translated this hemistich as follows: *Erquickte uns Gott unsers Heils: Quicken us, O God of our salvation.* עִמָּנוּ *against us*. עִם does not always express companionship, but the reverse, as in Gen. xxvi. 20; Ps. xciv. 16.

7. The verb תִּשָּׁב is here adverbial to תִּחַיֵּנוּ. The ו prefixed to עִמָּנוּ, has the force of *that*. So Luther, "Dass sich" u. s. w. See also Noldius's Concord. Heb. Partic., under this participle.

9. The Psalmist imagines that he shall hear the voice of the Lord God in answer to the prayer contained in the foregoing verses. וְאַל יָשׁוּבוּ לְכִסְלָה *and let them not return to folly*. The LXX. have καὶ ἐπὶ τοὺς ἐπεστρέφοντας πρὸς

αὐτὸν καρδίαν, and to them who turn their heart to Him; which the Vulg. substantially follows; and such reading is more suitable to the former part of the verse. In deriving this sense they probably read לב סלה for לכסלה, and instead of taking אַל as a negative, they considered it to be the preposition אֶל to, and then supposing an ellipsis of אֹתוֹ after it, they would obtain the translation they have given. The Chald. and Syr. have rendered it agreeably to the present Hebrew text.

10. כְּבוֹד. This noun according to Dathe is here put for the ark of the covenant, the symbol of the Divine Presence, as in 1 Sam. iv. 21, 22. The sense is this, that God will not withdraw His presence from His people, if only they will reverence and obey Him.

11, 12. חֶסֶד וְאֵמֶת “*Mercy and truth will meet together*; when Israel speak the truth, mercy from heaven shall come to this people, and when they do righteousness, then there will be peace from the Holy One, blessed be He! These shall embrace one another.” Yarchi. God is ready to perform His part in the covenant of mercy, if His people only continue their fidelity to Him; i. e. when there is truth or fidelity on the one part, there will be mercy on the other; and again, if the people be righteous, there will be peace from God. צֶדֶק in the next verse is supposed by Hammond to have the signification of *mercy*.

פו

1 תִּפְלֵה לְדָוִד וְהַטְהִירֵהוּ אֲזַנְךָ עֲנֵנִי כִּי־עָנִי וְאֲבִיוֹן
 2 אֲנִי : 2 שְׁמֵרָה נַפְשִׁי כִּי־הִסִּיד אֲנִי הוֹשַׁע עַבְדְּךָ אֲתָה
 3 אֱלֹהֵי הַבּוֹטֵחַ אֱלֹהֵיךָ : 3 חַנּוּנֵי אֲדָנִי כִּי־אֱלֹהֵיךָ אֶקְרָא כָּל־
 הַיּוֹם : 1 שְׁמֵחַ נַפְשִׁי עַבְדְּךָ כִּי אֱלֹהֵיךָ אֲדָנִי נַפְשִׁי אֵשָׂא :

5 כִּי־אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קְרֹאֲיֶךָ :
 6 הַאֲזִינָה יְהוָה תַּפְלִיטֵנִי וְהִקְשִׁיבָה בְּקוֹל תַּהֲנוּנוֹתַי :
 7 בַּיּוֹם צָרְתִי אֶקְרָאֲךָ כִּי תַעֲנֵנִי : 8 אֵיךְ־כִּמּוֹד בְּאֱלֹהִים אֲדֹנָי וְאֵין כִּמְעַשֶׂיךָ : 9 כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ : 10 כִּי־גָדוֹל אַתָּה וְעֵשָׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבַדְּךָ : 11 הוֹרֵנִי יְהוָה דַּרְכֶּךָ אֲהַלֵּךְ בְּאַמְתְּךָ יַחַד לְבָבִי לִירְאָה שִׁמְךָ : 12 אֵיךְ־אֲדֹנָי אֱלֹהֵי כָּל־לִבְבִי וְאֶכְבְּדָה שִׁמְךָ לְעוֹלָם : 13 כִּי־חֶסֶדְךָ גָּדוֹל עָלַי וְהִצַּלְתָּ נַפְשִׁי מִשְׂאוֹל תַּחַת־יָדְךָ : 14 אֱלֹהִים יָדַיִם קָמוּ עָלַי וְעַד־תָּ עָרִיצִים בִּקְשׂוּ נַפְשִׁי וְלֹא שָׁמַד לְנַגְדָם : 15 וְאַתָּה אֲדֹנָי אֱלֹהֵי־רַחוּם וְחַנוּן אַרְךָ אַפִּים וְרַב־חֶסֶד וְאֱמֶת : 16 פָּנָה אֵלַי וְחַנְּנֵנִי תַנְהֵ־עֵזְךָ לְעַבְדְּךָ וְהוֹשִׁיעָה לְבָן־אַמְתְּךָ : 17 עֲשֵׂה־עִמִּי אוֹת לְטוֹבָה וְרֵאוּ שְׂנְאָי וַיִּבְשׂוּ כִּי־אַתָּה יְהוָה עֲזַרְתָּנִי וְנַחַמְתָּנִי :

PSALM LXXXVI.

THIS Psalm was composed by David in some period of great distress, and contains a mixture of earnest prayer, of full confidence in God's goodness and power, and of resolution to persevere in His worship and service.

2. כִּי־חָסִיד אָנִי *For I am pious.* The term חָסִיד is employed in the 16th Psalm as a designation of Christ. *the Holy*

One; and it is stated in the note at that place to have been an ancient Rabbinical title of the Messiah. By some persons it is consequently supposed that **הַקָּדוֹשׁ** is inapplicable to David. By the Romanists this passage is made use of in support of their doctrine of the merit and dignity of good works. The word, however, besides being an epithet of the Messiah, has another usage, and one which accords with this place, viz. that of *good, pious, devoted to the service of God*; and in this sense the Psalmist may use it in speaking of himself. In Prov. ii. 8 we have, “He will preserve the way **הַקָּדוֹשׁ** of His pious ones,” which by the LXX. is translated *εὐλαβουμένων αὐτὸν, of them who revere, or worship Him*. Again, in Ps. xxxii. 6 the word occurs in the sense of *a pious, or godly man*, and the passage contains a promise that God will grant the request of such a one when he prays to Him. Hence, when it is employed to express a person who lives in the fear of God, and who humbly addresses his prayers to Him, the Psalmist or any person can apply it to himself, just as well as he can speak of his own trusting in God. In this way it is said in Ps. cxvi. 15. that *precious in the sight of the Lord is the death of His holy ones הַקָּדוֹשׁ*. He may also be speaking of himself with reference to the conduct of his enemies, as is observed in Mendlessohn’s *Beor*; “He makes no boast but as regards his enemies, for they did evil to him, but he did no evil to them, but good. They rejoiced at his calamity, but he at their good: and so Saul, who persecuted him, did David deliver several times, and so with respect to the rest of his enemies.”

8. **בְּאֱלֹהִים** *Among the gods.* “Nempe fictitios gentilium, quibus nomen hoc tribuitur non ex veritate, sed hominum crasse errantium opinione.” Geier. The Targum has **אַנְגְּלֵי מְרוֹמָא** *high angels*; but the context makes it more probable that the gods of the heathen are meant, as the mention of *all nations* in the next verse seems to testify. **וְאֵין בְּמַעֲשֵׂיךָ**. The expression

is elliptical, when written in full the meaning will be, that *their works* (those of the heathen gods) are not as thy works. See Ps. cxxxvi. 4.

11. יחד לְבַבִּי *Unite my heart*, i. e. bring together all wandering thoughts, all distracted feelings, and unite them so that the heart may present but one thought, one emotion, and that for the fear and service of Thy name. The LXX. for יחד read εὐφρανθήτω, as if they considered the root to be קָדָה *to rejoice*; but the punctuation in that case would be יחד; (see Job iii. 6;) not to mention that the sense of *to unite* is more suitable. לִירָאָה is supposed by some to stand for לִירָאת, a noun in the construct. form; it is, however, to be regarded as a verb in the infin.

13. מִשְׁאוֹל תְּהַתִּיהָ *From the lowest hell*. This strong figure is employed by the Psalmist to represent the magnitude of the danger from which God had been pleased to deliver him.

14. עֲרִיצִים *Violent*. The root ערץ signifies *to be powerful*, and then to use this power improperly, i. e. *to be cruel, violent, oppressive*.

16. תִּנֵּה *Give*. The imper. for תֵּן. The ה is paragogic. בְּן־אִמְתְּךָ “*filius ancille tue*, i. e. *vernæ familiae tue*.” Rosenmüller. See Ps. cxvi. 16.

17. אֹת *A sign*, i. e. give a public and an undoubted proof of thy favour to me, so that my innocence may be established in the opinion of every one; also that my enemies may learn to fear Thy great name, and be ashamed of their own conduct.

פז

1. לְבַנֵּי־קָרָה מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־רִי־קֹדֶשׁ : 2 אֶהֱב

יְהוָה שְׁעָרֵי צִיּוֹן מְבַל מִשְׁכַּנּוֹת יַעֲקֹב : 3 נִכְפְּרוֹת מִדַּבֵּר

בְּדָךְ עִיר הָאֱלֹהִים סֵלָה : 4 אֲזַכִּיר , רָהֵב וּבְכָל לַיְדָעֵי הַגֵּה
 פְּלִשְׁתִּי וְצוּר עַם-פּוֹשׁ זֶה יְלֹד-שָׁם : 5 וּלְצִיּוֹן , יֹאמַר אִישׁ
 וְאִישׁ יְלֹד-בָּהּ וְהוּא יְכוֹנְנָה עָלָיוֹן : 6 יְהוָה יִסְפֹּר בְּכִתּוּב
 עַמִּים זֶה יְלֹד-שָׁם סֵלָה : 7 וְשָׂרִים בְּחַלְלִים כָּל-מַעֲיָנֵי בְּךָ :

PSALM LXXXVII.

WE find celebrated in this Psalm the distinctions of Zion, as being the chosen place of God's residence, and as the mountain upon which the people of the whole country were wont to assemble for Divine worship. Individuals were also gathered from other nations, even from Egypt, Philistia, and Tyre, into the Jewish fold; and this circumstance contributed in a most important degree to increase its glory. The Psalm may be, and by some is, regarded as a prophetic description of the Christian Church originating at Jerusalem, and receiving into its bosom persons of every country and language. See Is. ii. 2, 3. See also on this subject the eloquent remarks of Bishop Horne.

1. יְסוּדָתוֹ *Its foundation.* We have here a pronominal affix without any antecedent noun. Some Hebrew interpreters suppose this first verse to be a part of the title, and in this case the antecedent would be כְּזִמְרוֹר , or שִׁיר , or both taken conjointly, *a Psalm, or song, the foundation, or beginning of it, is on the holy hills, viz. of Zion, whereon the temple was built.* But as it is pretty generally agreed that the headings

form no portion of the inspired text, we can, in consequence, hardly suppose that this verse belongs to the title, inasmuch as there is no doubt that it is a part of the text. It is therefore more probable that the affix is referable to **עִיר הָאֱלֹהִים** *city of God*, at the end of the third verse. The abruptness of such commencement is consistent with the practice of Hebrew poets, and it shews that in singing the praises of Zion the poet was engaged in a subject which awakened within him the strongest emotions. Instances of this sort we have noticed in preceding Psalms. The fem. form **יִסְדָּה** is found only in this place.

2. **שַׁעְרֵי צִיּוֹן** *The gates of Zion*. Kimchi understands *the places of judgment*; but it is more likely that the expression denotes the whole city of Jerusalem, as comprehending all that is within the gates and walls. See Ps. ix. 15; lx. 18. This city the Lord loveth, and hath chosen in preference to all the habitations of Jacob, i. e. to all the other parts of the Jewish nation.

3. **מְדַבֵּר**. Michaelis proposes to punctuate this word as if it were Piel, viz. **מְדַבֵּר**, and this is approved of by Dathe, who has translated this hemistich: “Eximias tibi dat promissiones.” The Chald. and other ancient versions take the participle passively, as we read it. The noun plu. fem. **נִכְבְּרוֹת** may be received adverbially. The city of God was spoken of gloriously, as possessing more celebrity than any other city of the world, because of its being honoured with the Divine presence, and because of the many signal manifestations of God’s interposition in its favour. If we translate **נִכְבְּרוֹת** as a noun, then we have an enallage of number in the participle; an example of such construction we have in Prov. iii. 18.

4. **רֵהַב** is a title of Egypt. In the Targum it is rendered **מִצְרָאִי** *the Egyptians*. There is no doubt, however, that the word denotes the country, and not its inhabitants, as appears from the other proper names occurring in the verse; and the

reason of such an appellation is, according to Mendlessohn, in the Beor, because that the Egyptians were בעלי חוזק וגאווה *lords of strength and pride*, i. e. robust and proud. The meaning of רַהֲב is to be *strong, insolent*. בּוֹשׁ *Ethiopia*. The Ethiopians are called Cushites by Josephus; and the queen of Ethiopia, in the Syriac version of Acts viii. 27, is called סַלְבַּלְאן בַּחֶמְבַּלְאן. The derivation of the word, according to Saadiah and other Arabic interpreters, is from حَبَّ *collegit, accumularit*; and therefore בּוֹשׁ denotes *a multitude of men*. But according to this, every country might be called בּוֹשׁ. לְיָדְעֵי *Among those knowing me*. לְ has this same force, viz. *among*, in Ps. xxv. 15. יָדַע is *to know*, in the sense of *to approve of*, or *to love*: see the last verse of the first Psalm. זֶה יֵלֶד-שָׁם *This (person) was born there*. Before these words, לְאַחַר is understood. If the Psalmist be speaking of the state of things as they existed under the Old Dispensation, the drift of the verse may be this. Having previously described the glories of Jerusalem, and its superiority over the rest of Judea, he here makes mention of the most noted, at that time, of other countries; and says, that from them individuals spring up who know and love the true God, and embrace the faith and worship of Israel. The passage seems to contain an allusion to the proselytes. Or the last words may be taken in apposition with יָדְעֵי, both expressions having reference to proselytes; and יֵלֶד is technically applied to proselytism in the works of many of the ancient Rabbis. A person on embracing the Jewish religion was said to be born again, and to become as a little child. So in the Talmud there is the following passage in illustration of this subject: גֵּר שְׂתַנְיִיר גֵּר שְׂתַנְיִיר בְּקָטָן שֶׁנִּוְלַד דְּמֵי “A stranger when he becomes a proselyte is as a little child who is just born.” This, and other passages of similar import, which we meet with in the older writings of the Jews, are highly interesting and important; for they help us

materially to a right understanding of the meaning of our Lord's discourse to Nicodemus upon that all important subject, the doctrine of the new birth.

5. **לְעִיּוֹן** *Concerning Zion.* The **ל** has the force of the Latin *de*: see Ps. iii. 3; xxii. 31; xxv. 2. **אִישׁ וְאִישׁ** *man and man.* i. e. *every man*, i. e. every inhabitant of Zion, and of the country in which Zion was situated. **יֵלְדָרְבָּהּ** *is born in it.* The verb is employed in the same sense as before, and the verse is connected with the preceding one in this manner: in the places before mentioned, only here and there was an individual found to adopt the worship of the true God; but in Zion, all persons, without exception, were brought into the covenant, and became disciples of Jehovah; and in this consisted its great eminence above all other countries, even those which obtained especial mention in the foregoing verse, by reason of their partial recognition of the truth. In translating, **עֲלֵיוֹן** should come immediately after **הוּא**, i. e. *the most High Himself*.

6. **יִסְפָּר** *Will number.* An allusion to the custom of kings numbering their subjects, and preserving a register of their names; so God is here said to make a register of those strangers or foreigners who become subjects as it were of His spiritual kingdom. The Syriac has translated the next two words by **כְּסֵפֶר לְכָל עַמְמָא** *In the book of the people.* The Chald. has expressed the signification more largely: **סִפְרָא דִּי מְכַתְּבִין בֵּיהּ** **חֹשְׁבֹן כָּל עַמְמָא** *The book in which are written the numberings of all the people.* Before **וְגו'**, understand the word **לְאֹמֵר**.

7. **וְשָׂרִים בְּחֹלְלִים**. As this expression is elliptical, there have been various modes of explaining it. The Psalm declares the praises of Zion, and the intention of the sacred penman is probably to assert that at Zion there are singers as well as performers on instruments of music, to celebrate the glories which

are here described. *Both singers and players on the flute.* Words thrown abruptly into the Psalm, and conveying no distinct idea themselves; but by the aid of the context the import of them may be understood. **כָּל מַעְיְנֵי בָּךְ.** These words are usually translated, *all my fountains are in Thee*, which are explained by Dr Hammond thus: "The great multitude of pious people are called God's fountains, because these people are as numerous as drops of water coming from a fountain." But the objection to this explanation is that it is fanciful; indeed, it scarcely amounts to an explanation. Mendlesohn has translated the phrase thus: "Meine Gedanken alle von dir;" *All my thoughts are of Thee.* In illustration of this version in the Beor it is observed: "After he (the poet) mentioned the first particular, praising the holy city, he returns to finish with a generality, saying, *All my thoughts are of Thee.*" He would thus derive **מַעְיְנֵי** from **עֵין** to *eye*, and that enviously, as Saul eyed David. Hence **מַעְיְנֵי** *my eyeings*, which applied to the mind, would convey the same idea as *my thoughts*.

פח

1 **שִׁיר מִזְמוֹר לְבַנֵּי-קָרַח לְמַנְצֵחַ עַל-מַחֲלַת לְעֹנֹת**
מִשְׁכָּל לְהִימָן הָאֲזָרְחִי : 2 **יְהוָה אֱלֹהֵי יִשְׁוּעָתִי יוֹם-צַעֲקוֹתַי**
בְּלֵילָה נִגְדָּד : 3 **תָּבוֹא לִפְנֵי תִפְלֹתַי הַטָּה אֲזַנְךָ לְרִנָּתִי :**
4 כִּי-שָׁבַעְהָ בְרַעוֹת נַפְשִׁי וְחַי לִשְׁאוֹל הִגִּיעוּ : 5 **נָחַשְׁבַּתִּי**
עַם-זֹרְדֵי בּוֹר הָיִיתִי כַגִּבֹר אֵין-אֵיל : 6 **בַּמַּתִּים חָפְשִׁי כְמוֹ**
הַחֲלִים וְשִׁכְבִי קֶבֶר אֲשֶׁר לֹא-זִכְרָתָם עוֹד וְהִמָּה מִיַּדְךָ
נִגְזְרוּ : 7 **שְׁתַּנִּי בְבוֹר תַּחְתָּיוֹת בְּמַהֲשָׁפִים בְּמִצְלוֹת :** 8 **עָלִי**
כַּמִּכָּה חֲמַתְךָ וְכֹל-מִשְׁבְּרֶיךָ עֲנִיתְּ סִלָּה : 9 **הִרְחַקְתָּ מִיַּדְעִי**

מִמְנֵי שְׁתַּנִּי תוֹעֵבוֹת לָמוּ פֶלֶא וְלֹא אֵצֶא : 10 עֵינֵי דַּיְאָבָה
מִמְנֵי-עֵינֵי קִרְאֲתֶיךָ יְהוָה בְּכָל-יּוֹם שִׁטְחֹתִי אֵלֶיךָ כִּפִּי :
11 הַלְּמֹתִים תַּעֲשֶׂה-פֶּלֶא אִסְרֵפְּאִים יִקְוּמוּ יוֹדֶיךָ סֶלָה :
12 הַיִּסְפָּר בַּקֶּבֶר חֲסִדֶּךָ אֲמוֹנֶתֶךָ בְּאֲבֹדוֹן : 13 הַיִּזְדַּע
בַּחֲשֵׁךְ פֶּלֶאךָ וְזִדְקֶתֶךָ בְּאֶרֶץ גְּשִׁיחַ : 14 וְאֲנִי אֵלֶיךָ
יְהוָה שׁוֹעֵתִי וּבִבְקָר תִּפְלְתִי תִקְדָּמְךָ : 15 לָמָּה יְהוָה
תִּזְנַח נַפְשִׁי תִסְתִּיר פָּנֶיךָ מִמְנֵי : 16 עֵינֵי אֲנִי וְגִזַּע מִזְעַר
נִשְׁאָתִי אֲמִיד אֶפְוֶנָה : 17 עָלַי עָבְרוּ הַרְוֵנִיךָ בְּעֵוִתֶיךָ
צִמְתָּוֹנִי : 18 סִבּוֹנֵי בָּמִים כָּל-הַיּוֹם הִקִּיפוּ עָלַי יָחַד :
הִרְחַקְתָּ מִמְנֵי אֲהַב וְרַע מִיָּדַעִי מִחֲשֵׁךְ :

PSALM LXXXVIII.

THE speaker in this Psalm is the suffering Messiah, as appears from the following considerations. First, the great strength of the expressions employed, which leads us to refer them to Christ, who was afflicted more than any other man; secondly, the 11th and two following verses seem to indicate the necessity of those sufferings (as is shewn in note to v. 11) for the sake of emancipating mankind from the power of the grave, and thus to augment the praise and glory of God the Father; and thirdly, the consent of the ancient Interpreters. “The argument of this Psalm,” saith Augustine, “is the complaint of a man extremely afflicted,

viz. of Christ suffering." It is appointed by the Church to be read on Good Friday.

1. The word מְהִלָּת occurred in the title to Ps. liii., and is noticed in the Introduction; but the following term לְעִנּוֹת, since it is not to be regarded as the name of a musical instrument, may be spoken of here. The LXX. and Vulg. are correct in their notion of its meaning; the former having translated it by ἀποκριθῆναι, and the latter by *ad respondendum*. It would seem that the construction of this Psalm is such, that the choir divided into two portions, might chant the different verses so that they should correspond and answer one another. We find that, on examining the Psalm, it consists of two great divisions; the first, reaching to verse 9, and the second, beginning at verse 10, and continuing to the end of the Psalm; we perceive also a close correspondence in the several verses of the respective parts. See for instance, verses 2 and 10, 4 and 11, 7 and 12. 8 and 14—16, and 9 and 19. The analogy is so obvious, that there can be no doubt it was especially designed; and it is probable that one portion of the choir, or perhaps the singers, went through the first 9 verses, beginning with the 2nd, and the other portion of it, viz. the instrumental performers played the remainder of the Psalm to the same tune, the number of lines or measures being the same in each division.

2. יוֹם. The prefix ב is understood here: see Ps. xx. 2, 10; xxvii. 5. The verb must be considered as belonging to לַיְלָה, as well as to יוֹם, or the whole expression may be equivalent to יוֹם צַעֲקָתִי גַם בַּלַּיְלָה. The Psalmist is saying that he had no period of rest and freedom from the evils with which he was afflicted; but that, night and day, he was constrained to cry out for support.

3. לְפָנֶיךָ. *Before Thee*. A prayer coming *before God*, means that it is approved of and accepted by Him: and the

inclining of the ear. implies a gracious condescension on the part of God to listen to the prayer of the supplicant.

4. שָׂבְעָה *Is satiated*, i. e. my soul is *entirely filled* with sorrows, which is agreeable to what Christ said of Himself in Matt. xxvi. 38: "My soul is exceeding sorrowful, even unto death."

5. נִחְשַׁבְתִּי *I am counted*. Our blessed Lord here states that He was considered, both by His enemies as well as others who were spectators of His crucifixion, as one who was obliged to go to the grave like other men; and as one in whom there was no power to avert the sufferings and death which His enemies imposed upon Him. The verse clearly intimates that Christ was considered as not possessing the strength, whereas He really did possess the power, had he been desirous of exercising it, to prevent His enemies from executing their intentions. So in the history, we learn that the people shook their heads at Him, saying, "He saved others, Himself He cannot save;" whereas the crucified Christ could really, as He declared, have commanded twelve legions of angels, and at once have set at nought those who were compassing His life.

6. חֲפִזִּי. The primary and usual meaning of this word is *free*, in opposition to *servitude*. "This noun is in general in the way of glory and exaltation, as, *And the servant is free from his master*; and *His family shall be made free in Israel*." Mendlessohn's *Beor*. But it also possesses the sense of the Arab. خَفِيش, viz. *prostratus, infirmus, debilis fuit*; and thus we find it in 2 Chron. xxvi. 21, where of Uzziah, who was a leper, it is said, that he dwelt in בֵּית חֲפִזָּה *the house of infirmity*, or the house which is set apart for the abode of infirm people. So Juda Ben Karish observes, that the Arabs call the house in which widows in the time of mourning reside الخَفِيش, i. e. *domus infirmarum*. Dathe approves of this rendering, having in his translation, *Ego ut mortui debilis*. Perhaps, how-

ever, a sense nearly allied to the first of these is the most suitable to the passage. Being *free* from anything, implies being *separated from*, and hence *deserted*, or *abandoned*. This, according to Kimchi, is the meaning of הַפְּשִׁית in the passage in Chronicles above quoted: "The house is so called because the inmates are separated from others." The Chald. has the same notion; for in the passage quoted, the version states that "the lepers dwelt בַּר מִן יְרוּשָׁלַיִם *out of Jerusalem*." And in this passage, the idea of *separation*, or *abandonment*, is adopted by Luther, whose translation is as follows: "Ich liege unter den Todten verlassen;" *I lie abandoned among the dead*. The latter part of the verse, wherein the slain are spoken of as being remembered no more by God, speaks of them, no doubt, with reference to this life, as being no longer objects of God's providence upon earth. Hence it is declared that the suffering Messiah was laid among the dead, and numbered with the slain; as in Isaiah we read, that "He made His grave with the wicked." Ch. liii. 9.

7. The declaration of the preceding verse is here continued, only it is expressed in still more definite terms. שָׁתַּנִּי גֵרָה *Thou hast placed me, &c.* "Posuisti me in lacu novissimo." Jerome. That the Messiah, the speaker in the Psalm, is describing prophetically His own death and burial, there can be no doubt; and He speaks of being brought to this state by the indignation of God the Father, as the penalty due to the sins of mankind.

8. סָמְךָ from סָמַךְ *to sustain, to recline upon, to bear*. Ethiop. ሰጠክ *incubuit, virus est*. See Ludolph's Lex. p. 150. It is usually applied in a good sense, viz. *to recline on, to sustain, or assist*. Its primary meaning is *to impose*; and hence to impose something as a general support, as a staff on which to recline, or something as a burden. In this latter signification we find it in this verse: "Thy wrath presseth upon me as a heavy burden." See Ezek. xxiv. 2: "The king of Babylon

pressed (סָמַד) upon Jerusalem.” עֲנִיתָ *Thou hast afflicted*, viz. me with all Thy breakers. The accus. נִי is wanted to the verb; see Ps. lxxviii. 28, where a like defect exists. Others give to this verb the notion of the Arab. طَع *produxit*, so that they translate: “Thou hast produced, or poured forth all Thy breakers upon me.” כָּל־מִשְׁבְּרֶיךָ *all Thy breakers*, represent emphatically all kinds of affliction, so that there was nothing left in the way of trouble or calamity which the speaker in the Psalm was not made to suffer.

9. הִרְחַקְתָּ וְגוֹ' *Thou hast put at a distance my acquaintance from me*, i. e. my sufferings which Thou hast imposed have made my friends to turn away from me. Our Lord during His passion, and on the eve of His crucifixion, was deserted by His disciples, and was rejected as the Messiah by the great body of the Jews. “He says this, because at the time of His suffering all persons deserted Him; and see in what manner even now the Jews abominate the name of Christ.” Athanasius. Human friendships, it is sad to observe, are strong or weak according to the prosperous or adverse circumstances of the person on whom they are bestowed; and the conduct of our Saviour’s disciples is but a sample of the general conduct of mankind, whenever it is submitted to the same test. “Cum quis positus in prosperitate diligitur, incertum valde est ut eum prosperitas vel persona diligitur; amissis autem prosperitatis interrogat vim dilectionis. Unde bene quidem sapiens dicit, non agnosceatur in bonis amicus et non abscondetur in malis inimicus: nec prosperitas quippe amicum indicat, nec adversitas inimicum celat; quia ille sæpe prosperitatis nostræ reverentia tegitur et iste ex confidentia adversitatis aperitur.” Gregory, Lib. vii. *Moralium*, cap. 11.

10. עֵינִי *My eye*. “Videlicet uterque, per enall. numeri.” Geier. שָׁטַחְתִּי *I stretched out*. Piel only here.

11. רָפְאִים. The LXX., deriving this word from רָפָא *to*

heal. have translated it by *ιατροι*, and the Vulgate by *medici*. The Syr., however, have ܩܘܿܕܝܿܫܝܿܢܝܿܐ *strong men, or giants*, which is one of the senses of רַפָּאִים . The Chald. have rendered it by $\text{ܕܢܝܫܝܡܝܢܐ ܕܐܬܡܫܬܝ ܒܥܦܪܐ}$ *bodies which are resolved in the dust*. Hammond refers it to the same root in every case, viz. רַפָּא , and supposes that it originally denoted something which pertained to the lower parts of the earth. According to this notion, רַפָּאִים would mean giants, because they are accustomed to live in caves and holes of the earth; it would also mean dead bodies, which are resolved in the dust, as the Chald. expresses it here. But how it at the same time signifies physicians does not appear; and unless that point can be made out, it will be better to refer it to the root רַפָּה , where it obtains this sense; the ה being changed into א , of which several similar instances have occurred in preceding Psalms. This and the next two verses seem to be parenthetical; in them the Saviour is exhibited as revolving in His own mind, by a series of interrogations, as to what were the causes of His passion and death. The true reason, as inferred from these interrogations, was to obtain a victory over the grave, so that the dead, who are not conscious of God's wonderful works, might become so by rising to eternal life; that God's lovingkindness and righteousness might be manifested to men, who, but for this victory, would have continued in ignorance of the Divine attributes, and whose doom must have been eternal destruction.

13. בְּהַשְׁךְ *In darkness.* Chald. *In the darkness of hell.*

16. The language of this verse marks the great intensity of our Lord's sufferings, and predicts what proved too true, viz. that His trials were not confined to the last few days of His sojourn on earth; but that from His youth His life was distinguished by sorrow of mind, by opposition of the world, and by peril. אֶפְוִנָּה an *ἄπαξ λεγόμενον*, which the Chald. trans-

lates by טְעִינָה עָלַי *a burden upon me*; a sense suitable to the passage, but not supported by any etymology. Aben Ezra says. "it is from the root פָּן, as אֵעֶלֶה is from עָל, and תְּהִינֵנוּ from הָן, and that the meaning is the same as אִפְהָד." For this, however, there is no authority. The root most probably is פָּוַן and that it has the same signification as the Arab. اِنْفَن, viz. *infirma mente et consilii inops fuit*. Ewald has, *Ich muss schwindeln, I must act giddily*.

17. צַמְתֹּתֵנִי *Have cut me off*. The reduplication of the radical ת, is probably to give intensity to the sense כָּרַתוּ אוֹתִי כְרִיתוֹת רַבּוֹת *They have cut me many cuttings*, i.e. they have entirely cut me off. Mendlessohn's Beor.

19. מִיָּדַעִי מַחְשָׁד. The LXX. have translated the last of these words by ἀπὸ ταλαιπωρίας, *from darkness*, as if they understood the Hebrew word to be מַחְשָׁד. It is, however, a noun connected with מִיָּדַעִי, by the logical copula understood. *My acquaintances are darkness*, i. e. I cannot see them. Kimchi and Aben Ezra think that ב is understood before מַחְשָׁד; but of that there is no need: see Is. xxix. 15.

פ ט

1 מִשְׁפִּיל לְאִיתֶן הָאֲזָרְחֵי : 2 חֲסִדֵי יְהוָה עוֹלָם
 אֲשִׁירָה לְדָר וְדָר, אֹדִיעַ אֲמוֹנַתְךָ בְּפִי : 3 כִּי־אֲמַרְתִּי
 עוֹלָם חֲסֵד יִבְנֶה שָׁמַיִם, תִּכְנֶן אֲמוֹנַתְךָ בְּהֵם : 4 כִּרְתִּי
 בְּרִית לְבַחֲרֵי לִשְׁבַעְתִּי לְדָרוֹר עֲבָדֵי : 5 עַד־עוֹלָם אֲבִין
 זֶרַעַךְ וּבְנֵיתִי לְדָר־וְדָרוֹר כַּסְאֶךָ סֵלָה : 6 וַיִּזְדַּר שָׁמַיִם
 פְּלִאָתְךָ יְהוָה אֵף־אֲמוֹנַתְךָ בְּקֹהֶל קְדוֹשִׁים : 7 כִּי מִי בִשְׁחַק
 יַעֲרֹךְ לִיהוָה יִדְמָה לִיהוָה בְּבָנָי אֱלֹהִים : 8 אֵל גְּעֲרִין

בְּסוֹד־קִדְשִׁים רַבָּה וְנוֹרָא עַל־כָּל־סִבְיָיו : 9 יְהוָה אֱלֹהֵי
צְבָאוֹת מִי־כְמוֹד חֶסֶן יְיָ וְאִמוּנָתְךָ סִבְיֹתֶיךָ : 10 אַתָּה
מוֹשֵׁל בְּנַאֲוֹת הַיָּם בְּשׂוּא גִלְיֹן אַתָּה תִשְׁפָּהֶם : 11 אַתָּה
דִּבַּאתָ כְּהַלֵּל רָבִב בְּזִרְעֵךָ פְּגַרְתָּ אֵיבֹיךָ : 12 לָךְ
שָׁמַיִם אֶפְסָדָה אֲרִיז תִּבְלֵ וּמְלֹאָה אַתָּה יְסֻדְתָּם : 13 צָפוֹן
וַיִּמֵן אַתָּה בְּרֵאתָם תִּבְוֹר וְחִרְמוֹן בְּשִׁמְךָ יִרְגְּנוּ : 14 לָךְ
זִרְעָ עִם־צְבוֹרָה תַעֲזֹו יָדְךָ תִּרוֹם יְמִינְךָ : 15 צֶדֶק וּמִשְׁפָּט
מִכּוֹן בְּסֶאֱדָךָ הִסֵּד וְאַמַּת יִקְדְּמוּ פְּנֵיךָ : 16 אֲשֶׁר־יֵהָעֵם
יִדְעֵי תִרְוַעָה יְהוָה בְּאוֹר־פְּנֵיךָ יִהְלִכּוּן : 17 בְּשִׁמְךָ יִגִּילּוּן
כָּל־הַיּוֹם וּבְצִדְקָתְךָ יִרְוִמוּ : 18 פִּי־תִפְאָרְתָּ עֲזָמוּ אַתָּה
וּבִרְצוֹנְךָ תִּרְיִם קִרְנֵינוּ : 19 כִּי לִיהוָה מִגִּנְנוּ וְלִקְדוֹשׁ יִשְׂרָאֵל
מִלִּפְנֵינוּ : 20 אִי דִבְרַת־בְּחֹזֶן לְחִסְדֶּיךָ וּתְאֹמֶר שְׁנִיתִי עוֹד
עַל־גְּבוּרַת־הַרִימוֹתֵי בְּחֹר מַעַם : 21 מִצְּאֵתִי דָוִד עֲבָדִי
בְּשֶׁמֶן קִדְשִׁי מִשְׁחָתוּ : 22 אֲשֶׁר יָדִי תִכּוֹן עִמּוֹ אֶפְ־זִרְעֵי
תִּאֲמַצְנוּ : 23 לֹא־יִשְׂאֵא אוֹיֵב כּוֹ וּבֶן־עוֹלָה לֹא יַעֲנֵנוּ :
24 וּבְתוֹתַי מִפְּנֵי צָרָיו וּמִשְׁנֵאָיו אֲגֹפֶה : 25 וְאִמוּנָתִי
וְהִסְדִּי עִמּוֹ וּבְשִׁמִּי תִרוֹם קִרְנּוֹ : 26 וְשִׁמְתִי בֵּינִים יָדוּ
וּבְנִדְרוֹת יְמִינּוּ : 27 הוּא יִקְרָאֵנִי אָבִי אַתָּה אֱלֹהֵי וְצוֹר
יִשׁוּעָתִי : 28 אֶפְ־אֲנִי בְּבוֹר אֶתְנַדְּהוּ עֲלִיוֹן לְמַלְכֵי־אֲרִיז :
29 הַעוֹלָם אֲשַׁמּוּר־לוֹ הִסְדִּי וּבְרִיתִי נִאֲמַנְתָּ לוֹ : 30 וְשִׁמְתִי

לְעַד זִרְעוֹ וְכִסְאוֹ בְּיַמי שָׁמַיִם : 31 אִם-יַעֲזֹבוּ בָנָיו תּוֹרַתִי
וּבְמִשְׁפָּטִי לֹא יִלְכוּן : 32 אִם-חִקְתִּי יַחֲלֹלוּ וּמִצְוֹתַי לֹא
יִשְׁמְרוּ : 33 וּפְקַדְתִּי בְּשֵׁבֶט פְּשָׁעִים וּבַנְּגָעִים עֹנָם :
34 וַחֲסָדֵי לֹא-אֶפִּיר מֵעַמּוֹ וְלֹא אֲשַׁקֵּר בְּאִמוּנָתִי : 35 לֹא-
אֲחַלֵּל בְּרִיתִי וּמוֹצֵא שִׁפְתַי לֹא אֲשַׁנֶּה : 36 אַחַת נִשְׁבַּעְתִּי
בְּקִדְשִׁי אִם-לְדוֹד אֲכַזֵּב : 37 זִרְעוֹ לְעוֹלָם יִהְיֶה וְכִסְאוֹ
כְּשֶׁמֶשׁ נִגְדִי : 38 בְּיָרַח יִפּוֹן עוֹלָם וְעַד בְּשַׁחַק נֶאֱמַן
סֵלָה : 39 וְאַתָּה וְנַחֲתָ וּתְמַאֵס הַתְּעַפְרַת עִם-מְשִׁיחֶךָ :
40 נִאֲרַתָּה בְּרִית עֲבָדֶיךָ חֲלַלְתָּ לְאָרֶץ נִזְרוּ : 41 פָּרַצְתָּ
כָּל-גְּדֵרֹתָיו שְׁמַת מִבְּצֻרוֹ מִחַתָּה : 42 שָׁפְרוּ כָּל-עַבְדֵי
דְּרֹךְ הָיָה חֲרָפָה לְשֹׁכְנָיו : 43 הָרִימוֹת יַמִּין צְרוּ הַשְׁמַחַת
כָּל-אוֹיְבָיו : 44 אַף-תִּשֵׁב צוֹר חֲרָבוֹ וְלֹא הִקְמַתוֹ בַּמִּלְחָמָה :
45 הַשֵּׁבֶת מִטָּהְרוּ וְכִסְאוֹ לְאָרֶץ מִגְרָתָה : 46 הִקְצַרְתָּ
יַמי עֲלוֹמוֹי הָעַמִּית עָלָיו בּוֹשָׁה סֵלָה : 47 עַד-מָה יִהְיֶה
תִּפְתָּר לְנֹצַח תִּבְעַר כְּמוֹ-אֵשׁ תִּמְתָּךְ : 48 וְכִרְאֲנִי מִהַ
חֶלֶד עַל-מַה-שָּׁוִא בְּרֵאת כָּל-בְּנֵי-אָדָם : 49 מִי גִבֵּר יִחִיָּה
וְלֹא יִרְאֶה-מוֹת יִמְלֹט נַפְשׁוֹ מִיַּד-שְׂאוֹל סֵלָה : 50 אִיֶּהוּ
חֲסִדֶיךָ הָרַאשִׁנִּים וְאֲדַנִּי נִשְׁבַּעְתָּ לְדוֹד בְּאִמוּנָתְךָ : 51 זָכַר
אֲדַנִּי חֲרַפְתָּ עַבְדֶיךָ שְׁאֵתִי בְּחִיקִי כָּל-רִבִּים עַמִּים :
52 אֲשֶׁר חֲרָפוּ אוֹיְבֶיךָ וְיִהְיֶה אֲשֶׁר חֲרָפוּ עַקְבוֹת מְשִׁיחֶךָ :
53 כְּרוֹךְ יִהְיֶה לְעוֹלָם אָמֵן וְאָמֵן :

PSALM LXXXIX.

THIS Psalm consists of two parts, the first of which goes down to the 38th verse inclusive. In this portion the author praises God for His great goodness to the people of Israel, but more especially for those promises connected with the Messiah which had been made to the house of David. He who reads with attention these verses will best understand the degree in which a reference to these promises exists. He will perceive that many of the expressions are almost identical with those we meet with in the 45th and 72nd Psalms, which cannot be rendered applicable to any other personage or subject than Christ; and consequently, we find the Messianic to be the interpretation put upon this portion of Holy Writ by the universal consent of ancient expositors, both Jewish and Christian. It has also been appointed by our own Church to be read on Christmas-day. The second part contains the strong language of complaint, and shews that the sacred writer lived at a period when his nation was greatly depressed, and perhaps in captivity; and he therefore almost despaired, in common with his countrymen, of the fulfilment by God of those promises by which their hopes had been inspired. See remarks on verse 39.

2. For חסדי, the LXX. read חסדיך, which reading is followed by St Augustine; but the Vulg., as also Symmachus and Aquila, have translated according to the present text. There is an ellipsis of ל before עולם: see Ps. xlv. 7; lxi. 7. Luther has *ewiglich, eternally*.

3. אָמַרְתִּי. The speaker in this part of the verse Dr Hammond supposes to be God, as the words indeed seem to show; but it may have been said by the Psalmist to himself, whilst he was contemplating the Divine mercies; the latter hemistich was evidently so said. אָמַרְתִּי will be *I said*, viz. to myself, *I thought*. The particle כִּי preceding has the force of *truly*, as Ps. x. 14, and elsewhere. לְעוֹלָם for לְעוֹלָם : see verse 2. יִבְנֶה shall be built up, i. e. confirmed, or established, and is equivalent to saying, that *mercy shall endure for ever*. In the next portion of the verse the immutability of God's mercy and faithfulness is declared to be equal to that of the heavens. בָּהֶם ... שָׁמַיִם *The heavens ... as to them*, i. e. *as the heavens*. So in Ps. lxxii. 5, we have, They shall fear Thee עִם שֶׁמֶשׁ *with the sun*, i. e. as long as the sun endures: see the note to that passage. "As the heavens endure for ever, so Thy mercy endureth." Aben Ezra.

4, 5. In these verses God is the speaker, and they are supposed by Geier and others to refer to the promise of Jehovah made to David through Nathan the prophet, of the blessings and benefits to be conferred on his seed: see 2 Sam. vii. 12, and 1 Chron. xvii. 11. The language of the places referred to, as well as that of these verses, is such as to lead us to think that it is more adapted to the Messiah than to those descendants of David who occupied the throne of earthly Israel; and that Jehovah's promise to David, "I will establish the throne of his (the seed of David) kingdom for ever," is of the same description as that made to Abraham, viz. "In thee and in thy seed shall all the families of the earth be blessed." It is also agreeable to many other expressions we have met with in the Psalms, describing the eternity of Messiah's reign. Many of the ancient Jews refer the Psalm to the Messiah, and so do also the Latin and Greek fathers. Eusebius, following the LXX. in considering בְּחַיִּי plural, says, that "the *elect* are Abraham, Isaac, and

Jacob; and that promises similar to those which were made to these patriarchs were also made to David in the books of Kings and Chronicles.”

6. שָׁמַיִם *Heavens* may mean here the natural heavens, i. e. the sun, moon and stars, as in Ps. xix. 2, where the heavens are said to declare the glory of God; or the term may be used by the figure metonymy for *celestial spirits*, or *angels*; and this accords with the second member, where קְדוֹשֵׁי קָהָל is usually rendered *congregation of angels*. See Mendlessohn, Rosenmüller, &c. פְּלִאָה Geier applies to Christ in the same manner as פְּלִאָה in Is. ix. 5; but the parallel word in the next hemistich is entirely opposed to this application.

7. בְּשָׁחַק *In the cloud, or heaven*. In this place it stands rather for the abode of the Deity. יַעֲרֹךְ *can be compared*. עָרַךְ is *to dispose, put in order*; and with ל following it, signifies, says Gesenius, *Zusammen stellen mit etwas, to place together with something*, and thus it denotes *to compare*, as Ps. xl. 6. אֵין עָרַךְ אֵלֶיךָ *there is nothing to be compared to Thee*: see also Is. xl. 18. בְּבְנֵי אֱלֹהִים *among the sons of the mighty, i. e. among the angels*. The heavenly host is evidently here meant, and בְּנֵי *sons of*, may be considered as simply a Hebraism, and so the phrase may mean no more than אֱלֹהִים, which is used for *angels*, the same as אֱלֹהִים. So the Chald. and Syr., the latter of which has ܩܘܪܒܐܢܐ .

8. רָבָה is by Yarchi taken as an adj. to סוֹר. “In the great counsel of angels,” is his rendering of the latter part of the first hemistich. In this case, ה must be paragogic. Instead of making it an adj., it will be better to take it as an adv. equivalent to מְאֹד; “God is *greatly* to be feared.”

9. חֲסֵן *Mighty*. This noun is of the form גְּבִיר. It does not exist elsewhere, but it has the same origin and sense as the

noun **חֶסֶד**: see Amos ii. 9. Cocceius in his comment on this verse considers **יָי**, which follows **חֶסֶד**, to be equivalent to **יָיָי**, and so translates the clause as follows: *quis ut tu predictus decentior?* But as it does not appear that **יָי** is found elsewhere as the contracted form of **יָיָי**, and as it is contrary to grammatical analogy, such translation is hardly to be received. Of the latter clause, the ancient interpreters considered it as separate from the former part of the verse: thus the LXX. have *καὶ ἡ ἀλήθειά σου κύκλω σου*, and the Vulg. “Et veritas in circuitu tuo;” “And Thy truth is round about Thee.” The Chald. and Syr. have the same. Muis has given the correct sense: “undiquaque te ungit veritas,” i. e. on all sides are infallible evidences of Thy truth and faithfulness, both as regards Thy promises of grace, and also of Thy threats of judgment.

10. The Psalmist having been previously engaged in describing the moral attributes of God, proceeds here to speak of His power in restraining the raging of the sea. The verse alludes, probably, to the manifestation of this power in dividing the Red sea, so that the Israelites were enabled to escape from the oppression of Pharaoh. **בָּשׂוּא** a gerund. “When it lifts up, viz. its waves.” **תִּשְׁבְּחֵם** *Thou restrainest them*: see note to Ps. lxxv. 8, where **שָׁבַח** occurs in this sense.

11. In this verse there is reference to the destruction of the Egyptians, when they were in the pursuit of the Israelites: see Is. li. 9, where the miracle of dividing the sea, and God’s judgment on the Egyptians, are also mentioned together. **הִפַּתְתָּ** *Thou hast broken*. This word is in sense and punctuation identical with **הִפַּתְתָּ**. The pronunciation being the same in each case, it is probable that **ס** and **י** would be used for one another at pleasure in writing. **בְּזִרְעֶךָ**. *By the arm of Thy strength*, i. e. *by Thy strong arm*. The latter substantive performs the office of an adj.: see Ps. xliii. 1. and other examples.

12. אַף *Also*. This particle, says Geier, is not used for the sake of emphasis. The force of it he explains as follows: “non modo tuum est *cælum*, in quo peculiariter putaris dominari, verum *etiam terra* a qua nimirum videris abesse in oculis hominum carnalium.” וּמְלֵאָהּ *and the fulness of it*, i. e. whatever the earth contains, whether animate or inanimate.

13. יָמִין. More generally תְּיַמֵּן *south*: see Josh. xv. 1; Job ix. 9. The person turns his face to the east, as was customary in prayer; and from thence the east was called פְּנִים, the west אַחֲרֵי *behind*, the south יָמִין *the right hand*, &c. תְּבוֹר וְהֶרְמוֹן *Tabor and Hermon*, two mountains, which are on the west and east of the Holy Land. The Chald. has by way of paraphrase, הֶרְמוֹן הִיא בְּמִדְנַחָה *Hermon, which is in the east*. Concerning Tabor, see Josh. xix. 12; Judg. iv. 6, 12.

14. עִם גְּבוּרָה *With strength*. This noun with the preposition is equivalent to an adj. to the substantive זְרוֹעַ, so that the first clause may be translated, *The strong arm is Thine*. The whole verse is thus expounded in Mendlessohn's *Beor*: “The arm of man and his strength in battle belong to Thee, O Lord, and the victory depends only on Thee and Thy salvation. *Strong is Thy hand* תַּעֲוֹן יָדְךָ *to smite the enemy*, and *high is Thy right hand* תִּרְוֵם יְמִינְךָ *to save him that is good in Thy sight*.”

15. מְכוֹן is by the LXX. translated ἐτοιμασία, *a preparation*, deriving it from בָּנָה *to prepare*; and this sense squares very well with יִקְדָּמוּ *shall go before*; for *to go before* implies *to prepare the way*: see Luke i. 76. Yet, although בָּנָה is frequently found in this sense, we do not find מְכוֹן so employed in other places. It is, therefore, better to translate it *base*, or *foundation of*.

16. תְּרוּעָה *Shout*, or *noise*, viz. *of trumpets*, which were blown when the Jews were called together to keep the festivals;

so that the term may be considered as standing for the fuller expression *תְּרוּעַת מְקַרְא־קֹדֶשׁ* *the shout, or blowing of trumpets of the holy convocation.* See Lev. xxiii. 24. Muis supposes the affix of the 2nd pers. sing. to be understood, and translates the passage thus: "Beatus populus, qui audit clangorem tui pro se praeliantis." See Is. xlii. 13. *אֹר פְּנִיָּה* *the light of Thy countenance, for divine favour, illumination, or instruction in divine knowledge.*

17, 18. *בְּשֵׁמֶךָ* *In Thy name, i. e. Thy strength, or power, or in the profession of Thy name.* *וּבְצִדְקָתֶךָ* "and in Thy righteousness they shall be exalted." They shall be protected from the assaults of their adversaries on account of God's justice, who will keep those who suffer wrong; they shall be lifted up from misery and oppression. 18. *כִּי* is not causal here, but has rather the sense of *truly*; *תְּפִאֲרַת עֲזָמוֹ* *the glory of Thy strength.* Whatever strength man possesses, physically, morally, or politically, God is the cause of it, and therefore He may be called the glory of it. *תְּרִים*, the Kri reading is *תְּרוֹם*. In the next word *קַרְנֵינוּ* *our horn*, we have a change of person. In Mendlessohn's Beor we have the following remark: "This word, according to the testimony of Kimchi and Rabbi Solomon Ben Melech, is with the Yod of the plu. In all the books which I have seen I have found it without the Yod."

19. *לַיהוָה* "Of the Lord is our shield," i. e. we are dependent solely on God for protection. The prefix *ל* denotes God to be the author of this protection; as in Ps. iii. 9, "Salvation is of the Lord" *לַיהוָה*, i. e. He is the author of it. See also Prov. viii. 14. In the same manner in the next hemistich we have, "Our king is of, or from the Holy One of Israel;" which Aben Ezra explains as follows: "Because David our king is chosen by God, He hath promised that the horn of David shall flourish." This and preceding verses Cocceius and others consider to treat of the Messiah.

20. This verse contains strong evidence of its applicability to the Messiah; certain terms being employed which are the same as are found in passages having by universal consent such application. And first of לְחַסְדֵּךָ *concerning Thy Holy One*, which is a known appellation of the Messiah; (see Ps. xvi. 10:) ל has the force of *de, concerning*; Yod is by some persons inserted after ד, making the noun plural. In support of this are the ancient versions and some MSS. collated by Kennicott and De Rossi; against it are the majority of MSS., the Masora, and all the early printed editions of the Bible. In Mendlessohn's Beor it is observed: "It appears to me that it is a singular noun according to the opinion of Kimchi, and also that it is with a Segol because of pause." The next term is גִּבּוֹר, which usually denotes *a mighty man, a hero*, and it is applied to Christ in conjunction with אֱל in Is. ix. 6. If the verse be referred to David, it is clear, from what follows, that it must refer to that period of his life when he was first anointed by Samuel, and yet at that time גִּבּוֹר in its usual sense is scarcely applicable to him; for he was then but a youth engaged in feeding sheep, and belonging to a humble family. Shortly afterwards, indeed, he is described by Saul's servants to be גִּבּוֹר, 1 Sam. xvi. 18: but at that time the designation would of course be appropriate. To meet this difficulty, the Chaldee has paraphrased it by בְּאִירֵתָא דְּמַתְּנִיבַר *who was powerful in the law*, by which is implied David's intimate acquaintance with the Scriptures, as well as his distinguished piety and virtue, which were such as would render him, in a moral sense, worthy of being denominated גִּבּוֹר. The next word בְּחֹרַר may mean either *chosen*, or *a young man*; either of which senses it must be allowed is admissible in this place, without altering at all the import of the passage as it respects David. מֵעַם *of the people*, i. e. according to some, David was chosen from *the Jewish people*, and not from another nation: or, according to others, עַם stands for the common

people, from among whom David was taken, and at the command of God anointed by Samuel to be a king.

21. מִצָּצְתִי *I have found.* Compare Acts xiii. 22 : “ I have found David the son of Jesse, a man after my own heart.” See also 1 Sam. xiii. 14. The Messiah is sometimes designated by the name of David. See Jer. xxx. 9 ; Ezek. xxxiv. 23 ; Hos. iii. 5, and Acts xiii. 34.

22. The first hemistich is to be translated thus : “ with whom my hand shall be stable,” which Kimehi thus explains : “ with whom my hand shall be stable to help him; the enemy shall not oppress him; there shall not be to him an enemy oppressing him to take anything from him, and shall not afflict him in his body.” The Chald. adds the word בְּסַעֲדִיהָ *for his assistance.*

23. יִשְׂאֵי *Shall oppress.* “ The enemy shall not oppress him.” By some persons it is translated *shall deceive*; which is the more usual signification of נִשָּׂא in Hiph. So the Chald. has, “ the enemy *shall not deceive* him” (לֹא יִשְׂעִי). The LXX. have οὐκ ὠφελήσει ἐχθρος ἐν αὐτῷ; the Vulg. *nihil perficiet inimicus in eo.* *The enemy shall profit him nothing.* In the places where the verb is so employed it is construed with ה, as in 2 Kings xviii. 29 : “ Let not Hezekiah *deceive* you” (יִשְׂאֵי לָכֶם). There is another and rarer meaning of this word, viz. *feneratus est, imposuit alicui*, and in Hiph. *oppressit, vexavit.* It is supposed to be identical in this secondary usage with נִשָּׂה; indeed, some refer it to this root; but the punctuation requires the third radical to be ס instead of ה. It is construed with Beth in Neh. v. 7, where it is found in Kal. We have also נִשָּׂא בֹו *his creditor.* Is. xxiv. 2. לֹא יַעֲנֶנּוּ *shall not afflict him.* The verb עָנָה is to be taken here in a strong sense; for we know that if David be meant, he was greatly afflicted at different periods of his reign; and if Christ be the subject of the verse, He also was afflicted and rejected of men; but as the head of his kingdom none can afflict so as to subdue him; for “ the gates of

hell shall not prevail against it." The enemy shall not afflict him to the extent of subjugating his kingdom and treating him as a captive.

25. וּבְשֵׁמִי *And in My name.* "And My name shall be for his help." Kimchi. He considers that בְּשֵׁמִי is in this place the same as בִּי.

26. בַּיָּם *In the sea.* "The Mediterranean Sea, which is the western boundary of the land of Israel." Beor of Mendlessohn. The Red Sea, say others. Rosenmüller explains the verse as describing the limits of the Israelitish kingdom: "*Fluviorum nomine Euphrates notatur, quum limites regni promissi sint Davidi ab ortu in occasum, a mari rubro usque ad mare occidentale, seu Palæstinum, et septentrione ad meridiem, ab ora deserti, usque ad Euphratem: ut est, Exod. xxiii. 31; Deut. xi. 24.*" Further on he observes: "etiam *fluviorum* nomen non est inconsistentaneum de hoc interpretari, aut simpliciter est enallage numerorum poetica."

27. צוֹר יְשׁוּעָתִי *The rock of My salvation.* i. e. the rock in which I rest secure, and by which I am defended against assaults; from which I derive whatever is necessary to render me safe and happy. See Ps. xev. 1. The term צוֹר as a place of refuge, implies in itself safety; and therefore it seems to be employed to give emphasis to the following noun. Agreeably to this notion is the rendering of the Syr., which has ܦܘܬܘܢܐ *my strong, or potent deliverer.* Something like this is the Chald. ܦܘܪܩܘܢܐ *the strength of my deliverance.* i. e. God is He from whom proceeds all the strength of my *deliverance.* The LXX. have ἀντιλήπτωρ τῆς σωτηρίας μου, *the helper of my salvation.*

28. אֶתְּהַרֵּהוּ *I will place him (declare him) the first-born.* This verse more properly belongs to Christ than to David. Indeed, it is difficult to conceive, after making all possible allowance for the use of hyperbola, how such language as is here employed

can be made applicable to David; but Christ is elsewhere called *the only-begotten of the Father, the first-born of every creature*. What we here read is in accordance with the description of his character in the New Testament, and more especially with the verses which follow this. Kimchi and others, who explain the verse exclusively with respect to David, quote 1 Chron. xiv. 17, as sustaining their interpretation: "And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations." Though this was the case, still the fame of this king and his descendants does not correspond with what we read in verses 29 and 30; nor especially with 34 and following, where the unalterable determination of Jehovah to abide by his covenant in supporting the throne of the first-born, notwithstanding the rebellion of that first-born's descendants, is very forcibly and unequivocally expressed. The א of אֲנִי has Kametz, although it is not in a state of pause. The reason is, that it has a distinctive accent under it, viz. טַרְחָא.

29. אֲשַׁמְּרֶה־לּוֹ חַסְדֵי אֲשֶׁמֶר I will preserve for him My mercy, i. e. My favour shall not be turned away from him, nor those daily benefits, which are the evidences of My favour. אֲשֶׁמֶר, the Kri is אֲשֶׁמֶר. The next clause וּבְרִיתִי וְגו' and My covenant is sure to him, i. e. My covenant with him for maintaining his kingdom I will faithfully observe, and from it I will in no wise turn away.

30. Here is stated the covenant which is mentioned in the preceding verse. בְּיָמֵי שָׁמַיִם as the days of heaven, i. e. as long as the heavens endure; for ever. A similar mode of speech is found in Deut. xi. 21. The Chald. has, "His throne is as the days of the existence of the heavens." בּוֹרְסִיָּה בְּיָמֵיָּהּ דִּיקִמֹּן שָׁמַיָּהּ.

31. בְּנָוֵי His sons, i. e. "Christiani, per acerbos Christi in cruce velut parturientis dolores geniti." Geier. The members of the Church of the Old Testament are frequently denominated

the sons of God; and in the same manner may the members of the Church of the New Testament be called the sons of Christ, agreeably to the metaphor employed by our Lord himself to express the relationship between Him and His followers, viz. "I am the vine, and ye are the branches." For the distinctions between תּוֹרָה and its cognate terms in this and the next verse, see the note to Ps. xix. 8. &c.

32. It is here stated that Jehovah will chastise individuals for their sins; still He will adhere, as is afterwards asserted, to His covenant. His chastisement is intended to be that of a father; His object is example, and evidence of His hatred of transgression. Aben Ezra compares this passage with Prov. xxiii. 13: "If thou beat him (the child) with a rod, he shall not die." Again, in 2 Sam. vii. 14, God makes a promise to David through Nathan, in terms corresponding with those we have in this place. Speaking of David's seed, God says: "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." The two hemistichs of the verse express the same thing in different words. The verb found in the first belongs also to the second.

34. In this and the following verses, Jehovah declares that He will not be induced to alter His covenant in consequence of the transgression of individuals. How is this passage to be applied? The throne of David continued only for a limited period; the second generation saw the kingdom divided into two; and it could not therefore be promised of his descendants, that they should be established in the heritage of their father as long as the heavens endure. The annals of the Jewish nation record the contrary to be the fact. We are consequently led to conclude that the verses are applicable only to Christ; for in Him, and in the permanency of His Church, we can alone perceive its fulfilment.

35. לֹא אֶחַלֵּל *I will not profane, i. e. will not violate.*

break. מוֹצֵא שְׁפָתַי *the going forth of my lips.* An elegant periphrasis for דְּבַרִי. See Numb. xxx. 13; Deut. viii. 3; xxiii. 24.

36. אֶחַת נִשְׁבַּעְתִּי *Once I have sworn.* “Although God from His nature cannot deceive, still He uses an oath in compliance with human custom, so that men may feel more certain, *that by two immoveable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* Heb. vi. 18.” Diodorus. On בְּקִדְשִׁי *By My holiness,* Aben Ezra observes: “it is the same as שְׁמִי, and has respect to the gesture of those swearing, viz. of lifting up the hands to heaven; or בְּקִדְשׁ may be the same as בְּקִדְשִׁי. And the meaning of אֶחַת is either that it is sufficient for this oath to be once taken, or that I have never sworn by my holiness except this one oath.” The former of these explanations is more likely to be the true one. אִם after a form of swearing is negative. See 2 Sam. xi. 11: “By the life *I will not do* אֶעֱשֶׂה אִם *this thing.*”

37. וְכִסְאוֹ וְגו'. *And His throne as the sun before me.* The eternity of this throne is here expressed, and therefore cannot be regarded as the throne of any earthly potentate. The verse in both its parts is almost the same as the 30th. “God declared here to David that of his seed the Son, our Christ, should be born, whose kingdom is here described.” Eusebius. Aben Ezra says, that this verse must be explained with reference to the days of Messiah. על ימי המשיח.

38. כִּי יִבָּרַךְ *As the moon (the throne) shall be established.* עוֹלָם is put for לְעוֹלָם *for ever.* An ellipsis of ל as above in verse 2. וְעֵד בְּשָׁחַק נְאֻמָּן *and as the faithful witness in the cloud.* Some do not consider the participle of similitude to be understood, and therefore say that God is here speaking of Himself to be the faithful witness in heaven. Aben Ezra states that the faithful witness is the moon, and that it is so called

because God promises that the throne shall be perpetual as the moon. But there can be little doubt that the faithful witness spoken of here is the rainbow, which God placed in the cloud as a standing testimony of His covenant with Noah, a testimony to continue till the end of time; and consequently the sense conveyed in the passage is the same as that of the first hemistich of the verse.

39. We have here arrived at the commencement of the second portion of the Psalm, from which we learn, that about the time it was composed, the king who then occupied the throne, and also the people, were exposed to great troubles and dangers; evidences of their being under the displeasure of God, and which had induced the writer, and probably the nation in general, to believe that those promises which had been made to the house of David, and have been described in the foregoing verses, were withdrawn, and that what cheered the hearts of their forefathers had only become to them a cause of grief and disappointment. It would seem, from what is about to follow, that the object of the Psalmist, in recounting those promises, was to place them in striking contrast with the reality of their present state; and that verses 31 to 38, affirming as they do that the Divine blessings had been promised to them independently of their conduct, were written for the purpose of emphatically declaring that such assurances did not correspond with their then existing condition. Supposing, and there is no reason why we should not suppose, that the Psalmist wrote according to the notions then current among the people respecting the revelation conveyed to them by their prophets, it would appear that they were very imperfect interpreters of it, and that then, as in the days of Christ's manifestation in the flesh, the people, a small number excepted, possessed but little comprehension of the spirituality of its meaning. Had they done so, they would not have been so dismayed, because that their temporal prospects as a nation were depressed; but, rising above their national woes

they would have perceived that their everlasting throne and everlasting kingdom were not of this world, and would, consequently, in the midst of their sorrow have been buoyant with expectation of receiving an incorruptible heritage in a world where sorrow and disappointment find no place. The Vau prefixed to the first word is strongly emphatic, indicating a decided change of subject.

40. נִאָרְפָה *Thou hast rejected.* This word occurs in the Old Testament only here, and in Lam. ii. 7, and in both places the sense of *to reject* is suitable to the context. There are two Arabic roots of a meaning which approaches the one assigned to נִאָר; one of them is نَار *abhorruit ab aliqua re*, followed by the prep. عَنْ; the other is نَعَرَ *adversatus est, restitit, noluit.* The force of the Hebrew verb appears to be something between these two. The Syr. has اَنْفَلَبَ *he rejected*; the Chald. אֲשַׁנִּי *he changed.* Yarchi. בַּטַּלַת *Thou hast made to cease.* Mendlessohn, *Brichst; Thou breakest.*

41. גְּדֵרֹתָיו *His fences, i. e. the boundaries of His kingdom, or capital city, which serve also as defences or fortifications of the empire.* The affix refers to the king. מְהִרְתָּה: this noun may signify *terror, or destruction.* According to the former sense the expression is thus explained by a Talmudical writer cited in Mendlessohn's *Beor*: "Thou hast made a place of confidence (in which we trusted) into a place of fear." According to the latter signification it is received by most translators.

42. שָׁסָהוּ *Spoil it, destroy it.* The verb שָׁסַס, as if שָׁסָה, signifies *to destroy.* The next member of the verse seems to contrast the then state of the country with that when neighbouring princes, from feelings of reverence, and perhaps from motives of policy, brought presents to David and Solomon.

43. הִרְמִיזוּ וְגו' *"Thou hast exalted the right hand of His enemies," i. e. Thou hast increased their power, so that*

they can oblige us to succumb. See verse 22, which speaks of strengthening the king's hand, and therefore it is intended perhaps to put this verse in opposition to it, as shewing emphatically the difference between the Psalmist's expectation and the facts as exhibited by the position of the country.

45. הִשְׁבַּתָּ מְטָהְרוֹ *Thou hast made to cease from his clearness, or splendour.* The latter word Mendlessohn observes should be pointed מְטָהְרוֹ, "according to the opinion of all grammarians; and it is the name of purity and cleanness, and the explanation of it is, Thou hast made to cease the splendour of his kingdom." It is evident, therefore, that he considers, like Aben Ezra and Kimchi, מְטָהְרוֹ to be an Heemantive noun of the form of מְשַׁבֵּט and מְדַבֵּר. But there is no reason why the מ should not be a preposition, as it is taken in the translation above. Some understand אֶתֹּו after the verb; but for that there is also no occasion. The Chald. has paraphrased the expression thus: *Thou hast abolished the priests, sprinkling the altar and purifying the people.* All this is far-fetched, and is not required. The rendering above is, doubtless, the true one, and altogether agreeable to the following hemistich: מְגִרְתָּהּ *Thou hast thrown down*, as if הִשְׁפַּלְתָּ. This verb is used more frequently in Chaldee.

46. הִקְצַרְתָּ יְמֵי עֲלוֹמָיו *Thou hast shortened the days of his youth.* "The days of youth are the days of the kingdom." Kimchi. He farther remarks, that עֲלוֹמִים denotes the kingdom at the time of its vigour and prosperity. Indeed, what is here and in previous verses said of David, is said rather of the kingdom in the state it was when the Psalm was written, one of his descendants then occupying the throne, unless the time was that of the captivity. Aben Ezra also understands יְמֵי מַלְכוּת דָּוִד to be meant.

47. תִּפְתָּר *Wilt Thou be hidden? i. e. How long wilt Thou refuse to hear my prayers?* God is said in Scripture

to hide himself when He refuses to answer prayer: Ps. xiii. 2; xxx. 8; xliv. 25. The interrogative עַד־מָה of the first hemistich should be repeated before the verb תִּבְעַר.

48. זְכַר־אֲנִי. Gesenius translates these words, *Remember, O Lord!* He supposes אֲנִי to be put for אֲדָנָי; but for this there is no authority, and such emendation is unnecessary. The pronoun may perform the office of an affix, for the pronunciation of זְכַר־נִי is the same as that of the present textual reading: see Judg. xvi. 28; Eccles. ii. 15. Some persons understand מָה before אֲנִי; but as it comes immediately after, and again in the second member, this mode of rendering is not so probable. מָה חֶלְדִּי *What is life?* i. e. How little is (my) life, as we have it in Ps. xxxix. 6. Luther: *Wie kurz mein Leben ist, How short my life is.* מָה here, as in many other passages, has the form of extenuating: see Ps. xxxix. 5. וְגו' עַל־מָה *wherefore, &c.* "Because Thou hast made them for death, and their life is deceit and vanity." Kimchi. The Psalmist here speaks of himself in connection with the shortness of human life, by which he probably intended to intimate that before the present distresses of the country would be removed, he should have arrived at the end of his mortal career.

50. Before נִשְׁבַּעְתָּ, the pron. אֲשֶׁר is to be understood. This verse fully shows, what indeed may be gathered from the previous verses, that the Psalm was written after, and most probably a long period after, David's death.

51. The words of the latter member וְגו' שְׂאִתִּי are thus understood by the Chald. Targumist: "How I have carried in my bosom all the reproaches of many people!" He supposes an ellipsis of חַרְפַּת before רַבִּים, and that רַבִּים עֲמִים is equivalent to עֲמִים רַבִּים. Geier translates רַבִּים *magni*, but the Chald. is better.

52. אֲשֶׁר has here the sense of *because*, rather than a pronominal one. By some persons it is taken in the latter manner, and made to refer to עֲבָרָיִךָ in the 51st verse; but then it is not suitable with what follows. The last words עֲקֻבוֹת מְשִׁיחֶךָ, have been variously interpreted. The Chald. has translated it as follows: "Because they affect with disgrace (or ridicule) the tardiness of the footsteps of Thy anointed," i. e. the tardiness of the advent of the Messiah. This rendering Kimchi supports thus: "And why do they reproach? because of the tardiness of Thy Messiah; for He delays so much in coming, that they say He will never come." The noun עֶקֶב, which primarily signifies the hinder part of the body and the end of it, may thus mean delay. So we have the Arab. عقب *pone venit*, and in the 2nd conj. عقب *procrastinavit*. Rosenmüller, however, objects to this rendering, and expresses his doubts as to עֲקֻבוֹת ever having this sense, because in Ps. lxxvii. 20, the only other place where the word occurs, it must have the same meaning as עֲקָבִים, viz. *footsteps*. This objection, of course valid to some extent, is certainly not to be regarded as conclusive; for, although it undoubtedly means *footsteps* in Ps. lxxvii., yet it does not follow that this is the only sense in which the word was ever employed. In the verbal form we find it distinctly used in Job xxxvii. 4, according to the Arab. meaning above, viz. *pone reliquit*; and it is consequently fair to assign to the noun this signification of *tardiness*, if the general bearing of the context appear to require it. We learn from this verse, that the enemies of the Jews reproached them, and told them they were deceived in their expectation of the Messiah's appearing, in order to advance their national prosperity and independence.

ז

1 תִּפְלֶה לְמִשָּׁה אִישׁ־הָאֱלֹהִים אֲדָנִי מֵעוֹן אַתָּה הָיִיתָ
 לָנוּ בְּדָר וָדָר : 2 בְּטָרִם וְהָרִים יִלְדוּ וּתְחַלֵּל אֶרֶץ
 וּתְבַל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל : 3 תִּשָּׁב אֲנוּשׁ עַד־
 דָּכָא וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם : 4 פִּי אֶלֶף שָׁנִים בְּעֵינַיִךְ
 כִּי־וּם אֲתָמוּל כִּי יַעֲבֹר וְאֲשִׁמְרָה בְּלַיְלָה : 5 זָרַמְתָּם שָׁנָה
 יִהְיוּ בְּבִקְרָה כַּחֲצִיר יִחַלֵּף : 6 בְּבִקְרָה יִצִּיץ וְיִחַלֵּף לְעָרֵב
 יִמּוֹלֵל וַיִּבֶשׁ : 7 כִּי־כָלֵנוּ בְּאִפְךָ וּבַחֲמַתְךָ נִבְהַלְנוּ : 8 שָׁתָּה
 עֹנֹתֵינוּ לְנִגְדֶךָ עָלְמָנוּ לְמֵאֹר פְּנִיךָ : 9 כִּי כָל־יְמֵינוּ פָּנוּ
 בְּעִבְרַתְךָ פָּלִינוּ שָׁנֵינוּ כְּמֹדֵהָה : 10 יְמֵי־שָׁנוֹתֵינוּ וְכָרְמֵנוּ
 שָׁבְעִים שָׁנָה וְאִם בְּגִבּוֹרֹת וְשָׁמוּנִים שָׁנָה וְרַהֲבָם עָמַל וְאוֹן
 כִּי־גָו חָיִשׁ וְנִעְפָּה : 11 מִי־זֹדַע עָו אִפְךָ וְכִי־רֵאֲתָךְ עִבְרַתְךָ :
 12 לְמִנּוֹת יְמֵינוּ בֵּן הַזֶּדַע וְנִבְיֵא לִבֵּב חֲכָמָה : 13 שׁוּבָה
 יְהוָה עַד־מָתִי וְהִנָּחֵם עַל־עֲבֹדֶיךָ : 14 שִׁבְעֵנוּ בְּבִקְרָה חֲסִדֶךָ
 וְנִרְנְנָה וְנִשְׂמְחָה בְּכָל־יְמֵינוּ : 15 שִׂמְחָנוּ בְּיָמוֹת עֲנִיתָנוּ
 שָׁנוֹת רָאִינוּ רָעָה : 16 יִרְאֶה אֶל־עֲבֹדֶיךָ כַּעֲלִיד וְהִחַדְדֶךָ
 עַל־בְּנֵיהֶם : 17 וַיְהִי וְנָעַם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
 יְדֵינוּ כֹּונָה עָלֵנוּ וּמַעֲשֵׂה יְדֵינוּ כֹּונָה

PSALM XC.

THE burden of this Psalm is the shortness of human life. It begins discoursing on the eternity of God, and thus by bringing it into contrast with the mortality of man, the latter is exhibited with much greater impressiveness. His shortness of life is spoken of as the penalty of sin, in verses 7, 8, &c.; and it seems as if at the time it was composed, the term of human existence was farther abbreviated; at least as it respected the Israelites, in consequence of some signal transgression which was then committed. In the title it is styled, A Prayer of Moses, and the Psalm offers no internal objection against the Jewish lawgiver being regarded as the author. Dr Kennicott, Rudinger, and others, do not, however, believe it to be his production; they rest their disbelief generally on the notion, that the period of life was then much more than seventy or eighty years. This objection will be found fully answered in the note to verse 10.

1. אִישׁ אֱלֹהִים *A man of God*, i. e. a divine minister, a prophet, one especially employed by God for the execution of His designs: see Deut. xxxii. 1; xxxiv. 10; Josh. xiv. 6; Judg. xiii. 6. In the Midrash Tehillim the expression is explained in the following fanciful and childish manner: "If Moses was a man, why is he called god? If he was a god, why is he called man? At the time he was about standing before Pharaoh he was called god; for it is said, *See, I have made thee a god to Pharaoh.* Ex. vii. 1. At the time he fled from his presence he was called man. Another reason is, that at the time he was cast into the river he was called man, and when he turned it

into blood he was called god." I have cited this piece of criticism to show the utter worthlessness of the older Rabbis, as critical interpreters of the Old Testament. מְעֹן *refuge*. The ordinary signification of this word is *habitation*; hence, it denotes a habitation in time of danger, and thus a protection, or refuge, which is its proper meaning in this place. Ps. xci. 9.

2. We have here mentioned the eternity of God, so that by comparison the shortness of human life might appear more striking. תְּחִלָּה is translated by the LXX. and Chald. passively, as if it were of the Pual conj. The ל is, however, printed with a Tsere, and therefore shows that the Masorites regarded it as Piel. According to the punctuation, it may be the 2nd pers. sing. masc., or the 3rd pers. sing. fem. In this latter manner it is taken by Mendlessohn, who observes, that "the ת of the 3rd pers. is referable to אֶרֶץ, and that the meaning is the same as that of the passage where the earth is said to *bring forth grass*." In the first globular formation of the earth, some parts were lifted up above the rest and became mountains, which may therefore be poetically called the *issue of the earth*. This bringing forth of the earth is agreeable to the previous phrase, that *the mountains were brought forth*; and in this case, תְּחִלָּה must be considered as the 3rd pers., instead of the 2nd.

3. תִּשָּׁב וְגו' *Thou turnest man to destruction*. The word דָּבַח signifies *bruising*, or *beating in pieces*; and here it would seem to indicate the beating in pieces of the human body, or bringing it to dust; agreeably to the Arab. ⁵دَح, which has the signification of *dust*; so also the Ethiop. ደቂቅ *dust, sand*. This rendering is agreeable to the following part of the verse, where the expression וְגו' שָׁבִי seems to be an allusion to the Divine decree in Gen. iii. 19: "Dust thou art, and unto dust shalt thou return." The Chald. has paraphrased the passage as follows: "Thou bringest man on account of his sin to death."

The LXX. have *μη ἀποστρέψῃς ἄνθρωπον εἰς ταπεινώσειν, turu not man to humility*; from which it appears that לֵא of the preceding verse was taken and joined to this, rendering it as if לֵא. Such translation is altogether unsuitable. It is followed by the Vulgate. Some think that נָפַךְ means bringing to the dust by way of punishment, so as to produce repentance. In this way the verse is understood by Yarchi.

4. In this verse allusion seems to be made to the long life of man in the antediluvian ages of the world, which in many cases approached nearly to the term of a thousand years. But even this, saith the Psalmist, is as nothing to the eternal God, with whom we are told, in the New Testament, they are as one day; and here, as a watch in the night. כִּי יַעֲבֹר. Yarchi has עָבַר שִׁנָּה *for it hath already passed*; i. e. supposing the fut. to be put for the prat. I think, however, the verb possesses the same force here as in Ps. xlii. 5: *ואשמורה בלילה and a watch in the night.* “There are some hours of the night when the watchmen stand to watch, and after a time one departeth and another cometh into his place, a short time in the estimation of the latter; and especially in the eyes of those who awake from their sound sleep, to them it seems but a moment. So a thousand years in Thy eyes, and the generations that go and come, are as watchmen, who are perpetually changing.” Mendlessohn’s *Beor*.

5. *וְרָמַתָּם* *Thou drivest them away*, i. e. the years of men. *וְרָם* is *to overflow, to sweep, or carry away with great impetuosity*. Hence the Psalmist says, that a thousand years, which far exceeded the longest life of man, even that of Adam, and also that of Methuselah, and equivalent to many generations in subsequent times; even that period is as nothing to the eternal God, before whom it is swept away with the force and swiftness of a torrent. The next words *יָהִי יָנָהּ* constitute a figure of the same import, viz. that these years *shall be as a sleep*, or rather

as a dream, which is usually forgotten as soon as the dreamer awakes. The Chald. has יִהְיוּ דְמִמְבֹּן יִהְיוּ *as dreamers shall they be*. The next part of the verse is another figure, also teaching the brevity of human existence, viz. of mown grass, which in the morning from being exposed to the sun's heat, loses all its greenness and vital juice; so man passes quickly away, and is no more. The word בִּבְקֶרֶךְ may have allusion to man being cut off in the morning of life. So Kimchi explains the phrase: "As grass so man passeth away and vanisheth quickly even in the morning, i. e. he shall die in the days of youth as the grass which is green before the appearing of the sun; and in the morning on the going forth of the sun upon it, then it withereth." We have here rather a play upon words, viz. שְׁנָה in verse 4, *a year*, and here *a sleep*, or *dream*. We also observe from the next verse a similar play in the use of metaphors. That of grass, with some modification, is continued in verse 6; and the verb חָלַף, as we shall see, appears to be employed, here and there, in two different, and to a certain degree, opposing senses.

6. The structure of this verse is very complete. It consists of two members, which correspond to one another in all its parts, viz. noun to noun, verb to verb, and particle to particle. ✕ We have, consequently, חָלַף in the first member corresponding with וַיִּבְּשׂ in the second; and this suggests the idea that חָלַף is employed here in a different signification to what it was in the last verse, i. e. it denotes *to change*, but not from better to worse, i. e. *to wither* in the case of grass, but from worse to better; to change by *growing, germinating, becoming green*. So in Job xiv. 7: *There is hope of a tree, if it be cut down, that it will sprout out again.* יַחְלִיף. The Chald. יִשְׁבֹּשׁ *sprout out*. In Is. xl. 31, we have, "They that wait on the Lord shall increase in strength." יַחְלִיפוּ כֹחַ. The verb in such places partakes of the sense of the Syr. اَسْبَسَ *regermi-*

navit, or of the Arab. *خلف* *nova germina emisit exarescens herba*. The Chald. has here *וַיִּסְגֵי* *et augetur*. יִמּוּלֵל. Some persons propose inserting a Kametz in the place of T'sere; but in the opinion of others, it is an active verb put impersonally. I prefer the proposed alteration in the pointing.

8. שִׁתָּה. The Kri reading is נִשְׁתָּה. The noun עֲלֵמָנּוּ is in the plural number, it contains a Yod after the Mem in many MSS. collated by Kennicott and De Rossi; and so it agrees better with the noun in the first member: see Ps. xlv. 21, where we have תַּעֲלֵמוֹת for *secret sins*. In Ps. xix. 13, we have נִסְתָּרוֹת in the same sense.

9. פָּנוּ בְּעִבְרָתְךָ *Vanish in Thy wrath*, i. e. all our days are full of grief and sorrow, so that we do not see any good in any one of them; and thus we are punished, provoking God's wrath by our sins. בְּמִוּת הַגָּה. In our version these words are translated, *as a tale that is told*. This translation is not very literal, and does not express what the poet intended to impress upon us by this figure so strongly as the term הַגָּה will convey. The verb הִגָּה signifies *to speak*, either with the tongue, or the mind; and therefore הַגָּה means either *speech*, or *thought*. It also denotes *a sigh, breath, vapour*; and therefore it is likely that the shortness of human life is here compared to a vapour, or *breath of the mouth*, which almost immediately vanishes. So the Chald. has, *as the vapour, or breath of the mouth in winter*. St James employs the same metaphor in chap. iv. 14: *What is our life? It is even a vapour that appears for a little while, but afterwards vanisheth*. The LXX. must have had a different reading, for their translation is as follows: *Τὰ ἔτη ἡμῶν ὡσεὶ ἀράχνη ἐμελέτων. Our years as a spider have meditated*. It is almost impossible to say what was the text from which they made their translation; if, indeed, they translated literally at all. The supposition is, that

for כְּמוֹ they read כְּטוּ as a spider, making טוּ to be a spider, from טוּה to spin. Hence it is taken to be identical with the Chald. טוּיִת a spider. The objection to this conjectural reading is, that no such word as טוּ a spider, is to be found in Hebrew, or in any of the dialects; and therefore this mode of accounting for ὡς ἀράχνη in the LXX. can be hardly admitted. It is more probable that they satisfied themselves with a paraphrase, and that they meant to say something to the following effect: "Our years, as a spider, have meditated or exercised themselves in labours which, like the cobwebs swept away, speedily come to nothing."

10. בְּהֵם. In the opinion of Rashi, this pronoun is to be referred to עוֹנוֹתֵינוּ, supposing the particle ב has the force of בעבור because of; thus, because of them, viz. our iniquities, the days of our years are only seventy years. Aben Ezra makes בְּהֵם very emphatic, as if it were a great thing that in the number of the Israelites there should be found persons arrived at that age. The former rendering, however, is more simple and natural. The period assigned in this verse as the limit of human life, has been adduced as a reason why the Psalm was not composed by Moses, as its title asserts, but that the date of its composition must belong to later ages. Moses himself lived till he was an hundred and twenty years old; and we are told, "his eye was not dim, nor his natural force abated." Deut. xxxiv. 7. He was also eighty years old when he was made captain of the people; and Aaron was eighty-three when he was appointed high priest. This objection, however, has been satisfactorily removed as follows. We read in Numb. xiv. 29, 30, that because of the murmuring and rebellion of the children of Israel, the Lord spake unto them by Moses and Aaron, saying, "Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. doubtless ye

shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." It therefore appears, since they were forty years sojourning in the wilderness, that those who were twenty years old at the time of departure from Egypt, did not live to more than sixty; those who were thirty, did not live to more than seventy, and those who were forty, did not live to more than eighty, save two, viz. Joshua and Caleb; and supposing from experience, that those who did not exceed forty at the time of going out from Egypt, were most probably five-sixths of the whole number, we can see sufficient reason why Moses should speak here in somewhat desponding language of the duration of man's life being thus limited. רָהֲבָם. Some interpret *their swift flight*, i. e. the swift flight of their years, but better those who translate *the pride of them*, i. e. the pride of fourscore years, the pride of old age. Some, as the Chald. and Syr., assign to it the meaning of *multitude, overplus, or increase*, supposing it to partake of רַב *multitude*: but this is contrary to the sense it has in every other passage, and is altogether objectionable. פִּי גָזַגְרִי. This member is thus translated by the Chald.: "For they pass away in haste, and fly away in the morning." The verb גָּזַגְרִי is usually rendered *to cut off*, and thus we have גָּזַגְרִי *mowed grass, or stubble*. It is also used with respect to the clipping of sheep: Gen. xxxi. 19; 1 Sam. xxv. 7, &c. But Rosenmüller proposes to give it here the sense of the Arabic word جاز *transivit*, and in this he has followed Yarehi, who has rendered it by העברה; Ewald also takes it in the same way. I know not why one sense is not as suitable to the passage as the other; and the former being more usual and stronger, is the one to retain. הִישׁ *hastily, or suddenly*. The LXX. have made this an adverb of time, and translated it πρωι, *early in the morning*; so also the Chald. See above.

11. וּבִירְאָתֶךָ עֲבַרְתֶּךָ. Some difficulty has been found in

explaining these words; for according to their literal rendering, viz. *and as is the fear, or reverence of Thee, so is Thy wrath*, a meaning would be given just the contrary of what we know of the mercy and goodness of God. Hence it becomes necessary to seek for another explanation. The method proposed by Hammond is to regard the כ as an expletive, and so to translate the verse thus: *Who knows the power of Thy anger, and the terror of Thy wrath?* In this manner the pronominal affix to the first noun must also be pleonastic, and thus indeed the Syriac has regarded it, having ܟܢܘܢܐ. By knowing the force or terror of God's wrath, he understands, discerning the cause of it, viz. our sins, and to be so affected by it as to prevent it by seasonable reformation. Another method is by considering these words as equivalent in construction with the phrase ܢܦܝܫܐ ܢܒܝܩܪܬܐ: *Judg. viii. 21: As a man his strength*, i. e. the strength of the man is equal to his design; and so here, therefore, *God's wrath is equal to men's fear, or apprehension of it*. His terrors are not vain and empty; on the contrary, He will execute His threats on impenitent sinners, according as He has declared. Yet this does not agree very well with the petition in the following verse. The best way is to take ܟܝ ܝܘܪܥܐ as belonging to the 2nd member as well as to the first, and then we shall have, "Who knows the strength of Thy anger, and who knows Thy wrath, according to the reverence which is due to Thee?" i. e. who considers (for this notion is contained in ܝܘܪܥܐ) Thy wrath as reverence or piety requires? According to this view, it is in substance paraphrased in Mendlesohn's *Beor*: "Truly our days upon earth are a shadow: who among the children of men thinks of this, and gives a mind to consider the strength of Thy anger, so that his reverence of Thee may be strong in the same degree as is Thy wrath, and he may be preserved by means of this from sin?" The ancient versions do not appear to have adhered to the letter of the text.

12. The Psalmist here prays that he and others may be so taught the shortness of human life, that they may be impressed with the importance of spending it in holy fear, and bringing before God at all times an understanding heart: see Ex. xxviii. 3. רִיחַ חֲכָמָה *an understanding spirit.*

13. שׁוּבָה “Return, O Lord, viz. *from Thy wrath,*” מִמִּבְעָרָה. תֵּאָנָה *How long, i. e. wilt Thou be angry?* הַנְּחָם. The next member is also elliptical after הַנְּחָם. The expression to be supplied may be such as follows: מִמִּבְעָרָה וַעֲשֵׂה טוֹב, *from Thy wrath, and do good.* The elliptical character of the whole verse marks the earnest feelings of the petitioner.

14. “Satisfy us with Thy mercy *in the morning.*” בְּבֹקֶר. St Jerome understands by בֹּקֶר the morning of the resurrection, and חֲסֵדָהּ to relate to the rewards of eternal life. But as the godly rejoicing all the days, mentioned afterwards, seems to be the consequence of God’s mercy previously vouchsafed, we prefer to take בֹּקֶר as *the morning of life.*

15. Our afflictions and sorrows have been many and long; may our consolation and rejoicing, therefore, have some proportion to the severity of our grief.

16. יִרְאֶה וְגוֹ *May Thy work appear to Thy servants,* i. e. may the efficacy of Thy grace be manifested in them.

צ

1. יֵשֶׁב בְּסֶתֶר עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוֹנֵן : 2 אִמֵּר
 לִיהוָה מַחְסֵי וּמְצִיּוֹתַי אֱלֹהֵי אֲבֹתָהֶן : 3 כִּי הוּא יִצִּילֵךְ
 מִפֶּה יְקוּשׁ מְדַבֵּר הַזֹּאת : 4 בְּאֲבֹרָתוֹ יִסָּד לָךְ וְתַחַת־כַּנְפָיו
 תִּחַסֶּה צִנְה וּסְחָרָה אֲמַתּוֹ : 5 לֹא תִירָא מִפֶּחַד לִילָה

מִחֵין יְעוֹף יוֹמָם : 6 מִדְּבַר בְּאֶפֶל יִהְיֶה מִקְטָב יִשׁוּד
צַהֲרִים : 7 יִפֹּל מִצִּדְדֵי אֶלֶף וּרְבֵבָה מִיְמִינֶךָ אֵלֶיךָ לֹא
יִגָּשׁ : 8 רַק בְּעֵינֶיךָ תִּבְטֹחַ וְשִׁלְמַת רִשְׁעִים תִּרְאֶה :
9 כִּי־אֲתָה יְהוָה מַחֲסֵי עֲלִיּוֹן שָׁמַת מְעוֹנֶךָ : 10 לֹא־תֵאָנֶה
אֵלֶיךָ רָעָה וְנָנַע לֹא־יִקְרַב בְּאֵהָלֶךָ : 11 כִּי מִלְּאֲכָוִי
יִצוּה־לְךָ לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ : 12 עַל־כַּפְּיִם יִשְׁאוּנֶךָ פֶּה
תִּגּוֹף בְּאֶבֶן רִגְלֶךָ : 13 עַל־שֹׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָם כְּפִיר
וְתַנְיִן : 14 כִּי בִי חֵשֶׁק וְאֶפְלָטָהוּ אֲשַׁנְּבֶהוּ כִּי־יִדַע שָׁמַי :
15 יִקְרָאֵנִי וְיֹאעֲנֶהוּ עִמּוֹ־אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ :
16 אֲרֹךְ יָמִים אֲשַׁבְּעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי :

PSALM XCI.

THIS Psalm is without a title. It is stated by Kimchi, that the older Rabbis affirmed that Moses composed all those Poems, eleven in number, in which there is not mentioned the name of the poet; but the reason they assign amounts to nothing, considering that all the Psalms were originally without titles, and that the Septuagint translators, who were as likely to know these ancient facts as the Talmudical writers, ascribe it to David. Yet it is not improbable that the Psalm is the production of Moses, as far as the question can be decided by internal evidence. The mention of "terrors by night," and "arrows by day," and "the pestilence," render it likely that it was written

by Moses in the wilderness, shortly after the plague of the fiery serpents, (Numb. xxi. 6); for all these events had in a signal manner occurred to the Israelites in the course of their journeyings. Again, the effect of the judgment of fiery serpents was the bringing of them into a state of obedience, the consequence of which was, that they again experienced the protection of God, and his assistance in vanquishing their enemies, viz. Sihon, king of the Amorites, and Og, the king of Bashan. We may all learn from this Psalm the immense value of obedience to God, and of trust in His all-wise and beneficent dispensations.

1. בְּסֵתֶר עֲלִיּוֹן *In the secret of the most High.* i. e. under the protection of the most High. The meaning of the verse is, that he who resigns himself to the guardianship of God, trusts in Him solely for protection, and, accordingly, keeps in those ways which God had commanded and promised should be the ways of safety, shall surely not fail of receiving that protection which he desires; he shall abide or lodge in the shadow of the Almighty, and shall, consequently, be safe from the dangers and assaults to which his mortal nature is exposed. Dr Geddes puts the two members in apposition with each other, by taking יִתְלוֹכֶן equivalent to a participle, and goes on translating the next verse, "I say," &c. Bishop Lowth has also adopted this method of translation; but the meaning seems rather to be that given above, viz. that he who confides in God shall enjoy the Divine protection; and he who has, by virtue of that confidence, been brought under this protection, shall abide therein for ever. God is unchangeable, He will not forsake His charge.

2. אָמַר. Many persons translate this word as the active participle Kal, which sometimes takes Patach under the second

radical Resh instead of Tsere; and so it corresponds with **יִשֶׁב**, which commences the preceding verse. But it is preferable to take it as of the future form, having the force of expressing the continuance of an action: *I am accustomed to say*. So Kimchi comments on **אָמַר** thus: “with a Patach under Ain it is future, and the meaning is, *I continually say to thee concerning Jehovah, that He is my trust, my fortress, and my God, and that I will trust in Him*. The meaning of **לִיהוָה** is according to the meaning of, ‘say concerning me (לי), He is my brother.’ And Pharaoh spake concerning the children of Israel.”

3. The Psalmist here addresses the person who had been previously speaking, assuring him that God would be his safeguard, even in circumstances of the greatest trial, **מִדְּבַר הַהוּת** *from the noisome pestilence*, as our translation has it. The Chald. has put these two nouns in apposition. **מִמּוֹתָא וְאַתְרֵגוּשְׁתָּא** *from death and tumult*. The LXX. have understood **דְּבַר** a word, and have ἀπό λόγου παραχώδους, which the Vulg. has rendered, *a verbo aspero*, and Agellius explained as follows: “Videtur significare subitam rem et periculosam, aut ejus rei nuntium improvisum, quo perturbati expedire consilium et in angusto salutis rationem inire animo confuso et trepidante non possumus.”

4. **יִסְךָ לְךָ** “*He shall cover thee with His wings*.” **יִסְךָ** from **סָכַךְ**, cognate with **בָּסָךְ**. The LXX. have rendered the word **אַבְרָתוֹ** by τὰ μεταφρένα, which a Greek writer explains to be ὁ τόπος ἐν ᾧ πτέρυγες κραταιοῦνται τὸ μεταξύ τῶν ὤμων; *The place in which the wings are held between the shoulders*. **אַבְרָתָא** is doubtless used for wings; as, indeed, appears from the verb with which it is connected; and so this member may be regarded as altogether parallel with the one which follows. **תַּחְכֶּךָ** *Thou mayest trust*, i. e. thou mayest feel quite secure under His wings. **וְסֻחְרָךְ** *and buckler*. It is

a noun which is found only in this passage, but its root סָהַר means *circumivit, peragravit*; and in the Chald. Targums סָהַר is frequently employed for סָבַב in Heb.; hence we conclude that סָהַרָה is some sort of armour. In Mendlessohn's *Beor* it is stated that סָהַרָה "is the name of a garment with which persons are clothed who go to battle; that it surrounds the body, and in the German language is called *Harnisch*." From whence we, doubtless, derive the English word *Harness*. The LXX. have taken it as the participle of סָהַר, and consequently neglected the copulative.

5, 6. In these two verses four words are employed to express portions of time. By some persons they are taken to be four different periods, which together make up the whole day, and that they, in conjunction with the terms used to express the different evils to which human life is subject, define distinctly the character of the evils intended. Thus Joseph Scaliger, as cited by Hammond, has expounded these terms in the following manner: 1. פַּחַד *fear, consternation*, arising from those dangerous evils which occur in the night, such as *robberies, murders, fires, &c.* 2. הֵיזֵי *the arrow flying by day* is any disease or open assault, any calamity that usually befalls men. 3. דִּבְרַת *pestilence*, any infectious disease, that invisibly diffuses itself, and can no more be prevented than an assault in a *mist, or twilight*. 4. קָטַב יָשׁוּר *a wasting slaughter*, when, with all the advantages that *mid-day* can give to an open assault of overpowering enemies, an utter desolation and spoil are wrought. But it is hardly likely that the four words denoting time were intended to express the four quarters of the day; and therefore the ingenious criticisms of Joseph Scaliger amount to nothing. No one ever heard of יוֹמָם being translated *morning*, or אֶפְלָא *evening*. The truth is, that these two verses are parallel to one another, and that לַיְלָה and יוֹמָם of the former

verse correspond with אָפֶל and צָהָרִים in the latter. So also the evils here mentioned are but of two kinds; *the terror of the night* being the same as *the pestilence that walketh in darkness*; and *the arrow that flieth by day* being equivalent to *the destruction that wasteth at noon-day*. קָטַב destruction. Rabbi Nathan says it is חוּלֵי מָה אוֹ כְרִיתָה any sickness, or destruction. The Chald. קָטַב signifies *to slay*. This noun is found in Deut. xxxii. 24, and Is. xxviii. 2; and from the context of these passages it is supposed to denote some contagious disease suddenly prostrating its victims, and of so ravaging a character as to destroy whole families and towns. יָשַׁד *lay waste*. Before it the pron. אֲשֶׁר is understood. The LXX. have δαιμόνιον. For יָשַׁד they most likely read שָׁד, which they elsewhere translate δαιμόνιον, viz. Deut. xxxii. 17.

7. The first part of this verse is obviously intended as hypothetical, and therefore the particle אִם should be understood at the commencement of it; examples of this construction we find in Lev. x. 19; 2 Kings vii. 2, &c. מִצְדָּדָה *on thy side*, i. e. on thy left side, as the Chald. has it, מִן סִטְר שְׂמְאַלָּדָה, which the antithesis requires, as the following member shews: see also 1 Sam. xx. 25. אֶלֶף and רַבָּבָה are, of course, employed to express indefinitely any large numbers. לֹא יִגָּשׁ *shall not come nigh*, viz. *to injure* לְמִנּוֹק, as the Chald. has it.

8. This verse, in continuation of what is affirmed in the preceding, declares, that although the righteous man beholds this desolation of the wicked, yet he shall be *only* a spectator of the execution of God's wrath, and shall in no wise experience its effects upon himself. He on the contrary is secure, the protection of God being the reward of his faith. See Bp. Horne's note on this verse.

9. In this verse the doubt among interpreters is, whether to admit a change of person or not. Those who prefer the

notion that there is the same speaker throughout the verse, of course take עֲלִיּוֹן as vocative, if they consider it to be a designation of God; or accusative, if it mean *a high place*. In the former case, there would be an ellipsis at the end of the verse of some such word as מִחֲסֶה; in the latter, the passage would be rendered in some such manner as follows: *Thou hast made Thy dwelling in a lofty habitation*. So the Chald. בְּמִדּוֹר עֲלָאָה שְׁוִיתִי בֵּית שְׁכִינָתָךְ. But it is certainly much more simple to admit a change of person in the speaker; for then the sense is obvious enough, thus: *Thou hast made the most High thy habitation*. It has been supposed that the Psalmist, who was undoubtedly the speaker in the former hemistich, is here addressing his own soul. It is, however, more probable that we have a dialogue between two persons. Indeed, in this manner the Psalm from the beginning has proceeded; sometimes in the first person and sometimes in the second; and this only corresponds with what we have already seen of Hebrew Psalmody. As to the sense of the second member, it is thus paraphrased by Yarchi: "Thou hast made the holy One, blessed be He! the habitation of Thy trust." Again, in Mendlessohn's *Beor* we have: "Thou hast made the Lord, the most High, who is my refuge, thy habitation, i. e. thou hast reposed thy confidence in Him."

10. תִּאֲנֶה from אָנָה, which in Kal is not used. Arabic ^{أَنِي} *tempestivus fuit*: see Koran lvii. 15; hence ^{أَنِي} *time, convenient time*. Cognate to this is ^{أَنَّ} *opportuuus fuit, tempestive accidit*; hence ^{أَنَّ} *time, occasion*. The Hebrew word we have here partakes of these meanings. Hence in Piel we have *made to happen*, Ex. xxi. 13, and in Pual, *to happen*: see Prov. xii. 21. אָהֳלֶךָ *Thy tabernacle*: rather, *Thy family*. אָהֳלֶךָ signifies *an assembly*, Deut. ix. 10: and in this case the

assembly doubtless means the family of the person addressed, so called from its members living together.

11. The Psalmist proceeds in the remaining verses to describe the completeness, in all respects, of the protection which the righteous should always obtain from God. This verse and the following were quoted by Satan, when he tempted our blessed Lord in the wilderness to cast himself down from a pinnacle of the temple, telling Him, on the strength of this promise, not to fear, for that angels would come and minister to Him. Christ, however, rebuked the devil for this impious application of scripture, and desired him not to tempt the Lord his God, since this promise applied only to those who unavoidably fall into danger, for the Almighty power would never be exhibited for any vain show, or for any unnecessary purpose. Let all those for whom these promises are made, learn this lesson from our Saviour's rebuke to Satan, that they must in no wise hope for God's assistance in any difficulties which have not been incurred by the discharge of positive duties. דְּרַכֶּיךָ *thy ways*, metaphorically for all the duties of man in his vocation, as regards his fellow-man, as well as for his duties to God.

12. God's tender regard for the weaknesses of man is here represented by the figure of a nurse bearing up children in her hands, so as to prevent them from falling, and from striking their feet against stones, which would cause them, if unassisted, to fall. By dashing the foot against a stone, we therefore understand God's desire to avert from man the least of the dangers to which he is exposed.

13. This verse is also figurative, teaching us that God's protection to his faithful servants in general will be extended to them, even when they are placed in the greatest possible difficulties and dangers. We find this passage literally true in the case of the Israelites, "who were led through the great and terrible wilderness, wherein were fiery serpents, and scorpions,

and droughts, where there was no water," &c. Deut. viii. 18. We find it also true in the case of David smiting the lion and the bear, 1 Sam. xvii. 34; and also in that of Daniel, who came forth from the lions' den unhurt, Dan. vi. 22. It was eminently true in the case of our Lord, who also bestowed this power on the first disciples at the time He was quitting this world, (Mark xvi. 18).

14. We have here God himself introduced as speaking, and He continues to do so to the end of the Psalm. The *Vau* prefixed to אֲפִלְטָהּ is illative, "because he hath loved me, therefore," &c. Calvin says, that הִשָּׁק, which properly signifies *to love*, has here the force of *to recline sweetly upon God*, i. e. *to hope in Him*, which accords with the LXX. translation, viz. ἠλπισε. There is, however, no reason why the ordinary meaning of *to love* should not be used.

צב

1 מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת : 2 טוֹב לְהוֹדוֹת לַיהוָה
 וּלְזַמֵּר לְשִׁמְחָה עֲלָיוֹן : 3 לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ וְאַמּוֹנַתְךָ
 בְּלִילוֹת : 4 עַל־עֲשׂוֹר וְעַל־נֹבֵל עָלַי הַגִּינוֹן בְּכַנּוֹר : 5 בִּי
 שִׂמְחַתְנִי יְהוָה בַּפְּעֻלָּךְ בַּמַּעֲשֵׂי יָדֶיךָ אֲרַנֵּן : 6 מִהִגְדְּלוֹ
 מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ מִהַשְׁבַּתֶּיךָ : 7 אִישׁ־בָּעַר לֹא
 יָדַע וְכִסִּיל לֹא־יָבִין אֶת־זֹאת : 8 בַּפֶּרֶחַ רִשְׁעִים , כִּמוֹ עֵשֶׂב
 וַיִּצְיָצוּ כָּל־פְּעָלֵי אֲוֶן לְהַשְׁמֵרֵם עַד־יָעַר : 9 וְאַתָּה מָרוֹם
 לְעֵלְמָם יְהוָה : 10 בִּי הִנֵּה אֵיבִיךָ , יְהוָה בִּי־הִנֵּה אֵיבִיךָ
 יֵאבְדוּ יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֲוֶן : 11 וְתָרַם כְּרָאִים קַרְנֵי בַלְתֵּי

בְּשִׁמּוֹן רֵעֵנִי : 12 וַתִּבֹּט עֵינַי בְּשׂוּרַי בְּקָמִים עָלַי מֵרַעִים
 תִּשְׁמַעֲנָה אָזְנִי : 13 צְדִיק בַּתְּמַר יִפְרַח כְּאֵרוֹ בַּלְבָּנוֹן
 יִשְׁגָּה : 14 שְׂתוּלִים בְּבֵית יְהוָה בַּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ :
 15 עוֹד יִנּוּבִין בְּשִׁיבָה דְּשָׁנִים וְרֵעֲנִים יְהוּי : 16 לְהַגִּיד
 כִּי־יֵשֶׁר יְהוָה צוּרֵי וְלֹא־עָלְתָה בּוֹ :

PSALM XCII.

THE title of this Psalm is "A Psalm or Song for the Sabbath-day." The subject of it has not respect to the institution of the Sabbath, and therefore we presume the statement of the title to be, that it was used in the temple-service on that day. לְיוֹם is consequently *for the day of*, and not *concerning the day of*. In the Talmudic tract קְדָשִׁים there is a passage from which we learn that proper Psalms were appointed for each day of the week. It is as follows: "The songs which the Levites sung in the sanctuary were, on the first day, *A Psalm of David; The earth is the Lord's and the fulness thereof* (Ps. xxiv). On the second day, *The Lord is great and exceedingly to be praised* (Ps. xlvi). On the third day, *God is standing, &c.* (Ps. lxxxii). On the fourth day, *The Lord is a God of vengeance* (Ps. xeiv.) On the fifth day, *To the chief Musician on Gittith, A Psalm of Asaph* (Ps. lxxxix). On the sixth day, *The Lord reigneth, He is clothed with majesty* (Ps. xciii). On the seventh day, *A Psalm or Song for the Sabbath-day*, i. e. A Psalm or Song for the future age (the age of

Messiah), all of which will be sabbath." There is nothing more probable than that certain Psalms would be fixed on for the public worship of each day of the week in the temple; and therefore we should be willing to accept the above piece of information as a tradition correctly handed down to the ancient Rabbis; only they accompany it with the assertion that the Psalm was composed by Adam. Kimchi in his preface to the Book of Psalms observes, that "our Rabbis of blessed memory said that this Psalm or Song for the sabbath, the first man said it, who was created on the eve of the sabbath, and on the sabbath he awoke early in the morning and said this Psalm." Now this nonsense is quite enough to throw discredit on every statement made by "our Rabbis of blessed memory;" and we can have but little respect either for the opinions or narration of facts by persons whose minds exhibit so much rudeness and imbecility. How came Adam by the knowledge which enabled him to write the 7th and many following verses, when he himself was the first and only specimen of mankind in being? and how, we ask, could he describe a condition of things which had not then been brought into existence? In the Midrash Tehillim on this Psalm there are to be found many conceits and contradictory statements touching the institution of the Sabbath; but as they are not edifying I will not cite them, feeling assured that were I to do so, I should only render myself tedious to the student.

The Psalm contains an exhortation, expressed in beautiful language, to give thanks to God for His wonderful works and wise dispensations, and we have

contrasted in lively figures the present and eternal condition of the righteous and the wicked.

2. טוב *It is good*, i. e. honourable or pleasant employment for man to be occupied in singing the praises of God. Some take טוב masc. to agree with יום הַשַּׁבָּת understood. *The sabbath-day is good for giving thanks to the Lord.* The former mode is much preferable.

3. The morning and the night are here put to denote that our chief business should be to proclaim God's merey and faithfulness. They are used here as equivalent to our expression *early and late*.

4. The word הַקִּיִּין is by some persons taken as the name of a musical instrument, and by others in the sense of *sound*, or *noise*. The latter is, according to the meaning of its root הִקָּה, *to meditate*, or *speak*. Hence, Gesenius renders it and the next word, "*ad strepitum cithara factum.*" The meaning of *poem* or *song* is also assigned to it; for הִקָּה has the signification *to sing, celebrate*. See Ps. xxxv. 28. So the LXX. have μετ' ᾠδῆς ἐν κithάρα. But since הַקִּיִּין occupies a middle place among the musical instruments which are mentioned in the verse, and since it is preceded by the same preposition as the two instruments עֲשׂוֹר and נַבֵּל, it seems pretty evident that it will be more suitable to the construction of the passage to make it also the name of an instrument of some kind.

5. כִּי שִׂמְחֵתַנִּי *For Thou hast made me to rejoice.* My soul is greatly exhilarated as often as it employs itself in the contemplation of Thy works, which have respect to the moral government of mankind, and also to Thy creation of the world, which is here denominated *the works of Thy hands*.

7. אִישׁ־בַּעַר *A brutish man*, i. e. a stolid man, one who is intent only on the gratification of his carnal appetites, does not know how so much joy can be derived from the exercise

mentioned in the foregoing verse, such exercise being altogether beyond the reach of his conception. כָּסִיל *a fool* as to matters pertaining to the works and providence of God, one who is destitute of Divine illumination.

8. This verse is intimately connected with the one which precedes and the one which succeeds. The fool mentioned above will not consider that it is a principle of God's government to afford only temporary prosperity to the wicked. He does not consider that their flourishing is like that of the herb, and that they spring forth and increase like the vegetable productions of the ground, only to be destroyed for ever and ever. By means of, or as a consequence of their prosperity, they strengthen their heart in wickedness, and proceed onward to destruction. There is no occasion to repeat יַצִּיב before הַשְׂמֹד, as is proposed by Rosenmüller. The LXX. translate ל prefixed to הַשְׂמֹד by ὄπως ἄν; as if their destruction were the event or consequence of their flourishing as the grass, the flourishing or growing of which comes quickly to an end, and then it is either mowed down or left to natural decay. The notion of the LXX. then agrees with what is expressed above.

9. וְאַתָּה *For Thou*, O Lord, art on high for ever, executing Thy judgments, although the wicked do not appear conscious of Thy rule and power over the sons of men; but notwithstanding their eyes are blinded and cannot see, yet the eyes of the righteous see, in this administration of Thy justice, Thy great power and glory. Sinners arise and shew themselves the enemies of God that they may perish, and they perish that God may appear to the righteous sublime and glorious, and be instructed in the fulness and perfection of His attributes. Some such prefix as ל is understood to מָרוֹם.

10. יִתְפָּרֵד. From פָּרַד, which signifies *to part*, or *separate*, and in the Hithpael, *shall be parted*, or *separated*. It is supposed by some to be a judicial phrase, and to refer to that

separation of the good and wicked, which shall take place on the day of judgment, when we are told that *all the nations shall be gathered together, or assembled before Him, and He shall separate them one from another, as a shepherd separateth the sheep from the goats.* Matt. xxv. 32. The Chald. has taken the passage as follows: "And they shall be separated from the congregation of the just in the world to come." This sense of יִתְפָּרְדוּ agrees better with the preceding verb יֵאָבְדוּ, than that of mere dispersion does: for this does not seem sufficiently strong.

11. There is an ellipsis of קֶרֶן before רֵאִים. *Thou wilt exalt my horn as the horn of an unicorn.* The two hemistichs of the verse are parallel as regards the sense. The lifting up of the horn, and the anointing with fresh oil, denote exaltation of some kind or another. Dr Hammond says, that the exalting of the horn is doubtless the advancing to regal power, of which the horn of an unicorn is a very significant emblem, and then the anointing with fresh oil following it must be applied to the same matter, and denotes the inauguration to the monarchical office. Supposing Moses to be the author of the Psalm, he thinks it would have relation to occurrences at that time, so that this verse may allude to the promise in Deut. xii. 9, of the rest and inheritance in the land of Canaan, where they should establish a kingdom. But whatever reference there may be to his particular history, one thing is certain, that the verse speaks of the exaltation of the pious, or of each one of the pious, in contrast with the destruction of the wicked mentioned in the preceding verse.

12. וַתִּבַּט וְגו' *And mine eye shall look upon my enemies, because they rise up against me.* Our translators have added, *my desire* after *shall see*, which they have instead of *shall look*; and in nearly this manner is the ellipsis supplied by Kimchi, who has proposed to add מֵה שֶׁחִפְצָנִי *that which I have desired.* Verbs of *seeing*, when constructed with ב, very

often denote *pleasure*. Ps. xxii. 18; xxxv. 21. Aben Ezra understands נקמתי מאויבי *my vengeance on my enemies*. The meaning is, that the Psalmist will experience much pleasure when he sees the designs of the wicked frustrated, and his own efforts for promoting the glory of God, which they opposed, become triumphant. שׂוֹר occurs only in this place, and denotes an enemy, from שׂוֹר *to observe insidiously*. Its cognate שׂוֹרֵר we have met with in Ps. v. 9; liv. 7.

13. צְדִיק וְגוֹ' *The righteous shall flourish as the palm-tree*, which spreads its branches most extensively in all directions. The LXX. have φοῖνῖξ, *Phœnix*. Hence Tertullian, in quoting this passage in his book *de Resurrectione carnis*, cap. 13, has translated it: *Justus ut phœnix florebit*. Yarchi expounds the verse thus: "The righteous man is as the palm-tree for producing fruit, and as the cedar in Lebanon for increasing its root." The Chald. paraphrase is substantially the same.

14. We have here a change of number. The righteous, *all of them are planted* in the house of the Lord. שְׁתוּלִים refers to צְדִיק, which is to be considered collective.

15. עוֹד וְגוֹ'. The righteous man, we are here told, shall bring forth fruit in old age. His righteousness is progressive, it goes on continually increasing to the end of his days; agreeably to what is stated in another passage, that "The path of the just is as a shining light, that shineth more and more to perfect day." Prov. iv. 18.

צג

1. יְהוָה מִלֶּךְ גִּאֲוֹת לְבַשׁ לְבַשׁ יְהוָה עַו הַתְּאֵנָר אֶף-
 2. תְּכוֹן תִּבֵּל בַּל-תְּמוֹט : 2 נְכוֹן כְּסֵאךָ מֵאֵז מְעוֹלָם אֶתָּה :
 3. נִשְׂאוּ נְהָרוֹת 1 יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת

דְּכִיּוֹם : 4 מְקַלּוֹת , מִיָּם רַבִּים אֲדִירִים מִשְׁבְּרֵי-יָם אֲדִיר
 בַּמָּרוֹם יְהוָה : 5 עֲדֹתֶיךָ , נֶאֱמַנּוּ מְאֹד לְבֵיתֶךָ נִאֲוֶה-קֹדֶשׁ
 יְהוָה לְאַרְבַּע יָמִים :

PSALM XCIII.

THIS Psalm celebrates the power of God as displayed in the works of creation and the Divine government. It is without a title; but the LXX. have added one, viz. "On the day before the Sabbath, when the earth was founded; A Psalm of thanksgiving to David." By David, says Corderius, is meant the true David, Christ.

1. It seems that גִּאוֹת should be understood to the second verb לָבַשׁ, and then עָן may be construed with הִתְאַזָּר, which it requires, and is thus in accordance with the collocation of the words. אַף תִּבּוֹן תִּבֵּל *Also the world is stable.* Dathe thinks that for תִּבּוֹן we should read תִּקֵּן, a transitive verb, which corresponds better with לָבַשׁ in the preceding member. "Lectioni receptæ אַף תִּבּוֹן תִּבֵּל *etiam terra firma est, scilicet immota stat, præferendam puto lectionem, quam versiones antiquæ omnes exhibent תִּקֵּן.* Chaldæus habet: תִּקְוֵה תִּבֵּל; Syriac, ܐܦܝܢ ܕܥܡܪܢܐ ܕܥܘܠܡܐ; LXX. καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην. Vulg. *etenim firmavit orbem terræ.* Sic quoque in priori membro melius respondet verbum activum לָבַשׁ. Hubigantius quidem legi vult תִּבֵּן *libravit terram.* Non male quoad sensum. Sed venit in mentem, an non litera ך̄ vulgaris lectionis תבון orta sit ex linea illa longius producenda literæ ק." The next words גִּלְ-תַּמּוֹת are supplementary to the preceding, and employed for emphasis.

2. מֵאָז *From then.* “From the time of creation; for from that time and henceforward Thou wilt reign continually over Thy creatures. But Thou in Thy strength and Thy glory hast existed indeed from eternity, even before the creation.” Mendlessohn’s *Beor*. Thus he makes אָז a particle of time to refer to the establishing or creation of the world mentioned in the former verse; but it seems that אָז may be used as equivalent to מֵעוֹלָם *from everlasting, eternity*, as it is in Isai. xlv. 21; for in itself it expresses no definite time, and therefore may come to mean unlimited time. From all eternity Jehovah has been the sovereign of the universe.

3. דָּכָה. This word occurs only in this place. Its root is דָּכָה *to thrust, and to break*. Hence דָּכָה most probably signifies *a collision of waves*, and so may denote *a breaker, or wave*. So in Arab. we have كَسَّ *trusit*, and in the 6th conj. *collisit*. Mendlessohn and Luther have *Wellen, waves*; Kimchi says פִּירוּשׁ דְּכִי עֲנִיין שֶׁבַר, “the meaning of דְּכִי is the meaning of שֶׁבַר *breaker*.”

4. אֲדִירִים מְשַׁבְּרֵי יָם. Many persons translate these words, *the strong breakers of the sea*; but it is contrary to the laws of Hebrew construction to put the adj. before its substantive. In this sentence we have רַבִּים placed after the substantive מַיִם; and therefore we can hardly suppose that an exception to this law would immediately follow. In its present position אֲדִירִים should perform the office of a predicate, and the substantive verb understood should follow. Kimchi is of opinion that אֲדִירִים is referable to נְהַרֹת *rivers*, in the preceding verse; and the sense of the passage according to him is, “that the rivers so elevate themselves, that they become more magnificent than the sound of many waters, more magnificent than the waves of the sea; but God on high is more magnificent still.” In Mendlessohn’s *Beor* there is this explanation: “The great rivers make a great noise, when they lift up their waves; but

more excellent, or stronger than it, is the noise of the breakers of the great sea, truly stronger than it is the voice of God, when He giveth it on high, hailstones and coals of fire." A more satisfactory rendering perhaps is the following: consider אֲדִירִים to be predicated of מְשֻׁבְּרֵי יָם, and the sense will be *the waves of the sea are magnificent*; then the participle מ prefixed to קִלּוֹת should be taken not as one of comparison, but causal, i. e. it has the force of מִפְּנֵי *from, because of*. Hence the reason that the waves are magnificent, is *because* of the noise of many waters; the many waters are many waves, which rolling into one another produce a great noise. But this magnificence is as nothing to that of God, for the former belongs to earth, but the latter to heaven. Very much in this manner the verse appears to have been understood by the Syriac translator.

צד

- 1 אֵל-נִקְמֹת יְהוָה אֵל נִקְמֹת הוֹפִיעַ : 2 הַנָּשָׂא
שָׁפַט הָאָרֶץ הַשֵּׁב גָּמוּל עַל-גַּאִים : 3 עַד-מַתִּי רִשְׁעִים ו
יְהוָה עַד-מַתִּי רִשְׁעִים יַעֲלוּזוּ : 4 יִבְעוּ יִדְבְּרוּ עִתְק
יִתְאַמְרוּ כָּל-פְּעֻלֵי אֲזֶן : 5 עֲמָךְ יְהוָה יִדְכָּאוּ וְנִחַלְתֶּךָ
יַעֲנוּ : 6 אֶלְמִנָּה וְגַר יִהְרֹגוּ וַיְתוּמִים יִרְצָחוּ : 7 וַיֹּאמְרוּ
לֹא יִרְאֶה-יְהוָה וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב : 8 בִּינוּ בְּעֵרִים בְּעַם
וּכְסִילִים מַתִּי תִשְׁפִּילוּ : 9 הִנֵּטַע אֲזֶן הֲלֹא יִשְׁמַע אִם-
יִצַּר עֵין הֲלֹא יִבִּיט : 10 הִיסַר גּוֹיִם הֲלֹא יוֹכִיחַ הַמְּלִמָּד
אָדָם דַּעַת : 11 יְהוָה יִדַּע מֵהַשְּׁבוֹת אָדָם כִּי-יִהְיֶה הַבַּל :
12 אֲשֶׁרֵי הַגִּבּוֹר אֲשֶׁר-תִּיַסְרֵנוּ יְהוָה וּמִתּוֹרַתְךָ תִּלְמַדְנוּ :

13 לְהִשְׁקִיט לּוֹ מִיְמֵי רַע עַד יִפְרָה לְרִשְׁעֵי שָׁחַת : 14 פִּי
 לֹא־יִטֵּשׁ יְהוָה עִמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב : 15 פִּי־עַד־צַדִּיק
 יָשׁוּב מִשִּׁפְטֹת וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב : 16 מִי־יִקוּם לִי עִם־
 מְרַעִים מִי־יִתִּיצֵב לִי עִם־פְּעָלֵי אָוֶן : 17 לִוְלִי יְהוָה עֲזָרְתָה
 לִי כַמַּעֲטָה וְשָׁבַנָה רֹמְמָה נַפְשִׁי : 18 אִם־אֶמְרָתִי מִטָּה
 רַגְלִי חֲסָדְךָ יְהוָה יִסְעֲרֵנִי : 19 בְּרֵב שַׁרְעֵפִי בְּקַרְבִּי תִנְחַמְוּדִי
 יִשְׁעִישְׁעוּ נַפְשִׁי : 20 הִיחַבְּרֵךְ כַּפַּי הַוּוֹת יֵצֵר עֲמַל עֲלִי־חֵק :
 21 יְגֹדְדוּ עַל־נַפְשׁ צַדִּיק וְדָם גָּמְלֵי יִרְשָׁעִים : 22 וַיְהִי יְהוָה
 לִי לְמִשְׁגָּב וְאֱלֹהֵי לְצֹר מַחְסִי : 23 וַיֵּשֶׁב עֲלֵיהֶם אֶת־
 אֹזֶם וּבִרְעָתָם יִצְמִיתָם יִצְמִיתָם יְהוָה אֱלֹהֵינוּ :

PSALM XCIV.

THE date of this Psalm has been assigned to different periods. By Venema, to the time of the Maccabees; who thinks it was composed shortly after the death of Judas in the battle with Bacchides and Alcimus, as recorded in 1 Macc. ix. Others refer it to that of Saul and Ishbosheth. But it is much more likely that it was written to commemorate, with some others, the Absalomie rebellion. Such is the opinion of Rudinger. See Rosenmüller's scholia on this Psalm. The concluding verses, from the 20th, accord very well with the history of that rebellion; the 23rd verse especially corresponds with what is recorded of the fate of the conspirators, who became the victims of their own iniquitous attempts to take away the life of

David. Ahithophel, mortified that his counsel was rejected, and stung by the reproaches of a guilty conscience, went to his own house and hanged himself, and even Absalom, for whom the insurrection was raised, lost his life in endeavouring to accomplish his treacherous designs.

1. אֱלֹהֵי-נִקְמָוֹת *God of vengeance*, in the same manner as He is called the God of mercy, shewing that it belongs to God alone to have mercy, or to inflict punishment. It rests with God freely to punish or not according to His will; and we may therefore learn the utility of exercising patience in adversity, and of reflecting, that if we sustain injury from the hands of a fellow-creature, that God is emphatically styled in Scripture the God of vengeance. *Vengeance is mine, I will repay, saith the Lord.* Deut. xxxii. 35. Let us not say that God will not avenge our injuries, because we are ignorant of the mode in which He is pleased to act in such a matter. הוֹפִיעַ *shine forth*, i. e. *make Thyself conspicuous.* Imper., as Ps. lxxx. 2.

2. הִנָּשָׂא *Be lifted up*, i. e. ascend the judgment-seat, and recompense the proud and violent according to that which their arrogance deserves. In Ps. vii. 7 there is the same use of this term.

4. This verse may be taken either interrogatively, or as simple narration. In the former case it will be necessary to consider the particles עַד קָמִי of the last verse as belonging to this; in the latter, the verse will square with what follows, which it is most natural to suppose is intended for simple narration. עָתָק *hard*, here *hard*, i. e. *oppressive*, or *petulant words*. Geier has *verba ferocia seva, intolerabilia*; the Chald. נְדַבְּפִין *quarrels*. יִתְאָמְרוּ in the Hithpael only in this place. Lit. *they speak of themselves*, i. e. *they are vain*, or *boasting*; and

thus Yarchi, who translates it by *ישתבחו*. Aben Ezra by *יתרוממו*. The Chald. understands after it *מְלִין דְּקִלְנָא* *words of ignominy*. Gesenius compares it with the Arab. *تأمر* *dominatus fuit*.

5. *יִדְבְּאוּ* *They break in pieces*, i. e. they labour in all ways, and incessantly, to destroy Thy people. *דִּבְּא* being primarily used for *breaking solid things into pieces*, or *of wearing them away by constant attrition*; and hence, as applied to men, it indicates their being much afflicted, or destroyed by a perpetual course of injury and oppression being practised upon them.

6. *אַלְמָנָה וְגוֹר* *Widow, &c.* By the mention of the widow, the stranger, and the orphans, the Psalmist's intention is to describe the inhuman savageness of those concerning whom he is writing, as manifested by their attacking the friendless and innocent. *גֵּר* is here a proselyte, one of another country, who leaves his family and the place of his birth, to enjoy the worship of the true God in Judea.

8. The brutes and the fools, who said what is stated in the former verse, are here invited to consider, and make themselves understand whether it is not probable, that the Lord will see, when He Himself made the eye, and that He will watch the conduct of those to whom He gave existence. *בְּעֵרִים* *ye who are brutish*, viz. among the people. The word designates such persons as in intellect, knowledge, and manners, are scarcely better than brutes; or if they do possess intellect and knowledge, these are in no way used for promoting the glory of their Creator: but rather for contrary purposes. They are brutish in their relations to God. From this term is probably derived our English word *boar*.

9, 10. These verses contain the Psalmist's argument for convincing those of whom he had been speaking, of the obvious incorrectness of their assertion, that God either could not or

would not see and consider the tenour of their conduct to His people. It is not likely, says he, that the Creator of eyes and ears, by whom alone any creature is endued with these faculties, should want those faculties Himself; or that He should fail to possess them in a most eminent degree, and to exercise them for the purposes of His government. “Yea, before,” says אֲבֵן יְהוָה, “that the Creator made any instrument, He knew in His mind the form of that instrument, and the purposes for which it would be made.” הַיָּסֵר הַגּוֹיִם *He that chastiseth the heathen*, (He chastised them for their wickedness in the generation of the flood, and in that of the men of Sodom and Gomorrah,) will He not reprove you? The word signifies also *to instruct*, and thus it is rendered by the LXX. ὁ παιδεύων ἔθνη, *He that instructs the nations*; and so also by the Chald., which has דִּי־הַב אֹרִיתָא “*He that gives the law to His people.*” And this rendering is more agreeable to the next member, which speaks of teaching man knowledge, for at the end of it an ellipsis is supposed, which our translators have supplied by adding the words, *Shall not He know?* Dr Hammond thinks that by translating the first part of the verse according to the LXX. and Chald., the middle words הֲלֹא יוֹכִיחַ (shall not He rebuke, or punish?) may be regarded as belonging to both members. But not to mention that such a construction is contrary to usage, we must remark, that there is but little connection between this interrogative phrase and teaching man knowledge. The expression supplied by our translators seems to be the correct one; but it is better to understand than to supply it, for it appears to be a sentence which the poet designed to be abrupt, and to leave its completion to be made by the imagination of the reader. יָסַר in the sense of *chastising*, is more suitable here.

11. There are two modes of taking this verse; the first is by repeating the first two words before כִּי הַכֹּהֵן, and referring the pronoun to אֲדָם, taken collectively; the second, by

referring it to מַחְשְׁבוֹת. The latter is preferable, but in this case, הַבֶּל should be taken in a notion slightly different from that of *vanity*, viz. *folly*; and this is the force of the verb תְּהַבֵּל in Ps. lxii. 11. The term *folly* is that by which the thoughts of the atheistical man are often described in Scripture.

12. This verse, together with the preceding, appear to contain an answer to the interrogatories of verse 10. Thus the 11th commences, "Jehovah *doth* know;" and here we meet again with the verbs יָסַר and לָמַד, which as applied to man by God, the Psalmist states to be productive of the happiest effects. "Blessed is the man," says he, "whom Thou teachest by means of Thy law; that thou observest the children of men, and that the day of the calamity of the wicked is about to come; for thus he will be at rest in his mind, confident that the wicked can trouble him only for a limited time."

13. לְהַשְׁקִיט לוֹ *To give him rest*, so that he may be free from all turbulent feelings, which ordinarily harass men who are not disciplined in the school of God, who are not skilled in His revealed word, and are, consequently, agitated perpetually by impatience, envy, &c. עַד. This particule, which usually bears the signification of *until*, can hardly obtain the force of it here; for then the Psalmist would say, that rest from the evil days would continue until *the pit be digged for the ungodly*; whereas the very reverse of this is obviously the sense intended; for it is evident, that the *rest* to the good is either the consequence of the destruction of the wicked, or that both of them commence together. So in 2 Thess. i. 6, 7, we read. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest." The meaning, consequently, of עַד in this place is that of *whilst*: see Job i. 16; Jonah iv. 2.

15. כִּי עַד וְגוֹ'. This verse speaks of judgment returning to justice, i. e. of just judgment, as if the Psalmist had said, The

judgment is now in God's hand, because of unjust judges using it iniquitously; which at the appointed time He will commit to others to administer with impartiality. As to וַיִּתְּרֵנוּ וְגו', it is thus explained in Mendlessohn's *Beor*: "It is the way of poetry to speak as if judgment was journeying before the congregation of the upright and perfect, to go to justice to bring it back to the land from which it had been ejected for some time." Another explanation of this verse consists in giving to צֶדֶק the sense of *charity*, or *mercy*; and so the passage is said to import, that the present severity of the enemies of God's people shall by God's judging, not only be removed, but also converted into the greatest *mercies*. It is frequent experience in the revolution of a state, that those who have been treated as captives, or with oppression by the former government, are the first to receive favours from the invaders. In this way then it is said, that judgment shall return to mercy, and that the oppressed, who are here styled *all the upright of heart*, shall be redeemed. יִתְּפַרְקֵנוּ as the Chald. has added. It is better to take צֶדֶק for *justice*, as above; the drift of the whole is, that an impartial administration shall be re-established, to which all the upright of heart will give their approval and support.

16. מִי יִקֹּם לִי *Who is accustomed to rise up for me?* Who is able by his own power to resist these enemies? No one but God, and that He has graciously watched over us in this our perilous condition is manifest; this is the evidence of His providential care, viz. that we are not yet destroyed; for the hearts of our enemies are evilly disposed to us, and we should have been mercilessly put to death, but that He was our help. That this is substantially the sense of the passage is certain from the confession contained in the following verse. עִם-מְרַעִים *against the evil-doers*. עִם signifies *against*, as in Gen. xxvi. 20; Ps. lxxxv. 5. The parallelism of the verse is quite complete.

17. **בְּמַעַט שָׁכַנָּה דוֹמָה נִפְשִׁי** *Soon my soul had dwelt silent*, i. e. I soon should have laid silent among the dead. Kimchi and Aben Ezra give it *the sense of cutting off* כָּעַם הַכְרִיתָה; but the verb does not seem to have this signification, except in Niphal: see Gesenius's Thesaurus, under דָּמָה, p. 343.

18. **אִם וְגו'** *If, &c.* When I thought I was on the point of falling under the powerful attacks of my adversaries, at that very time was Thy arm extended to sustain me.

19. **בְּרַב** *In the multitude of.* This is the usual interpretation of this word, לשון רבוי. But some persons assign to it the sense of מלחמה *war*, and render the expression thus: *when my thoughts make war within me*; which is agreeable enough to the tenour of the verse; but then such meaning of רב is not supported by any other passage. The root in this case would be ריב. The next word שָׂרַעְפֵי is of uncertain meaning, for it is found only here, and in Ps. cxxxix. 23. The Chald. has rendered it by מַהֲשַׁבְּתָא *cogitationes*; and this has been for the most part followed by modern interpreters. If, however, the word should mean not only *thoughts*, but *anxious thoughts, cares*, then the sense will be complete enough by translating רב *multitude*. The LXX. have ὀδύνην. יִשְׁעֵשְׁעֵי from שָׁעָה *to look on with delight*: in this duplicated form it expresses the same thing as שָׁעָה, but with greater intensity, i. e. *to look on lovingly*, to embrace affectionately, to do something which is grateful to another. Hence here, *Thy comforts greatly delight my soul*. The Chald. has יִפְנְקִין *they make much of*, and the LXX. ἠγάπησαν, *have loved*, i. e. have behaved themselves in a loving manner: see Is. xi. 8; lxvi. 12.

20. **הֵיחָבְרָה וְגו'** *Can the throne of iniquity have fellowship with Thee?* Seeing that Thy comforts greatly delight my soul, I am therefore convinced that the throne of iniquity can have no fellowship with Thee. Thou judgest in truth, and

Thy throne is a throne of truth, and not as the throne of earthly kings, for that is a throne of iniquity and mischief. It is therefore said. that this throne can have nothing in common with God's throne. "can have no fellowship with Thee;" in the same manner as where it is said, "evil cannot dwell with Thee" לא יגורך רע : Ps. v. 5. The next words יִצַר וגו' *framing mischief by a law*, denote that earthly kings in the first place enact unjust laws, and then by the aid of these laws commit flagrant injustice. "But Thy law," it is implied in the Psalmist's words, "is founded in justice and truth."

21. יִגְדְּרוּ *They gather together in troops*, viz. the kings of the earth against the soul of the righteous, to put him to death. Others give to this verb the sense of *cutting down*, or *excision*; as in Dan. iv. 11, we have גִּדְּרוּ אֵילָנָא *cut down the tree*. But these words are Chald., and cannot, therefore, be cited as an authority in this place; besides, the passage does not require any other than the usual signification of the verb.

23. וַיִּשָּׁב *And He will cause to return*. "A præter. in the place of a future; and there are many like it in the language of prophecy." Kimchi. This verse may be considered as an answer to the Psalmist's prayer, "God of vengeance, shine forth;" for it expresses a trust in Him that He will come to execute judgment, and will cut off the wicked from the world.

צֹה

1 לֵכוּ בְּרִנְנָה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵינוּ : 2 נִקְדְּמָה
 פָּנָיו בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לֹו : 3 בִּי אֵל גָּדוֹל יְהוָה
 וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים : 4 אֲשֶׁר בִּידוֹ מַחְקְרֵי-אָרֶץ
 וְתוֹעֵפֹת הַרִים לֹו : 5 אֲשֶׁר-לֹו הַיָּם וְהוּא עֹשֶׂהוּ וַיִּבְשֹׁת

יָדָיו יִצְרוּ : 6 בָּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה נִבְרָכָה לְפָנֵי־יְהוָה
 עִשְׂנוּ : 7 כִּי הוּא אֱלֹהֵינוּ וְאַנְחֵנוּ עִם מְרֵעִיתוֹ וְצֹאן יָדוֹ
 הַיּוֹם אִם־בִּקְלוֹ תִשְׁמְעוּ : 8 אֶל־תִּקְשׁוּ לִבְבְּכֶם בְּמַרְיָבָה
 כִּי־זֶה מִפֶּה בַּמְדַבֵּר : 9 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַנוּנֵי גַם־
 רָאוּ פִעְלֵי : 10 אֶרְבָּעִים שָׁנָה אֶקְוֶה בְּדוֹר וְאָמַר עִם
 תַעֲיִ לִבְבֵּי הֵם וְהֵם לֹא־יִדְעוּ דַרְכֵי : 11 אֲשֶׁר־נִשְׁבַּעְתִּי
 בְּאִפִּי אִם־יִבְאוּן אֶל־מְנוּחָתִי :

PSALM XCV.

THIS Psalm celebrates the greatness of God, and His power as displayed in the works of creation ; it also contains an exhortation to obedience. Many think it to have been written by David, probably on the occasion of bringing the ark to Mount Zion, the place of God's rest. It is by the Jews referred to the times of the Messiah ; and so indeed it is in the 3rd and 4th chapters of the Epistle to the Hebrews. Mendlesohn, in the heading of the Psalm says, that "This and the 96th are a prophecy with respect to the days of the Messiah. On the going up to Zion, our holy city, the place of our glory, all people shall see our glory, and we will sing to the Lord and praise Him with our thanksgiving." So also Kimchi, Gaon, and Rashi. See also remarks by Bishop Horne and Bishop Horsley.

1. לְכוּ *Come ye.* The imper. of the verb לָךְ. Geier observes : " naturam induit adverbii excitantis, sicut Psalmi xxxiv.

12; xlvi. 9," &c. It corresponds exactly with our English idiom.

2. נִקְדָּמָה פָּנָיו *Let us go before His face*, i. e. come into His presence. בְּתוֹדָה *with thanksgiving*. Kimchi: "that we may confess to Him the good He hath done to us."

3. Jehovah being called a great King above all אֱלֹהִים, leads us to suppose that the word here denotes *princes*, or *magistrates*: see Ps. lxxxii. 1, 6.

4. מְחַקְרֵי. The noun מְחַקֵּר has the same root as חָקַר, viz. חָקַר *to explore, search out, investigate*; and it is used for exploring the secret parts of the earth for metals. Hence מְחַקְרֵי may express *the places so investigated*, i. e. mines, and then the ore of which the mine consists, as is explained by Mendlessohn, viz. "that מַחְקָרִים are the things after which the children of men search in the earth, gold and silver, and brass, and all metals; wishing to say that He maketh His strength to be seen in the lowest parts of the earth." In the next member, the noun תוֹעֲפוֹת is translated in our version *strength*, which has no etymological support. Its root is יָעַף *to be fatigued*, and hence תוֹעֲפוֹת signifies primarily *labours*, as in Job xxii. 25: כֶּסֶף תוֹעֲפוֹת *silver of labours*, i. e. silver obtained by great labour. Here, therefore, it denotes *the treasures* of the mountains acquired by great labour. Some persons prefer rendering it, *the tops of the mountains*, and accordingly derive it from the Arab. يَفَع *conscendit montem*, whence يَفَع *loca excelsa*, and يَفَعَات *lofty mountains*. The LXX. and Syriac have understood it in this latter manner.

7. The two expressions עַם מְרֵעֵיתוֹ and צֹאן יָדוֹ would seem to have more propriety, if מְרֵעֵיתוֹ were coupled to צֹאן, and יָדוֹ to עַם; for it is more according to usage to say, *the sheep of His pasture*, than the *people of His pasture*. But this

change of collocation will become unnecessary, if, instead of assigning to רָעָה the meaning of *feeding*, we give to it that of *governing*; a term which is equally applicable both to men and sheep; and hence מְרֵעִיתוֹ, instead of denoting *His pasture* in this place, denotes rather *His dominion*. Then the other expression, *sheep of His hand*, is very suitable, for the shepherd leads the sheep by his hand. The last member הַיּוֹם אִם וְגו' requires a little consideration. The הַיּוֹם *to-day*, alludes to the particular day of carrying the ark to mount Zion, which it is the object of the Psalm to commemorate; or to the gospel times, as it is applied in the Hebrews, that day when men were invited to obedience on the terms of the New Dispensation: see Heb. iv. 6. 7. The particle אִם is here used as a sign of the optative, *O that ye would hearken*, &c. So the Greek particle εἰ, *if*, for *O that*, in Luke xix. 42: xxii. 42. This sense of אִם may be deemed desirable for making the verse complete: otherwise, it would depend on the next, and even then it would be difficult to tell the drift of the passage: for the condition of hearkening to God's voice can have nothing to do with the injunction of not hardening the heart, i. e. the obedience and the hardening cannot exist together. It may be better, however, as suggested by Hammond, to make the condition have reference to that which precedes, rather than to that which succeeds: thus, *Let us worship, and bow down, and kneel before the Lord our maker; for He is our God, and we are the people of His dominion, and the sheep of His hand, if ye will hear His voice.*

8. מְרִיבָה and מִסָּה are translated *provocation*, and *temptation*, in our version; but it is better to regard them as proper names referring to the history in Ex. xvii. 7.

9. גַּם should be here translated *truly*, *indeed*, the force which this particle has in Job xviii. 5. "*Indeed*, they saw my work, when," &c. The Psalmist says, that *notwithstanding* they saw God's work, yet they tempted, &c.

10. אָקַט. We have here a decided instance of the future form of a verb expressing an action as continual, or customary; for it is quite impossible to translate אָקַט as a strict future, and just as impossible to translate it as a strict present. The Jewish grammarians, from Kimchi downwards, have taught us that the Hebrew future, in many passages of the Old Testament, denotes an action to be usual, or continued for a length of time, such as would be expressed by the Latin *solebat*; and here is an unquestionable case for demonstrating the truth of the canon they have promulgated. We have, indeed, a similar, although more limited, usage of the future in English, when we say, that *clothes will wear, carriages will break, &c.*; we mean that *clothes are accustomed to wear out*, and that *carriages, under certain circumstances, are accustomed to break*: see 1 Sam. i. 7; ii. 19. Professor Ewald calls this form of the verb, when it expresses continuance of time, the *imperfectum perfecti*; but by whatever name it may be called, the force of the tense cannot be made otherwise than what is expressed above.

11. After אֲשֶׁר, the pronoun לָהֶם must be understood. *Concerning whom.* אֵם is in this place to be translated *not*. 2 Sam. xi. 11. See Nold. Heb. Partic. Concord. under this word.

צו

- 1 שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל-הָאָרֶץ :
 2 שִׁירוּ לַיהוָה בְּרָכוּ בְּרָכוּ שְׁמוֹ בְּשָׂרוּ מִיּוֹם-לְיוֹם יִשְׁעֵתוֹ :
 3 סִפְרוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נַפְלְאוֹתָיו : 4 כִּי-גָדוֹל
 יְהוָה וּמְהִלָּל מְאֹד נוֹרָא הוּא עַל-כָּל-אֱלֹהִים : 5 כִּי
 כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה : 6 הוֹד-
 וְהַדָּר לִפְנֵי עֵז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ : 7 הָבוּ לַיהוָה

מִשְׁפָּהוֹת עַמִּים הָבֹו לַיהוָה כְּבוֹד וְעוֹ : 8 הָבֹו לַיהוָה
 כְּבוֹד שְׁמוֹ שְׂאוּ-מְנַחֶה וּבֵאוּ לְחִצְרוֹתָיו : 9 הִשְׁתַּחֲוּוּ לַיהוָה
 בְּהַרְרַת-קֹדֶשׁ הִילוּ מִפְּנֵיו כָּל-הָאָרֶץ : 10 אָמְרוּ בְּגוֹיִם
 יְהוָה מֶלֶךְ אֶפְ-תִּבּוֹן תִּבְלַל בְּלִתְמוֹט יִדִּין עַמִּים בְּמִישְׁרִים :
 11 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם וּמְלֹאוּ :
 12 יַעֲלוּ שָׂרֵי וְכָל-אֲשֶׁר-בּוֹ אוֹ יִרְנְנוּ כָּל-עַצֵּי-יַעַר : 13 לִפְנֵי
 יְהוָה . כִּי בָא כִּי בָא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט-תִּבְלַל בְּצַדִּיק
 וְעַמִּים בְּאִמּוֹנָתוֹ :

PSALM XCVI.

WE find this Psalm, with little variation, as a part of the poem in I Chron. xvi. 8—36, which David composed to celebrate the carrying up of the ark from the house of Obed-Edom to Mount Zion. It seems, from the Greek title, that it was also used on the occasion of dedicating the second temple, after the return of the Jews from their exile in Babylon.

L. שִׁיר חֲדָשׁ. — One says to another, Sing ye a new song to the Lord, who hath gathered you from the heathen, and from captivity. And the poet hath mentioned חֲדָשׁ, as if he had said, Ye shall sing to Him a new song, besides the psalms and songs which have been written. The repetition of שִׁירֵי ה' is for strength. And this psalm David composed when he brought up the ark from the house of Obed-Edom with the psalm 'הוֹדוּ לַיהוָה.' Kimchi.

5. אֱלִילִים *Idols*. The root of this word is אֵל *not*, and hence אֱלִיל signifies strictly, a *thing of nothing*, i. e. a thing of no value, something which is of no profit. Hence, in Job xiii. 4, we have רִפְאֵי אֱלִיל *physicians of no value*. In Jer. xiv. 14, we find a *vision* or *prophecy* called אֱלִיל *a nothing*; also in Zeeh. xi. 16, a shepherd who is careless of his flock, is denominated a shepherd הֹאֲלִיל *of nothing*. Agreeably to this notion is the word employed to denote *the false gods* of the heathen; and so the apostle says in 1 Cor. viii. 4, that *an idol is nothing*, i. e. is not God, as the context shews to be the meaning intended. In opposition to these אֱלִילִים, these *nothings*, the One true God is described in the concluding words as eternal, and the Maker of the heavens.

7. וְעֹז *And strength*. In the 6th verse *strength* is combined with *beauty* (תִּפְאֶרֶת), and both are said to dwell in God's sanctuary; *beauty*, as respects the glory of the Divine presence, and *strength*, because from it assistance proceeds, which is vouchsafed to all who seek it by prayer. In this the Psalmist enjoins his readers to ascribe the attribute of *strength* to the Deity; which, indeed, was asserted to exist as a matter of fact in the verse above. Here is a sudden change in the construction of the Psalm, one that is highly poetical in its character, and by which the effect of the chanting would be greatly increased, as it and the following verses would, in all probability, be taken up by a different part of the choir from that which had been previously engaged.

10. יְהוָה כִּלְזָה *Jehovah reigneth*. This and other parts of the Psalm, although they apply very readily to the triumphal procession of the ark to mount Zion, have yet by many, both Jews and Christians, been interpreted as relating to the reign of Messiah. Indeed, St Augustine and others, on the authority of Justin Martyr, cite an ancient scholion of this verse: Εβασίλευσεν απο τοῡ ξυλοῡ: *The Lord hath reigned from*

the wood, i. e. from the cross. There is, however, no reason for supposing that these words ever made a part of the Sacred Text, as they are not found in any MS. copy, and are not in any manner recognised by any one of the ancient versions. The probability is, that if the clause ever existed at all, it did so only as a marginal note made by some ancient copyist or commentator, who studying the character of the Psalm, discerned in it the kingdom of Christ. See Hammond on this verse.

11. הַיָּם וגו' *The sea, and its fulness.* The meaning of which we learn from the parallel expression in the next verse. שְׂדֵי וגו' *The field, and all which is in it.*

צו

- 1 יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׁמְחוּ אַיִם רַבִּים :
- 2 עָנָן וְעַרְפֶּל סְבִיבָיו צֶדֶק וּמִשְׁפָּט מְכוֹן פְּסָאוֹ : 3 אֵינִי לְפָנָיו תִּלָּךְ וּתְלַהֵט סְבִיב צָרוֹ : 4 הָאֵירוּ בִּרְקִוֵי תִּבְלַת רֵאתָה וּתְחַל הָאָרֶץ : 5 הָרִים פְּדוֹנָג גִּמְסוּ מִלְּפָנָי יְהוָה מִלְּפָנָי אֲדוֹן כָּל־הָאָרֶץ : 6 הַגִּידוּ הַשָּׁמַיִם צֶדֶק וּרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ : 7 יִבְשׂוּ כָל־עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים הַשִּׁתְּהוּ־לוֹ כָּל־אֱלֹהִים : 8 שִׁמְעָה וּתִשְׁמַח צִיּוֹן וּתְגַלְגֵּל בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יְהוָה : 9 כִּי־אָתָּה יְהוָה עֲלִיּוֹן עַל־כָּל־הָאָרֶץ מְאֹד גַּעֲלִיתָ עַל־כָּל־אֱלֹהִים : 10 אֲרָבֵי יְהוָה שָׁנְאוּ רַע שָׁמַר נַפְשׁוֹת הַסִּידִיּוֹ מִיַּד רָשָׁעִים יִצְלָלִים : 11 אֹר זָרַע לְצַדִּיק וּלְיִשְׂרָאֵל שְׂמַחָה : שְׂמְחוּ צַדִּיקִים בִּיהוָה וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ :

PSALM XCVII.

THIS Psalm, like many of the preceding, celebrates the majesty and goodness of God, the righteousness of His government, the overthrow of idolatry, and the triumph of true religion throughout the world. The 7th verse is quoted in the Epistle to the Hebrews as applicable to Christ, and is used on the occasion of the author's describing the immense importance of the new dispensation as contrasted with the old, and the dignity of its author, as evidenced by the subjection and homage paid to Him by the angels of heaven, as well as by earthly potentates.

1. אִיִּים. Dathe proposes to translate this noun not *islands*, but *habitable regions*, in opposition to אֲרָצוֹת, by which he supposes Palestine to be meant. The root of the word in that case is the Arab. اوي *habitare*. There is no doubt that אִיִּים possesses this meaning, and denotes especially *a maritime region*. See note to Ps. lxxii. 10. Thus the verse is applicable to the times of the Messiah; for in no other sense could Jehovah reigning be emphatically a cause of joy to the habitable regions besides Palestine, he being, in the opinion of the Jews, exclusively their helper and avenger; whilst to the heathen He would be known only as an object of terror.

2. The imagery here employed resembles that in Psalm xviii. 10, which alludes to the appearing of God on Mount Sinai, and which is frequently employed by the Hebrew poets when they wish to describe the advent of God, or the manifestation in any way of His power. מָכֹן from כָּן to *confirm, to establish*; and hence the noun denotes not only *an habitation*, as it is ren-

dered in our Bible, but also, more literally, *a base, or foundation*, which conveys a more definite and an intelligible idea than is obtained by saying, that justice and judgment are the habitation of a throne. Agreeably to this, the Syr. has, “Thy throne *is confirmed* ܦܘܢܕܐܬܐ by justice,” &c.

3. This and following verses express the manifestation of God’s majesty, under the figure of flames of fire and lightning, and as causing terror to the adversaries of His people. Such a mode of God’s manifestation of Himself was sometimes a mark of His favour; as Gen. xv. 17; Ex. iii. 2. &c.; whilst here, as on other occasions, it was an indication of His anger. See 2 Sam. xxii. 9; Is. lxvi. 15, 16.

7. בְּלֹאֵי אֱלֹהִים *All ye gods.* On the primary idea contained in אֱלֹהִים, Cocceius has the following remark in his commentary on this verse: “Vox אֱלֹהִים *dii* comprehendit omnes, qui auctoritatem habent ad testandum, atque ita *τοῦ νομοθετεῖν*, et judicandum. In pleno tamen et proprio sensu significat eum, a quo est omnis illa auctoritas et cui fides adstringitur ad salutem. Mosi dictum primò, *Dabo te Pharaoni in Deum*, h. e. mittam te ad Pharaonem, ut cum alloquaris nomine meo, quem non novit, ut ei mandata proponas, tanquam auctoritatem et potestatem habens, eumque adjures, ut obligatum ad parendum et ni pareat, a Deo judicandum.” He has not, however, given any etymological authority on which he has founded his comment; otherwise it would have been satisfactory, as fully accounting for all the usages of אֱלֹהִים which we meet with in the Old Testament. The LXX. and Syr. have given to it the sense of *angels*; and thus in Heb. i. 6, where this passage is cited, we have, “Let all the angels of God worship Him.” The Apostle applies this, with other passages of the Psalms in this chapter, to Christ, and especially to His introduction into the world. Hammond says that the *world* here means *οἰκουμένην μέλλουσαν* *the world to come*; but from the beginning of the chapter it certainly

appears that the author is discoursing on Christ's manifestation in the flesh; and as the burden of this Psalm is the triumph of true religion over heathen worship, it confirms the notion that he is speaking with reference to the Messiah's spiritual kingdom upon earth.

8. צִיּוֹן *Zion*. We know from the New Testament, that "Zion and the daughters of Judah" did not, as a nation, rejoice at the appearing of Christ, and the establishment of His kingdom. We must therefore conclude that the believing portion of the Jews are only meant.

11. אֹרֶךְ. This word has by some persons been translated *herb*, as being more agreeable to the participle זָרַע, which immediately follows. There is, however, no sufficient reason for supposing that אֹרֶךְ ever has such a sense; the plu. אֹרוֹת, which signifies herbs, in 2 Kings iv. 39; Is. xxvi. 19, is אֹרֶה in the sing., and is, no doubt, a different word. It is, consequently, conjectured by others, that זָרַע stands for זָרַח, which it resembles very much in pronunciation. Thus Rabbi Yechaia, as quoted by Mendlesohn, says "that its meaning is זָרַח, and the *ע* is in the place of *ח*; for the letters אַחֲהֵם change with one another." But I see no objection to saying that *light is scattered to the righteous*; scattered too with profusion, as the term and context import; whilst the wicked, of course, are left in darkness and the shadow of death. So Dathe has very properly rendered the expression: "Lux spargitur piis."

צח

1 בְּזִמְרוֹ שִׁירוֹ לַיהוָה יִשֵּׁר חַדְשׁ בֵּי-נִפְלְאוֹת עֲשֵׂה

הוֹשִׁיעָה-לּוֹ יְמִינוֹ וּזְרוֹעַ קִדְשׁוֹ : 2 הוֹדִיעַ יְהוָה יִשְׁעֵתוֹ

לְעֵינֵי הַגּוֹיִם גְּלָה צַדִּיקְתּוֹ : 3 זָכַר חַסְדּוֹ וַאֲמוֹנָתוֹ לְבַיִת

יִשְׂרָאֵל רָאוּ כָּל-אֲפְסֵי-אֲרֶזְן אֵת יְשׁוּעַת אֱלֹהֵינוּ : 4 הָרִיעוּ
 לַיהוָה כָּל-הָאָרֶזְן פָּצְחוּ יִרְנְנוּ וְזָמְרוּ : 5 וְזָמְרוּ לַיהוָה בְּכַנּוֹר
 בְּכַנּוֹר וְקוֹל זְמִירָה : 6 בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי
 הַמֶּלֶךְ יְהוָה : 7 יִרְעַם הַיָּם וּמְלֹאוּ תִבֵּל וַיִּשְׁבִּי בָהּ :
 8 נְהַרֹת יִמְהָאוּ-בָּהּ יַחַד הַרִים יִרְנְנוּ : 9 לִפְנֵי-יְהוָה בֵּי-בֶּאֱ
 לִשְׁפֹט הָאָרֶזְן יִשְׁפֹט-תִּבֵּל בְּצַדֵּק וְעַמִּים בְּמִישָׁרִים :

PSALM XCVIII.

THIS Psalm, connected it would seem with the previous one, carries on the subject there treated of, and in particular celebrates, in the language of prophecy, the resurrection and ascension of our blessed Redeemer. There can be no manner of doubt that the general style of this inspired production is more adapted for commemorating the victory gained over sin, than one which David, or any Israelitish king, might have acquired over a foreign foe. The concluding verse alludes either to the final judgment, or to that impartial justice which is sure to be dispensed to all men wherever true Christian principles prevail.

1. הוֹשִׁיעָה לוֹ *Hath gotten Himself the victory*, as our translators have properly expressed it. So the words are well explained by Geier thus: "ex ingente isto cum hostibus humani generis praelio incolumem seipsum eripuit, ac redivium se stitit ex sepulchro tertia die." The LXX. have ἔσωσεν αὐτῶν, and the Vulg. *salvabit sibi*. The Divine strength alone, exercised

against the combined powers of darkness, was triumphant in bringing our Redeemer from the grave; and this strength is properly denominated יְמִינוֹ and זְרוֹעַ קְדָשׁוֹ, denoting thereby the sacredness of the cause, and that its accomplishment was emphatically without human aid.

3. זָכַר וּגְוָ' *He hath remembered His mercy*, i. e. His promise of mercy, which He made to the house of Israel; in the fulfilment of which He has given proof of His fidelity.

8. יַמְחֵאוּ כַף *Clap the hand*. All the parts of creation are described as exhibiting the greatest joy on witnessing this triumph of the Messiah. This figurative prediction can be hardly said to obtain sufficient fulfilment till the golden period has arrived, when *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. A similar mode of expression is met with in Isaiah lv. 12.

צט

1 יְהוָה מֶלֶךְ יִרְגְזוּ עַמִּים יֹשֵׁב בְּרוֹבִים תִּנּוּט הָאָרֶץ :
 2 יְהוָה בְּצִיּוֹן גָּדוֹל וְרֵם הוּא עַל-כָּל-הָעַמִּים : 3 יוֹדוּ שִׁמְךָ
 גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא : 4 וְעוֹ מֶלֶךְ מִשְׁפָּט אֲהַב אֶת־הָ
 כּוֹנֵנֵת מִיִּשְׂרָאֵל מִשְׁפָּט וְצַדִּיקָה בִּי-עֵקֶב . אֶת־הָ עֲשִׂית :
 5 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲדָם רִגְלָיו קְדוֹשׁ הוּא :
 6 מֹשֶׁה וְאַהֲרֹן בְּכַהֲנָיו וְשִׁמְוֵאל בְּקִרְאֵי שְׁמוֹ קְרָאִים אֶל-
 יְהוָה וְהוּא יַעֲנֵם : 7 בְּעַמּוּד עָנַן יְדַבֵּר אֲלֵיהֶם שִׁמְרוּ
 עֲדוֹתָיו וְחַק נִתְּנָלְמוּ 8 יְהוָה אֱלֹהֵינוּ אֶת־הָ עֲנִיתָם אֵל
 נִשְׂא הָיִית לָהֶם וְנָקָם עַל-עֲלִילוֹתָם : 9 רוֹמְמוֹ יְהוָה
 אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ בִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ :

PSALM XCIX.

THIS Psalm commences by celebrating Jehovah's abode in Zion as King, and by describing the Divine perfections, viz. His greatness, justice, and mercy. The Psalmist cites Moses, Aaron, and Samuel, as examples of obedience to God, by whose intercession He often forgave the people of Israel their iniquities, instead of visiting them with His vengeance; and thus there are offered the strongest inducements to all others to tread in the steps of these illustrious servants of the Most High, which the sacred penman indeed does not fail to urge with great eloquence.

1. יִרְגָזוּ *Tremble*. The root רָגַז signifies mental emotion arising either from fear or anger. In this instance the context seems to direct us to the former of these two as the cause of the trembling here spoken of. It was because Jehovah was declared to be King, that the people trembled for fear of the judgments with which they would be visited for their impieties. With respect to יִשָּׁב כְּרוֹבִים the parallelism of the verse inclines us to take these words as a distinct proposition; for thus they correspond with the the first two of the former hemistich, and they allude of course to the Shechinah of the sanctuary, "from whence," says Mendlessohn, "goes forth judgment upon the world; and therefore the earth is moved because God goeth forth to take vengeance on the wicked."

2. רָם *High*. God is here spoken of as being so exalted above His creatures, that the heathen are able to perceive the folly of any nation or people attempting to resist His will.

3. יִדְבֹּעַ שְׁמֶךָ *They confess Thy name*, i. e. they are willing to acknowledge Thy government which Thou hast esta-

blished over them. We find יָרַד similarly employed in the blessing which Jacob gave to his son Judah in Gen. xlix., viz. יְהוּדָה אֹתָהּ יֵרֹד אַחֲרָיִךְ. As to the words קָרוֹשׁ הוּא, which are repeated in the 5th and 9th verses, they were probably chanted by another part of the choir. The construction both here and in the other places implies that; for the words in each case appear to stand by themselves.

4. The verb יָרַד of the preceding verse must be repeated here before עַז מְלֹכָה *the strength of the King*. This they will confess with joy, because He loveth judgment, and there is no reason therefore to be afraid of Him in consequence of His great strength, so long as they continue to walk in the good way. Such appears to be the substance of the Psalmist's argument. In the remainder of the verse, which may be considered parenthetical, a change of person is introduced. בְּיַעֲקֹב *to Jacob*, i. e. to the family of Jacob, the people of Israel.

5. הוּא קָרוֹשׁ *He is holy*. According to the construction the הוּא might be supposed to refer to הַרְדּוֹם; but the sense, as well as the 9th verse, which is nearly the same as this, shews very evidently that it is to be applied to יְהוָה.

6. בְּכֹהֲנָיו *Among His ministers*. The כֹּהֵן is used here as in Ps. liv. 6, where it is said, *The Lord is among those sustaining בְּסִמְכֵי me*, i. e. *the Lord sustaineth me*. כֹּהֵן appears to be here employed in a more comprehensive sense than that of *a priest of the tabernacle*; for Moses, we know, was not dedicated to that office. It denotes, therefore, most probably what it does in other places, viz. *a prince, or magistrate, or civil officer*. Thus in 2 Sam. viii. 18, David's sons are called כְּהֵנִים *great men*; רִבְרֵינִי as the Chald. has it, or הָרְאִשׁוֹנִים *principal, or chief men*, as we find in 1 Chron. xviii. 17. So the father-in-law of Moses, who is called in Ex. ii. 16, כְּהֵן מִדְיָן, is rendered by the Chald. רִבְיָא *prince of Midian*. In Arab. كاهن signifies *administrator alieni negotii*. See the Supple-

ment of J. D. Michaelis's Lexicon, p. 1217. **וְהוֹיָא יַעֲנֵם** and *He answers them.* God answers all who call on Him in a suitable spirit, as well as those mentioned in this verse; and therefore we conclude that the verb is here used emphatically, implying that the Lord not only answers them, but answers them promptly.

7. **בְּעַמֹּוד עָנָן** *In a pillar of a cloud.* As far as Moses and Aaron are concerned, there can be no doubt that this is an allusion to their exodus from Egypt, when God is said to have conducted them by a bright cloud. See Ex. xiii. 21, 22, where the same expression, *pillar of a cloud*, occurs. Again, in the next verse, viz. the 1st of chap. xiv. it is said that *the Lord spake unto Moses.* See also Ex. xvi. 10; xvii. 6; xix. 9, &c. The question is, how this passage refers to Samuel; for it seems, from the context, that it must apply to all three. Rabbi Gaon explains the relation by supposing these words, *the pillar of a cloud*, to signify here a *sign*, or *evidence*, that he to whom they are applied is a prophet. "What a prophet sees and hears is from the Lord; sometimes the sign will be *the pillar of a cloud*, which will stand before him, whilst the rest of the firmament will be altogether cloudless." No doubt in prophetic vision the Lord must have manifested himself to the prophet in some definite, unequivocal manner, whereby he might be assured of the real nature of the vision, and it is not unlikely, as Rabbi Gaon supposes, that a pillar of a cloud might be a frequent mode by which God appeared to the sacred characters of old, when they were made the channels of communicating revelations to mankind. We know that the Lord communicated many times with Samuel, and that particularly in 1 Sam. iii. 10, we read that *the Lord came, and stood, and called Samuel, Samuel.* So in ch. vii. 9, 10, we read that *the Lord answered him*, and also *the Lord thundered with a great thunder.* Now as he appeared in thunders and lightnings, we may conclude that he appeared in a cloud; for when there is thunder

and lightning, there must be a cloud, and so one mode of appearing involves the other.

8. עֲנִיתָם *Thou hast answered them, or Thou hast afflicted them.* In Mendlessohn's *Beor* it is stated that both meanings are here intended, the former as applicable to the second clause, where God is described as forgiving; the latter, to the third clause, where He is mentioned as taking vengeance. Hence the sense of the verse is in substance as follows: "Thou, O God, hast answered them; for Thou hast forgiven them their wickedness in what seemed good to Thee should be forgiven; and Thou hast afflicted them, for Thou hast at other times taken vengeance on them on account of their wicked inventions." Others more correctly take לָהֶם *because of them*; as the Chald., which has אֲמַטִּילָהוֹן, making the pron. to refer to Moses, Aaron, and Samuel, and so they understand the Psalmist to say, that on account of the prayers of these pious leaders of the people, God was propitiated even at the time He was about inflicting punishment for the sins of which the nation was guilty.

ק

1 בְּזִמְרוֹר לְתוֹרָה הִרְעִי לִיהוָה פֶּלֶאֱאֲרִין : 2 עֲבָדוּ
 אֶת־יְהוָה בְּשִׂמְחָה בָּאוּ לִפְנֵי בְרִנָּה : 3 דַּעוּ בִּי־יְהוָה
 הוּא אֱלֹהִים הוּא עֲשָׂנוּ וְלֹא אֲנַחְנוּ עֲמוּ וְצֵאן מִרְעִיתוֹ :
 4 בָּאוּ שְׁעָרָיו בְּתוֹרָה חֲצֵרְתוֹ בְּתִהְלָה הוֹדוּ לוֹ בְּרִכּוֹ
 שְׁמוֹ : 5 בִּי־טוֹב יְהוָה לְעוֹלָם חֲסָדוֹ וְעַד־דָּר וְדָר אֲמוֹנָתוֹ :

PSALM C.

IT is commonly thought that this Psalm was composed for the purpose of being sung in the temple on the occasion of offering the sacrifice of thanksgiving.

The title of it supports this notion; since תּוֹדָה stands for the sacrifice of thanksgiving, as the Chald. has rendered it, viz. קִירְבַּן תּוֹדָתָא. The Psalm is doubtless well adapted for such a service, for it commences with an exhortation to worship and praise God as the maker and preserver of the people; and that not only privately, but in *His courts*, which they are commanded to enter for chanting their songs of adoration and gratitude.

3. וְלֹא. The Kri reading וְלֹא is very often preferred. It is supported by the Chald.; whereas the LXX. and Syr. have adopted the word in the text. The objection to וְלֹא is, that it must be regarded as a redundancy, for the pronominal affix occurs to עִמּוֹ and מִרְעִיתוֹ. It is better therefore to adopt וְלֹא, and to consider the expression וְלֹא אֲנַחְנוּ as parenthetical. It thus gives emphasis to the passage, declaring that all we have comes from God; that in ourselves we are nothing, but that in Him we live, move, and have our being.

4. תּוֹדָה. Rabbi Menachem remarks on this word: כָּל הַקְּרִבָּנוֹת בְּטָלִים לְעֵתִיד לְבֹא וְקִרְבַּן תּוֹדָה אֵינוֹ בְּטָל. *All sacrifices will be abolished: but the sacrifice of thanksgiving will remain.*

קא

1. לְדָוִד מְזֻמָּר הַסֵּדֶר-וּמִשְׁבַּט אֲשֶׁר-הָיָה לְהָיָה אֲזַמְרָה :
 2. אֲשֶׁר-בִּילָהּ בְּדָרֶךְ תָּמִים מְתִי תָבוֹא אֵלַי אֲוֹתֶהָ לְךָ בְּתֶם-
 לִבִּי בִקְרֹב בֵּיתִי : 3. לֹא-אֲשִׁית לִנְגִיד עֵינַי דְּבַר-בְּלִיעַל
 עֵשֶׂה-חֲסִים שְׁנֵאתִי לֹא יִדְבֹק בִּי : 4. לִבִּי עֲקֹשׁ יִסּוּר

מִמֶּנִּי רַע לֹא אֲדַע : 5 מְלוֹשְׁנֵי בִפְתֵר וּרְעוּוֹ אוֹתוֹ אֲצַמִּית
גְּבַה־עֵינַיִם וְרַחֵב לֵבָב אוֹתוֹ לֹא אוֹכַל : 6 עֵינַי וּבְנֵי־אֲמִנִי-
אֶרֶץ לְשֶׁבֶת עַמּוּדֵי הַלֵּף בְּדַרְךְ תָּמִים הוּא יִשְׂרָתֵנִי :
ז לֹא־יֵשֵׁב בְּקֶרֶב בֵּיתִי עֹשֶׂה רָמִיָּה דִּבֵּר שִׁקְרִים לֹא־יִכּוֹן
לְנֹגֵד עֵינַי : 8 לְבַקְרִים אֲצַמִּית כָּל־רֹשְׁעֵי־אֶרֶץ לְהַכְרִית
מֵעִיר־יְהוָה כָּל־פְּעֻלֵי אֶזְוִי

PSALM CI.

THIS Psalm is entitled, A Psalm of David; its theme is stated in the first verse, viz. mercy and judgment. The Psalmist then proceeds to describe the principles upon which as king he was resolved to conduct his government. To reward virtue and punish vice should be his constant aim; whence the upright man should be his minister, and the faithful of the land should dwell with him; whilst the backbiter and the proud and arrogant man should receive from him no countenance. These were the principles which David professed at the time he composed the Psalm; and, as far as history has informed us, these were the principles on which he acted.

1. This verse announces the subject of the song. So we have in Ps. xlv. 2, *I will speak of the works of the king*; and then the Psalmist proceeds to celebrate these works. Virgil commences his *Aeneid* in a similar manner; *Arma virumque cano*. לָךְ concerning Thee, i. e. Thy mercy and judgment, as the parallelism shews.

2. אֲשַׁבְּרָהּ, lit. *I will make wise, or instruct.* Ps. xxxii. 8, אֲשַׁבְּרֶיךָ *I will instruct Thee.* By some persons it is applied to God's instructing David how to walk in the path of integrity; but the whole of the Psalm shews that David is here speaking of himself, and therefore the verb must be received in the sense of the Hithpeal, i. e. *I will instruct myself;* or to be taken intransitively in the sense of, *I will give heed, or I will consider.* Thus Yarchi says it means אֶתֶּן לֵב; and so the Jewish Arab cited by Dr Hammond has paraphrased the verse: *I will shew understanding, or deal with understanding in an upright way; or, I will consider the perfect way, till Thy enlargement, or refreshment come unto me; and I will walk in perfectness, or uprightness of my heart, in the midst of my family.* מָתִי תָבוֹא אֵלַי. These words are often taken interrogatively, but an interrogative phrase like this thrown into the middle of a passage is very abrupt, and in this case one does not see what it has to do either with what follows or what precedes. Hence, it will be more simple to take מָתִי as a particle of time only, supposing the Psalmist to say, that when God comes to call him to account, he shall be found walking in the integrity of his heart. מָתִי is mostly taken interrogatively, but not always; see Prov. xxiii. 35.

3. The Psalmist declares on no account will he be induced to swerve from the path of rectitude, and that he will make use of no unprincipled expedients, nor support any wicked designs for purposes of worldly advantage. עָשָׂה סָטִים, lit. *to do deviations, i. e. the work of those who deviate from the right way.* עָשָׂה is an inf. serving the purpose of a noun, and the construction is similar to that we find in Latin, viz. *scire tuum nihil est.* סָטִים is usually rendered *deviations*, and here moral deviations. Besides this place it occurs only in Hos. v. 2, where the word is written שָׁטִים, which in our version is translated *revolters.* As שׁ and ס are of the same organ, and indeed of

the same sound; and as the context in one passage admits of the same sense being assigned to סָטִים, which the context of the other passage does to שָׁטִים, there is no doubt that these terms are identical, and that therefore the root is סָטָה to deviate.

4. עֲקִישׁ *Crooked*, in the sense of *cunning*, being opposed to straightforward dealing, and thus it follows very naturally the preceding verse. רַע *evil*, i. e. *an evil man*, as the discourse plainly shews, and not *an evil imagination*; יִצְרָא בִישָׁא as the Chald. has it. לֹא אֲדַע *I will not know*, so as to approve or love it. לֹא אֲהַב says Yarchi. See note to Ps. i. 6.

5. מְלוֹשְׁנֵי בִסְתֵר רֵעֵהוּ *He that backbiteth his neighbour in secret*. The Heb. לִשָּׁן signifies *to detract, to backbite with the tongue*. As לִשָּׁן is tongue, of course לִשְׁוֹן is literally *to use the tongue*; and thence *to use it for bad purposes*, i. e. *to detract, &c.*, and in this sense *to give tongue*, is an expression we hear among the poorer people of this country. The Chaldee has לִשָּׁן תְּלִיתִי *the third tongue*, which Drusius thus explains, as cited by Rosenmüller: “*Lingua tertia, est lingua delatoris, quæ quasi tertia est inter hominem et socium ipsius, patefaciendo arcanum.*” Another reason assigned in the Talmud is, that *this third tongue destroys three persons, him speaking, him spoken to, and him who is spoken of*. See Buxtorf’s Rab. and Chald. Lex. p. 1160, where many Rabbinical comments on this expression are collected. As to מְלוֹשְׁנֵי, according to the letters it should be מְלוֹשְׁנֵי, the Piel participle, which without the Yod would be מְלוֹשֵׁן, of the form מְשׁוֹפֵט, in Job ix. 18; the Cholem being used instead of Patach and Dagesh. According to the points, however, i. e. the K’ri, the Patach and Dagesh are contracted into Kamets. The Yod in the end is paragogic. אוֹתוֹ אֶצְמִית *him will I exterminate*, which some explain, by banishing him *from my presence*, so as to prevent his ever returning. Others give it the sense of מְגַר *to overthrow, to bring down*.

to humble; as if the Psalmist had said, "I will bring down his greatness and his pride." **לֹא אֵיכָל** *I am not able*, viz. to bear his being my companion, so that I should learn of his works.

6. **עֵינַי וְגו'** *My eyes, &c.* i.e. I will look out most carefully for the faithful of the land, that they may sit with me in counsel and judgment, and assist me in the administration of my government, of which the deceitful and lying man, it is stated in the next verse, shall have no share.

8. **לְבֹקְרִים** *In the mornings*, i.e. every morning. The morning is here mentioned, some say, because it was the time of judgment, whilst others think that the word is intended to express the great zeal of David in destroying the wicked. **לְהַכְרִית**. This and the preceding verb **אֶצְמִית** do not in this verse express entire destruction, but only a temporary separation or cutting off. The Psalmist could not mean that he would destroy every wicked man, however small the offence for which he was brought to the bar of justice. We find **פָּרַת** so used in Josh. iii. 15, where we read that *the waters of Jordan were cut off*.

קב

- 1 תִּפְלֵה לְעֵינַי כִּי־יַעֲטֹף וּלְפָנַי יִהְיֶה יִשְׁפָּךְ שִׁיחוֹ :
 2 יְהוֹה שִׁמְעָה תִּפְלֵתִי וְשִׁוְעֵתִי אֲלֶיךָ תָּבוֹא : 3 אֶל־תִּסְתֵּר
 פְּנֶיךָ מִמֶּנִּי בְּיוֹם צָרָתִי הִטָּה־אֵלַי אֲזַנְךָ בְּיוֹם אֲקָרָא
 מִהַר עֲנֵנִי 4 כִּי־כָלוּ בְעֵשֶׂן יָמַי וְעֵצְמוֹתַי כְּמוֹקֵד נִחְרוּ :
 5 הוֹפֵה כְּעֵשֶׂב וַיִּבֶשׁ לִבִּי כִּי שָׁכַחְתִּי מֵאֲכָל לֶחֶמִי :
 6 מִקּוֹל אֲנָחְתִּי דָּבַקָה עֲצָמִי לְבִשְׂרִי : 7 דְּמִיתִי לְקֶאֱת
 מְדַבֵּר הָיִיתִי כְּכּוֹס הַרְבּוֹת : 8 שִׁקְדָתִי וְאֵהִיָּה כְּצִפּוֹר בּוֹרֵד

9 על־גַּג : 9 פְּלִי־הַיּוֹם חֲרַפּוֹנִי אֹיְבֵי מְהוֹלְלֵי בִי נִשְׁבְּעוּ :
 10 כִּי־אֶפֶר בְּלֶחֶם אֲכַלְתִּי וְשִׁקְוִי בִבְכֵי מִסְכָּתִי : 11 מִפְּנֵי־
 זַעֲמֻךְ וְקִצְפֶּךָ כִּי נִשְׁאַתַּנִּי וַתִּשְׁלִיכֵנִי : 12 יָמֵי כְּצֹל נִמְוִי
 וְאֲנִי כְּעֵשֶׂב אֵיבֹשׁ : 13 וְאַתָּה יְהוָה לְעוֹלָם תִּשָּׁב וְזִכְרֶךָ
 לְדָר וְדָר : 14 אַתָּה תִקְוִים תִּרְחַם צִיּוֹן כִּי־עַת לְחַנְּנָהּ
 כִּי־בָא מוֹעֵד : 15 כִּי־רָצוּ עַבְדֶּיךָ אֶת־אֲבִנֶיהָ וְאֶת־עַפְרָהּ
 יִחְנְנוּ : 16 וַיִּירָאוּ גוֹיִם אֶת־שֵׁם יְהוָה וְכָל־מַלְכֵי הָאָרֶץ
 אֶת־כְּבוֹדֶךָ : 17 כִּי־בִנְנָה יְהוָה צִיּוֹן נִרְאָה בְּכְבוֹדוֹ :
 18 פָּנָה אֶל־תְּפִלַּת הָעֹרֵעַ וְלֹא בֹזֵה אֶת־תְּפִלָּתָם :
 19 תִּפְתַּב זֹאת לְדָר אַחֲרוֹן וְעַם נִבְרָא יִהְלְלֶיהָ : 20 כִּי־
 הִשְׁקֹף מִמְרוֹם קִדְשׁוֹ יְהוָה מִשְׁמַיִם אֶל־אֶרֶץ הַבֵּיט :
 21 לְשִׁמְעַ אֲנִקֶת אִסִּיר לִפְתַּח בְּנֵי תְמוֹתָהּ : 22 לְסַפֵּר
 בְּצִיּוֹן שֵׁם יְהוָה וְתִהְיֶהֱלֹתוּ בִירוּשָׁלַם 23 בְּהַקְבִּין עַמִּים יַחֲדוּ
 וּמַמְלָכוֹת לַעֲבֹד אֶת־יְהוָה : 24 עֲנֵה בְּדָרְךָ כְּהוֹ קֶצֶר יָמֵי :
 25 אִמַר אֵלַי אֶל־תַּעֲלֵנִי בַחֲצֵי יָמֵי בְרוּר הַדּוּרִים שְׁנוֹתֶיךָ :
 26 לְפָנַי הָאָרֶץ יִסְדָּת וּמַעֲשֵׂה יָדֶיךָ שָׁמַיִם : 27 הֲמָה וְ
 יֵאבְדוּ וְאַתָּה תַעֲמֹד וְכָל־כַּבֵּד יִבְלוּ כַּלְבוּשׁ תַּחְלִיפִם
 וַיִּחְלְפוּ : 28 וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ : 29 בְּנֵי־
 עַבְדֶּיךָ יִשְׁבּוּנוּ וְזֹרְעִים לְפָנֶיךָ יִבּוֹן :

PSALM CII.

THE title of this Psalm is either a prayer *of*, or a prayer *for*, the afflicted. In the latter case this portion of Scripture may be regarded as a form of prayer adapted for the use of a Church, or an individual, when oppressed by heavy affliction. From several passages, it appears that the Psalmist prays either for himself, or as representing in his own person the people of Israel, who were at that time in captivity, but who were by certain circumstances induced to expect a speedy return to their country, and the restoration of the temple in Zion.

4. בְּעֶשֶׂן. The true reading is probably בְּעֶשֶׂן *as smoke*, which is supported by many MSS., as well as by the sense. The Chald. has הִיךְ תִּנְנָה *as smoke*. The Psalmist in both members is speaking of the extinction of life effected by the cares and sorrows with which he was oppressed, and which, although they might be gradual in their operation, would yet be sure in their results, so that he might say that his days were consuming as smoke, which so entirely vanishes as not to leave any vestige behind. The latter member describes in equally distinct and decisive terms the severe character of the affliction here referred to. וְעֲצָמוֹתַי *and my bones*; bones are here used for the body, as in Prov. xvii. 22: "A broken spirit drieth up the bones." עֲצָמוֹת. בְּמוֹקֵד. The root of מוֹקֵד is יָקַד, and signifies *that which burns*. Hence it may be the wood which is set on fire, or the pot which is heated by it, or the hearth on which the fire burns. The מ prefixed to the root being indicative of *place*, points rather to the last of these senses as the one intended. So in Arab. we have ^{سـلـ}موقد *the fire-place*.

The Chald. reads in this passage **הַיָּד תִּפְיֵא** *as a fire-place*; the root of this noun is **אָפָה** *he cooked*. Ewald has *wie glüh'nder Heerd, as a red-hot hearth*.

5. **הוּכָה** *Has been struck*. My heart has been struck, viz. by the heat of excited passions. This verb is sometimes used for the darting of the sun's rays on some object, as in Jonah iv. 8, we have **וַתִּדֹּךְ**, and the sun *struck* **עַל רֹאשׁ** *upon the head*, viz. of Jonah: see also Ps. exxi. 6; Amos iv. 9; Hag. ii. 17, 18. **שָׁכַחְתִּי** *I had forgotten*. The vehemence of my grief extinguished in me the appetite for food; my thoughts were altogether absorbed in my calamities. **מֵאֲכֹל** *from to eat*, i. e. *not to eat*. The **מ** has the force of a negative.

6. **מִקּוֹל** *Because of the voice*. **דָּבְבָה** *cleaveth*, viz. my bone to my flesh: an expression denoting a person to be extremely emaciated, and is equivalent to our common saying, that such an one is "nothing but skin and bone."

7. **לְקֵאֵת** *To the pelican of*. **קֵאֵה** is some water-fowl which frequents deserts. Mendlessohn says that this word, and **בוֹס** in the next hemistich, "are the names of some wailing and solitary birds to which the Psalmist likens himself, because of his weeping and his being solitary, on account of his troubles." Rabbi Nathan describes **קֵאֵה** as *the name of some bird*, **שֵׁם עוֹרָה מֵה**. Most persons of late times have considered the pelican to be the bird here intended. Its root is probably **קוּא** *to vomit*. **בוֹס** from **בָּנַס** *he heaped together*; **בוֹס** is therefore, probably, put for **בָּנַס**, which in its general usage denotes *a receptacle*, or *vessel*, the same as **בַּיִת** which stands for **בְּנַיִת**; **אִישׁ** for **אִנְשׁ**. Here it is usually translated *owl*; but Bochart (Hieroz. ii. p. 267), with a reference to the etymology, says it is the *pelican*, from **בוֹס** *a cup*; so called because of the bag in its crop.

8. **שָׁקַדְתִּי** *I watched*. I continued watching, as a bird watches, sitting alone on the roof of a house. Continual, unre-

mitting sorrows are here denoted, so that sleep departs; and the Psalmist is solitary, watching or brooding over his misfortunes like a bird separated from its fellows, and is perched by itself on the house-top. For בּוֹרֵךְ, in certain MSS. collated by Kennicott and De Rossi, is read נוֹרֵךְ.

9. מְהוֹלְלֵי, translated in our version, *they that are mad against me*; but it will correspond better with אוֹיְבֵי in the first hemistich, if it be rendered *my scoffers*, or *my slanderers*; a sense which הָלַל will bear, according to the Chald. Thus we find in Ps. lxxv. 5, I said, לְהוֹלְלִים. The Chald. has לְמַתְלַעְבֵּין *to the scoffers*; and again, for אֵל תְּהַלֵּי they read לֹא תִתְלַעְבֵּין *scoff not*, and in this place we find in this version, מְתַלְעֵבֵי. It must, however, be borne in mind, that the Chald. is the only authority for this meaning of הָלַל, and is therefore scarcely sufficient. I propose, consequently, to render מְהוֹלְלֵי *those who make a pretence of praising me*. הָלַל is *to praise*, and in this form may be *to pretend to praise*. Hence the Psalmist declares that not only his *open enemies*, but those who in his presence *pretended to praise him*, had indeed sworn, or conspired against him.

10. כִּי. This particle, which usually signifies *for* in this place, has rather the sense of *wherefore*. The mourning described in this verse is, of course, the consequence of the reproach of enemies, and of the conspiracy against the Psalmist of false friends; and hence, כִּי will be used to connect the effect with the cause. אָכַלְתִּי וְגו' *I have eaten ashes as bread*. This, as well as the following hemistich, are figures expressive of *mourning*. Ashes are frequently mentioned in Scripture as being *cast upon the head*, or *sat in*, being thus made emblematical of distress or repentance; and in this verse there can be no doubt that a literal sense being inapplicable, the one which is admissible must be *figurative*, and that no more is meant by

eating ashes, than is by the other uses of them we read of when a state of mourning is evidently intended. As for the latter clause, the same figure is found in Ps. lxxx. 5.

11. The second hemistich here states the consequence of what is expressed in the first. *Because of Thy indignation, &c., Thou hast lifted me up, &c.* כִּי has therefore the force assigned to it in the preceding verse. נִשְׂאֵתִי *Thou hast lifted me up.* There are two modes of expounding this passage; one is given by Kimchi as follows: “He who wishes to cast anything upon the earth lifts it up on high, and then causes it to fall with force; for everything when it is lifted up necessarily falls with greater force.” The other is as follows: “Thou didst lift me up to honour and dignity in the days of my prosperity, but now Thou hast cast me down to the lowest depth of contempt and shame. I have fallen from dignity to disgrace; from celebrity to infamy; from opulence to want; from Thy guardianship into the hands of enemies.” The former method refers to the violence of God’s displeasure, as experienced by the author of the Psalm; the latter refers to his previous happy and elevated condition, in order to bring it into striking contrast with his present state of depression.

12. יָמֵי בְּצֵל נֹטֵי *My days are as a shadow extended,* i. e. “the days of my life are fast approaching their completion; I am in the evening of my life.” The extended shadow being in the evening—for then the shadow continually increases till it is lost by the setting of the sun—shews that the evening of man’s time upon earth is here denoted, and the sorrows depicted in the foregoing verses seem to have given rise to this reflection, which is followed up by the Psalmist’s contrasting here and in the following verse the brevity of human existence with the eternity of God.

13, 14. The 13th verse contains an allusion to the infallibility of God’s promises, as well as to the eternity of His being;

and in the 14th the Psalmist proceeds to express his belief in that infallibility, as regards the restoration of the temple on Zion: *Thou wilt arise, Thou wilt have mercy upon Zion.* The Psalmist believed that the time for God's mercy upon Zion had come: a time which had been fixed in the Jewish prophecies; (see Jer. xxv. 12; Dan. ix. 2; 2 Chron. xxxvi. 21;) and the thought of this return to better days awakened in his mind emotions of trust and gratitude, as the remainder of the Psalm evidently testifies.

15. רְצוּ עֲבָדֶיךָ *Thy servants have pleasure.* The Jewish people are here called servants, in the sense of worshippers of the true God, and they are said to have taken pleasure in the stones or ruins which remained of the temple; thus shewing how deep-rooted was their affection, and how much their best and most sacred feelings were associated with that house of God in which they and their fathers had worshipped for many generations. יִהְיֶנּוּ *They pity, viz. the sad fate of the temple.* "Servi enim Dei non possunt gratiam exhibere ruderibus Sionis. miserari autem possunt sortem ejus flebilem." Geier.

16. כְּבוֹדֶךָ *Thy glory, i. e. Thy glorious deeds. Thy most exalted majesty:* see Ps. lvii. 12.

17. עֲרֵעַר. Our translators have rendered this word by *destitute*, which suits the context and the etymology. For the root is עָרַר, which is cognate in sense with עָרָה *to be naked*, and the Pilpel form, whence the word in this passage is derived, is עֲרֵעַר, and is found in Jer. xvii. 56. עֲרֵעַר, besides this place, is met with in another, viz. in Jer. xvii. 6, where the sense of *destitution* is suitable. The LXX. have ταπεινός. Ewald, in his translation, has rendered it by "des ganz Entblößen," *of the entirely destitute.* But others are desirous of making the word to signify some sort of tree. Kimchi comments on it as follows: "It is a tree which grows in the wilderness; so Israel are in captivity, forsaken and solitary as a tree in a

desert." The Syriac has **זָבַח** *the trunk of a tree*. The LXX. in the passage in Jeremiah have *ἀγριοσυρίκη*. Celsius says *the juniper-tree* is meant, like the Arabic ^{s-c-}عَرعر *a juniper*. J. D. Michaelis, in the Supplement to his Lexicon, says it is the same as the Arabic ^{s-c-}غرغر *meleagris*, a bird which is found in deserts. But Gesenius, in his Thesaurus, p. 1073, gives his opinion on the word as follows: "עָרָעַר et עָרְוֵעַר his locis neque *inopem*, neque *myricam* significare videntur; sed ut Jes. xvii. 2, (עָרִי עָרְוֵעַר) *parietinas, adificia eversa*, fere i. q. עֵי *collis ruderum*. Apte enim solitarius potest comparari cum *ruinis* in deserto, et Jes. xvii. 2, apte explices; ab hominibus *desertæ sunt urbes ruderum*, i. e. in ruinas collapsæ."

19. **זאת** *This*, viz. this salvation of which the Psalmist has been speaking, shall be written in a book for a memorial to a generation which shall come after. **וְעַם נִבְרָא** *that a people which is about to be created*, i. e. the next generation, as the Chald. clearly shews: **עַמָּא דְעָתִיד לְאַתְבְּרָאָה**.

21. **לְפַתַּח** *To loosen*, viz. the bonds by which they were bound by their enemies. **בְּנֵי תְמוּתָהּ** *sons of death*, i. e. those who are sentenced to death.

24. **עָנָה בַּדֶּרֶךְ בָּחוּ** *He hath afflicted his strength in the way*. The Kri reading of **כָּחוּ** is more suitable, viz. **בָּחוּ** *my strength*. **בַּדֶּרֶךְ** *in the way*, which Geier explains thus: "In via qua scilicet progredi mihi videor ad speratam isthanc liberationem, de qua modo dictum, quanquam præ afflictionum mihi hic immissarum vehementia non assecutus sim quod opto aut sperabam."

25. **אַל-תָּעֲלֵנִי** *Make me not to go up*, viz. as smoke, which quickly vanishes. This verb is thus used in Ex. xvi. 14; Ezek. xi. 24, &c. **שְׁנוֹתֶיךָ** "Thy years are for ever." The eternity of God is here mentioned, implying the immutability of His

gracious designs. This hemistich, therefore, as well as what follows, must be regarded as expressive of confidence in God's promises to His people; a confidence felt even at a time of great depression and calamity.

26. **לפנים** *Of old*. The word is here employed adverbially: see Deut. ii. 10; Josh. xi. 10. The Psalmist proceeds to contrast the eternity of God with the mutability of all created things. He says, "The earth, which Thou didst found of old, and the heavens, the work of Thy hands, which seem so strong and durable; behold, even they shall perish, still Thou shalt remain; for they need Thy support and guidance, but Thou dost not need theirs."

29. After the verb **ישבנו** is an ellipsis to be supplied; perhaps, *Zion*, or *their own country*. In Mendlessohn's *Beor* the verse is thus paraphrased: "Behold, our children shall dwell in a land of rest, and the seed of Thy servants shall be established before Thee at the appointed time."

קג

1 לְדוֹד וּ בְרַבִּי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבֵי אֶת־שֵׁם
 קִדְשׁוֹ : 2 בְּרַבִּי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁבְּחֵהּ כָּל־גְּמוּלוֹי :
 3 הַפִּלֶה לְכָל־עֹנְכֵי הָרֶפֶא לְכָל־תַּחֲלוּאֵי־כִי : 4 הַגּוֹאֵל
 מִשֶּׁחַת הַיַּיִכִּי הַמְעַפְרֵכִי חֶסֶד וּרְחָמִים : 5 הַמְשַׁבֵּעַ בְּטוֹב
 עֲדִיף תִּתְחַדֵּשׁ בְּנִיטָר נְעוּרֵי־כִי : 6 עֲשֵׂה צְדָקוֹת יְהוָה
 וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים : 7 יוֹדֵעַ דְּרָכָיו לְמִשְׁחָה לְבָנֵי
 יִשְׂרָאֵל עֲלִילוֹתָיו : 8 רַחֵם וְחַנּוּן יְהוָה אֲרֹךְ אַפַּיִם וְרַב־
 חֶסֶד : 9 לֹא־לִנְצָח יִרֵב וְלֹא לְעוֹלָם יִסּוּר : 10 לֹא

כַּחֲטֵאֵינוּ עָשָׂה לָנוּ וְלֹא כַעֲוֹנֹתֵינוּ גָּמַל עָלֵינוּ : 11 פִּי כִגְבַהַּ
 שָׁמַיִם עַל־הָאָרֶץ גָּבַר חֲסִדּוֹ עַל־יְרֵאָיו : 12 פִּרְחַק מִזֶּרֶחַ
 מִמַּעַרְבַּ הִרְחִיק מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ : 13 פִּרְחַם אֵב עַל־בְּנֵי
 רַחֵם יְהוָה עַל־יְרֵאָיו : 14 פִּי־הוּא יָדַע יִצְרָנוּ זָכוּר פִּי־עַפְרָה
 אֶנְחָנוּ : 15 אָנוּשׁ פֶּה־צִיר יָמָיו פְּצִיץ הַשָּׂדֶה בֶּן יִצְיָן :
 16 פִּי רוּחַ עֲבָרָה־בּוֹ וְאֵינָנוּ וְלֹא־יִפְרָנוּ עוֹד מְקוֹמוֹ :
 17 וְחֶסֶד יְהוָה מַעֲוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצַדִּיקְתּוֹ לִבְנֵי
 בְּנֵי־בָנִים : 18 לְשֹׁמְרֵי בְרִיתוֹ וְלִזְכָּרֵי פִקְדוֹ לַעֲשׂוֹתָם : 19 יְהוָה
 בְּשָׁמַיִם הִבִּין בְּסֵאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה : 20 בָּרְכוּ יְהוָה
 מְלֵאכָיו גִּבּוֹרֵי כֶחַ עֲשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ : 21 בָּרְכוּ
 יְהוָה כָּל־צַבָּאוֹ מְשֹׁרְתָיו עֲשֵׂי רְצוֹנוֹ : 22 בָּרְכוּ יְהוָה
 כָּל־מַעֲשָׂיו בְּכָל־מְקוֹמוֹת מִמְּשַׁלְתּוֹ בָּרְכֵי נַפְשֵׁי אֶת־יְהוָה :

PSALM CIII.

THE Psalmist begins with an exhortation to bless God for His great goodness in forgiving iniquities, in redeeming the soul from death, and for His general solicitude for man's physical and moral well-being. He then proceeds to speak of the mortality of mankind, and to compare it with the unchangeable and never-ending character of God's grace bestowed on those who fear Him and keep His covenant.

1. בָּרְכֵי *Bless*, i. e. *render praises*, which is the force of this verb when it is spoken by man with respect to God. See

Ps. lxxxix. 53; xevi. 2. קָרְבִי *my inward parts*, viz. my faculties of mind and body.

2. גְּמוּלוֹ *His benefits*. Literally, His actions, or deeds of requital; and here, taken in a good sense, the word denotes *His benefits*. See 2 Chron. xxxii. 25.

3. עֵוִיבִי. The affix כִּי to this and other nouns which follow, may be the Syriac of the 2nd pers. fem., or the termination י in these instances may be paragogic. תַּחֲלוּאֵיכִי *thy infirmities*, viz. both of body and soul, but in this passage, perhaps, of the soul only. That moral infirmities are here intended appears from the fem. affix, which shews the antecedent to be נַפְשׁ in the 2nd verse.

5. עֵדֶיךָ *Thy mouth*. This word occurs in Ps. xxxii. 9; to which place I must refer the student for the reasons of assigning to it the signification of *mouth*. In that passage this meaning is obviously more suitable than any of the others which have been suggested; indeed, most of the others are there inadmissible; whilst, in this verse, no sense agrees better with the context than that of *mouth*. The Syr. has *thy body*. The LXX. ἐπιθυμίαν σου, *thy desire*, or sensitive appetite; in satisfying which, we must understand bestowing on the body all which it desires; and therefore it may be regarded as a paraphrase correctly conveying what the Psalmist intended to express. The Chald. has יָמֵי סִבּוֹתֶיכִי *the days of thy old age*. J. D. Michaelis here, as well as in the other place, proposes to translate the term in the signification of *youth*; but although this passage will bear such sense, the other will decidedly not admit of it; and therefore his etymology must be considered as having failed. The other clause requires a little consideration. First, the subject to תַּתְּחַדֶּשׁ is by some persons thought to be נַפְשׁ in the 2nd verse; but it is very far removed from the verb, and the adoption of it would suppose an

ellipsis of some such particle as **ב** to **נְעִירָכִי**. It is therefore more probable that this last noun is itself the subject; for, although there is a discrepancy in gender and number between the subject and the verb, yet instances of this kind are not uncommon; as in Gen. i. 14. **יְהִי מְאֹרוֹת** *let there be lights*. See also Ps. lvii. 2. Hence the clause translated will be thus: *Thy youth reneweth itself*; or, *is renewed as an eagle* (**כְּנֶשֶׁת**). This figure of the eagle is found in Isaiah xl. 31: *They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles*. For the verb *mount up*, the LXX. have **πτεροφύσσω**, *they shall sprout out their feathers*. The Chald. has **וַיִּתְחַדְתָּן לְעֵילָמְתָּהֶן** *and they shall be renewed to their youth*; an expression identical with the one we have now before us, and evidently refers to the eagle's casting off its old feathers, and putting forth the new. The hemistich, doubtless, alludes to the well-known fact in natural history, that all birds and animals do periodically cast off the old covering of the body, whether it be of feathers, wool, or hair, and receive a new one. With respect to the eagle, Dr Hammond, in his note on this passage, observes: "Of all birds it is known that they have yearly their moulting times, when they shed their old, and are furnished afresh with a new stock of feathers. This is most observable of hawks and vultures, and especially of *eagles*; which, when they are near an hundred years old, cast their feathers and become bald, and like *young* ones, and then new feathers sprout forth: '*Aquila longam aetatem ducit, dum vetustis plumis fatiscenibus, nova pennarum successione juvenescit*.'" St Ambrose. The old Rabbis, in the Midrash Agodah, say, that the phœnix is the bird here meant; but as this bird is fabulous, it is not very likely that it would be mentioned in Holy Scripture; and their opinion on this point shews their readiness, notwithstanding their professed reverence for the Word of God, to mingle with it the most childish stories.

The figure is employed to express God's great goodness in restoring the Psalmist to health, and in enduing his body and faculties with renewed vigour.

7. עֲלֵיוֹתָי עֲלֵיוֹתָי *His doings.* Dr Hammond states that this word alludes to *the nature* of God, as that דְּרָכָיו in the first part of the verse expresses *His dispensations* towards men; and he says, that we have here an allusion to Ex. xxxiii. 19, where the Lord says to Moses, "I will make all *My goodness* pass before thee, and I will proclaim *the name* of the Lord;" where *goodness* corresponds to דְּרָךְ here, and *name*, which stands for *nature*, to עֲלֵיוֹתָי. The nature of God is then described at length in verse 8th of this Psalm: "Jehovah is gracious and merciful, slow to anger, and of great kindness;" which is the same as what we read in Ex. xxxiv. 6. These attributes, in the case of the children of Israel, were made known by the miracles by which they were brought out from Egypt, sustained in the wilderness, and introduced into Canaan, and also by those institutions, subsequently established in their country by Divine appointment, for their social and spiritual welfare. We therefore understand from this verse, that by the works which God did to Israel we may learn His nature, or attributes, as they are stated in the next. The LXX. have θεληματά αὐτοῦ, *His inclinations.*

9. יָרִיב *He will not contend* for ever. God may, in various ways, severely punish us for our sins, by affliction of body or mind, also of estate, by domestic strife, or calamities, &c.; and we may thus, by such chastisements, be induced to turn from our sins, and be brought to true repentance. In these cases, God is said not to contend for ever; or, in other places of Scripture, not to retain His anger for ever; and His visitations of wrath, heavy as they may have been felt at the time, may be regarded as so many mercies; for they may have saved

us from eternal punishment, and placed us in a state of Divine grace and favour. יָטֹר *retain*, viz. his anger.

11. There are two modes of interpreting this verse; the first is, by giving to על the same meaning in the latter as it has in the former hemistich. This preposition signifies *on*, or *upon*, and *above*. In the first member, the comparison requires it to be translated *above*; and in the second, if the comparison should be carried on between God's mercy and man's obedience, then it will be necessary, in this member also, to give to על the sense of *above*. In this case, the verse teaches us that, as the heavens are infinitely high above the earth, so is the Divine mercy infinitely greater than man's reverence or obedience to God. But here it will be requisite to supply an ellipsis of the noun יִרְאָתָא *fear of*, to make the expression complete, which will then be: "So is His mercy powerful above the fear of those that fear Him." The second mode, supposing no ellipsis, is consequently preferable, viz. making the comparison to consist between the distance of the heavens from the earth and the strength of God's mercy: "As the heavens are infinitely high above the earth, so is His mercy infinitely powerful upon those that fear Him." Various figures are employed in Scripture to express the magnitude of God's righteousness and goodness; thus, in Ps. xxxvi. 5, we read, "Thy mercy, O Lord, is in the heavens," which corresponds with the present passage; and in the 6th verse, we have, "Thy righteousness is like the great mountains."

12. As the east and west are opposite points in the heavens, they fitly express the full and absolute pardon by God of our transgressions. This is another figure from which we learn how boundless is Jehovah's forgiving spirit and love to fallen man; how great ought our gratitude to be for such offers of grace; and how immeasurable our guilt if we neglect them. Of course, this putting at a distance our sins, alludes to that

final forgiveness through Christ, whereby we are accepted by God in the world to come.

14. יִצְרָנוּ. *Our formation.* By some persons, the figment of the mind is considered to be here meant, i. e. the thoughts, what is feigned in the mind. The Chald. has: "Our evil desire, which leads us into sin." And Kimeli has this remark upon it: "For it is in the nature of man that he sins." But it is more likely that by יִצְרָנוּ we must understand the matter of which man is formed; for this seems required by the parallelism, as the next member says, that "God remembers we are but dust." In this case the sense will be, *that God takes into account our frail and infirm condition, and visits our iniquities with less severity on account of our natural weakness.* זָכוֹר. Many persons consider this word as of the inf. form put for the præt.; but the punctuation requires us to take it as the pass. part. Kal. Many Rabbis therefore say that it is a verb in a passive form, but of an active signification; and they regard it as being of a class which in Latin are called deponent verbs.

16. In this verse, the Psalmist speaks with reference to the flower of the field. כִּי רֵיחַ *for a wind*, i. e. a wind which is a little stronger than usual, passing upon the flower, will be sufficient for its destruction; so completely, that even the place upon which it stood will not know it again. The phrase וְלֹא יִבְרַחנִי וְגו' is met with in Job vii. 10. It is there used for the same purpose as here; and, perhaps, it is a proverb which was employed in the times of the sacred writers to express man's mortality.

20. עוֹשֵׂי וְגו' *Those doing His word on hearing the sound of His word*, i. e. the angels do His word as soon as they hear it; for it is the character of angels to render immediate obedience. The ל prefixed to שָׁמַעַתְּ gives it here a gerundial sense. So לְאֹזְנֵךְ.

21. *His hosts, viz. hosts of angels.* See 1 Kings xix. 10.

קד

1 בִּרְכֵי נַפְשֵׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גְדֹלַת מְאֹד הוֹד
וְהַדָּר לְבָשֶׁת : 2 עֲטָה אֹר פֶּשֶׁלְמָה נוֹטָה שָׁמַיִם בִּירִיעָה :
3 הַמְקַרָּה בַּפִּיִם עֲלֵיוֹתָיו הַשָּׁם עֵבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־
בְּנֵי־רוּחַ : 4 עֲשֵׂה מְלֵאכֵיו רֹחוֹת מְשִׁרְתָיו אִשׁ לְהֵט :
5 יִסְרְאֲרִין עַל־מְכוּנֵיהָ בַל־תִּפְּוֹט עוֹלָם וְעַד : 6 תְּהוּם
בְּלָבוֹשׁ כְּפִיתוֹ עַל־הָרִים יַעֲמְדוּ־מַיִם : 7 מִן־גִּיעַרְתֶּךָ יְנוֹסִין
מִן־קוֹל רַעֲמֶךָ יַחֲפֹזִין : 8 יַעֲלוּ הָרִים יִרְדּוּ בְּקַעֲוֹת אֶל־מְקוֹם
זֶה וְיִסְדְּתָ לָהֶם : 9 גְּבוּל־שָׁמַת בַּל־יַעֲבְרוּן בַּל־יִשְׁבּוּן לְכַסּוֹת
הָאָרֶץ : 10 הַמְשַׁלַּח מַעֲיָנִים בְּנַחֲלִים בֵּין הָרִים יַהֲלִיכוּן :
11 יִשְׁקוּ בַל־חֵיתוֹ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאִם : 12 עֲלֵיהֶם
עוֹף־הַשָּׁמַיִם יִשְׁבּוּן מִבֵּין עֲפָאִים יַתְנַו־קוֹל : 13 מִשְׁקָה
הָרִים מַעֲלִיּוֹתָיו מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ : 14 מִצְמִיחַ
חֲצִיר לְבַהֲמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־
הָאָרֶץ : 15 וַיִּגַּן וַיִּשְׁמַח לְבַב־אֲנוּשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן
וְלֶחֶם לְבַב־אֲנוּשׁ יִסְעַד : 16 יִשְׁבְּעוּ עֲצֵי יְהוָה אֲרוֹן לְבָנוֹן
אֲשֶׁר נָטַע : 17 אֲשֶׁר־נָשַׁם צִפְרִים יִקְנְנוּ חֲסִידָה בְּרוּשִׁים
בֵּיתָה : 18 הָרִים הַגְּבוּהִים לַיַּעֲלִים סְלָעִים מַחֲסֵה לְשֹׁפְנִים :
19 עֲשֵׂה יְרַח לְמוֹעֲדִים שֶׁשֶׁם יָדַע מְבוֹאוֹ : 20 תִּשְׁתַּחֲשָׁד

ויהי לילה בֹּרְאֵתוֹ יַעַר : 21 הַכְּפִירִים שְׁאֵנִים
 לַטֶּרֶף וּלְבִקֵּשׁ מֵאֵל אֲבֵלָם : 22 תִּזְרַח הַשֶּׁמֶשׁ יֶאֱסֹפִין וְאֵל-
 מְעוֹנֹתָם יִרְבְּצוּן : 23 יֵצֵא אָדָם לַפְעֵלוֹ וְלַעֲבֹדָתוֹ עַד-יַעֲרֹב :
 24 מִהֲרִבּוֹ מִעֲשִׂיָּךְ וַיְהוֶה כָּל־כֶּסֶם בַּחֲכֹמָה עֲשִׂיתָ מִלֵּאָה
 הָאָרֶץ קִנְיָנֶיךָ : 25 זֶה הַיָּם גְּדוֹל וְרַחֵב יָדָיִם שָׁם-רָמַשׁ
 וְאֵין מִסְפָּר הַיּוֹת קְטָנוֹת עִם-גְּדֻלּוֹת : 26 שָׁם אֲנִיּוֹת יִהְלָכּוּן
 לְוִיתָן זֶה וַיִּצְרַתָּ לְשֹׁהַק־בּוֹ : 27 כָּל־אֵלֶיךָ יִשְׁבְּרוּן לְתֵת
 אֲבֵלָם בְּעֵתוֹ : 28 תִּתֵּן לָהֶם יִלְקֹטוּן תִּפְתַּח יָרֵךְ יִשְׁבְּעוּן
 טוֹב : 29 תִּסְתִּיר פְּנֶיךָ יִבְהַלִּין תִּכַּף רֹוַחַם יִגְעֹעוּן וְאֵל-
 עֲפָרָם יִשׁוּבוּן : 30 תִּשְׁלַח רֹוַחְךָ יִבְרֹאוּן וְתַחֲדָשׁ פְּנֵי
 אֲדָמָה : 31 יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׁמַח יְהוָה בְּמַעֲשָׂיו :
 32 תִּפְּצֵיט לְאָרֶץ וְתִרְעַד יַעַע בְּהַרִים וַיַּעֲשֵׂנוּ : 33 אֲשִׁירָה
 לַיהוָה בְּתֵי אֹמְרָה לַאֲלֹהֵי בְּעוֹדֵי : 34 יַעֲרֹב עָלָיו שִׁיחַ
 אֲנֹכִי אִשְׁמַח בַּיהוָה : 35 יִתְמוּ חַטָּאִים מִן-הָאָרֶץ וְרִשְׁעִים
 עוֹד אֵינָם בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה הַלְלוּ-יָהּ :

PSALM CIV.

IN this Psalm, full of majesty and poetic beauty, are celebrated the power and goodness of God, as displayed in the works of creation and providence. In verses 1—9, are described the creation of the heavens and the earth, with its mountains, rivers, streams, &c.; in verses 10—18, the various provisions

made for the subsistence of every beast and fowl of the air, viz. by causing the grass to grow, and the herbs and trees to yield their produce: in verses 19—30, the revolutions of the heavenly bodies, the succession of day and night, and the glory and magnificence of earth and sea. In the remaining verses, the dependence of the whole creation upon God is represented; and they contain also many beautiful expressions of the Psalmist, of his gratitude to the Author of the wonderful works above referred to, and of his devotion to the service of blessing and praising God. It is not certain by whom the Psalm was written: but the Greek title assigns it to David.

2. **יְרִיעָה** *As a curtain.* The etymology of this word is uncertain: indeed, no root has been suggested which bears any probability of being the true one: but, from all the passages in which it is found, it seems certain that it is always employed to denote a covering of some kind. Indeed, the sense of the term is pretty obvious from Exodus xxxvi., where we find **יְרִיעֹת** *of fine twined linen*; and afterwards we find that these **יְרִיעֹת** *being coupled one unto another, became one tabernacle.* Hence it is clear that the material of **יְרִיעֹת** being linen, and when connected making a tabernacle, that they must have been curtains or awnings. Further, we learn, in a subsequent verse of the same chapter, that over these curtains were other **יְרִיעֹת** *of goats' hair for the tent, or covering over the tabernacle.* It therefore seems that the former **יְרִיעֹת** were the side coverings, or curtains of the tabernacle, and the latter the top: and as both these parts, which composed the tabernacle, were called **יְרִיעֹת**, it is not surprising that we find the tabernacle itself called by the same name: and so we have in Cant. i. 5. **יְרִיעֹת** used for

tents. In Syriac, we have also ܩܒܠܐ employed by Bar Hebræus, for a tabernacle. See his Chron. p. 420.

3. עֲלִיּוֹתָיו *His chambers*. The root is עָלָה *he ascended*; and hence עֲלִיָּת is translated by the LXX. $\acute{\upsilon}\pi\epsilon\rho\omega\acute{\omicron}\nu$, *an upper room*. It seems that the word does not denote heaven, the special abode of the Deity, but rather the regions of the clouds. These the Psalmist calls *the chambers of Jehovah*, the beams of which, he says, are laid in the waters; a figure taken from architecture; and he keeps up the idea of a building, by mentioning one of its principal constituent parts. The beams being laid in the waters shews us that the clouds must be meant, which are *the waters above the firmament*. Gen. i. 7. Hence from these God is said, in verse 13, *to water the mountains*. In the remainder of the verse the metaphor is a little altered. God, who was before said to have his residence in the clouds, is now represented as making them his chariot in which He rides, they moving along in the heavens, impelled by the force of the wind. הַמְהַלֵּךְ *that walketh*, or *goeth*. See Ps. xviii. 11, where we meet with an almost identical expression.

4. In Mendlessohn's *Beor* the verse is thus explained: "He maketh the winds his messengers, and lightnings his ministers, to punish or to do good; for there is nothing done by accident, but all by the direction of God." In much the same way it is understood by Kimchi and Yarchi, as well as by Muis, Campensis, and others. It was, indeed, an opinion of the old Rabbis, that there were angels of air and angels of fire. The Chaldee has paraphrased the verse, on the supposition that there is an ellipsis of כ before רוּחֹת and אֵשׁ . The paraphrase is as follows: $\text{דַּעֲבַד אֲזַנְדוּי סְרַהוּבִין הַיָּד רֹחַא שְׁמִשְׁאָ תַקִּיפִין מְצַלְהַבָּא הַיָּד אֲשָׁא מְצַלְהַבָּא}$ *who maketh His swift messengers as wind, His powerful ministers as flaming fire*. In Psalm cxlviii. 8, we have *wind and storm fulfilling His word*: the wind being

there described as a kind of minister or angel, supports the rabbinical interpretation of this verse. But as our passage is quoted by the Apostle in Heb. i. 7, expressly applying the terms here employed to angels, we must, on such authority, as well as by the sense which the literal rendering of the passage affords, conclude that those divine beings called angels are here meant. On admitting this translation, the force which the word רוחות obtains is, I conceive, very well explained by Geier, as follows: “Nos cum Luthero inhæremus semitæ antiquæ, ita ut, mentione facta *ventorum*, dilabatur Psalter ad *spiritus* alios nobiliores ac plane immateriales, nempe angelos, de quibus enunciat, quod fecerit ipsos Deus רוחות *spiritus* incorporeos ratione essentiæ, ratione functionum vero, et prout *ministrant* ipsi, dederit vim plane *igneam ac flammentem*.”

5. “After that the Psalmist has made mention of things existing in the air, he proceeds to speak of the earth and the waters, and he speaks of its bases; for it hangeth in air upon nothing.” Mendlessohn’s *Beor*. We must consider both members of this verse in no other light than a poetical account of the construction of the earth, designed to teach us in no other truth than that this our planet is made in every respect with so much perfection, like its Divine Creator, that for form and durability and material it is adapted to answer the purpose, and to last the time intended. It is strange that some divines, and those not of remote date, should think of citing this verse as militating against the Copernican system of the earth’s motion. Unhappily, there are many pious and well-meaning Christians, who seem bent on forgetting, to the great detriment of revealed religion, that the object of the Bible is to make known to us, not the truths of natural philosophy, but our moral condition.

6. כִּסִּיתוּ *Thou hast covered it*. The pronominal affix י is referred by some persons to תְּהוֹם for an antecedent; but as תְּהוֹם is fem. in very many instances, and although, in verse 5,

we have the fem. affix הָ referable to אֲרָץ, it is yet probable that אֲרָץ is the antecedent in this case; and I prefer considering it as such, for it is of both genders, although more fem. than masc., and the passage thus becomes very intelligible. “Thou hast covered (it) with the deep as with a garment.” The deep therefore is here to be taken as having reference to that condition of the earth which obtained at the commencement of the creation; for the Psalmist here, and in what follows, alludes to the history of the creation, when the earth was covered over with a vast expanse of water, so that even the highest mountains were hidden under this element.

7. מִן־צִעְרֹתֶיךָ *At Thy rebuke*, i. e. by the command of the Creator, which we read in Gen. i. 9, viz. “Let the waters under the heaven be gathered together unto one place.” מִן־קוֹל רַעְמָךָ *At the voice of Thy thunder*, i. e. at Thy thundering voice: it is so called to denote its being loud and majestic. Thunder is, in the Psalms, often expressed by קוֹל יְהוָה; but, as thunder is not mentioned in the Mosaic history of the creation, we conclude the meaning of the phrase to be that above given.

8. According to the construction הָרִים and בְּקִעוֹת may be either the nominative or accusative of their respective verbs. According to the former rendering, the first member of the verse must be in a parenthesis (*the mountains ascend, the valleys sink down*), and then the verb יִתְפּוֹן is joined to אֶל־מְקוֹמֵם וְגו'. The meaning of the parenthesis is, that the earth underwent a great change, and that the waters which covered it were collected and disposed, and that then the inequalities of mountains and valleys were seen to exist on the surface of the earth. By the waters subsiding, mountains came into view, and the valleys also, although the surface previously seemed to be smooth and regular; and thus the Psalmist might correctly say, “the mountains ascend, &c.” In this manner the expression was understood by the LXX and Vulg. The rendering is certainly

intelligible, and on the whole to be preferred to the other, where מַיִם is the subject. Dr Hammond in his note on this verse gives the following explanation: "The waters being gathered together in the ocean, are from thence, by the power of God, directed to pass through subterranean *meatus* to the uppermost parts of the earth, *the hills and mountains*, where they break forth in *springs*, and then by their natural weight *descend*, and either find, or make channels, by which they run into the ocean again."

9. גְּבוּלַי *Border*, i. e. the shore of the sea. The waters which were gathered together by the command of God on the third day within certain limits, were not again to cover the earth so as to bring it to the state it was in previously to the said day, although they were permitted on one occasion to pass the boundaries assigned them to destroy animal life, on account of the wickedness of man. בְּלֹא יָשׁוּבוּן *they shall not return*, viz. "to cover the earth as it was at the beginning; and this is the meaning of יָשׁוּבוּן." Kimchi.

10. נְחָלִים. This word may be translated *rivers*, or *brooks*, and also *valleys*, as being the beds of rivers and torrents. The former sense is preferred by Rosenmüller; but the parallelism requires it to be taken in the latter, which equally agrees with the context, and is thus rendered in our version.

11. כָּל-חַיָּתוֹ *All the beasts of it*. The affix ו is a Chaldaism. יִשְׁבְּרוּ *they break*, &c. when the word is applied to thirst, it is equivalent to *they quench*, or *allay*. The LXX. here read προσδέξονται, *they expect*; and the Vulg. *expectabunt*, evidently mistaking the word for יִשְׁבְּרוּ. פְּרָאִים *the wild asses*. The Psalmist, having spoken of beasts in general, now, after the fashion of poets, descends to notice a particular species of them. Why פְּרָאִים obtain especial mention here, sundry wise reasons have been given by the Rabbis; perhaps they are intended to represent all animals which live chiefly in desert

places, and consequently have to endure, to a greater extent than others, the sufferings of thirst.

12. עֲפָאִים. This word is not elsewhere found in the Bible, except in the Chald. part of Daniel, viz. ch. iv. 9, where it is translated *boughs*. Rabbi Nathan explains it by עלֵין *leaves*, or סעופים *boughs*. The root most likely is the Syr. ܦܠܐ *floruit*. Aph. *froudes emisit*. The LXX. have τῶν πετρῶν, *of rocks*, in which they are followed by the Vulg. and Syr.; the latter having ܕܥܘܠܐ *mountains*, or *rocks*. It seems, therefore, that the LXX. translators must have read ܦܦܐִים. The form of עֲפָאִים is the same as ܦܠܐִים *they give the voice*, i. e. they sing. The phrase is employed in Gen. xlv. 2, to express *weeping*.

13. מִשְׁקֵה הַרִים *He watereth the mountains*. Mountains are put, say some commentators, for the whole earth; whilst others think that they are mentioned here because, being far removed from rivers, they have the greatest need of rain. The next hemistich, says Kimchi, expresses the same thing as the former one, only in other words; so that the fruit of thy works is equivalent to the rain which falls from the clouds. But in my opinion, the Psalmist in the first member speaks of the waters as necessary for drink; and in the second member, alludes to those things which are necessary for food; and for *earth*, we must understand, *inhabitant of the earth*.

14. לְהוֹצִיא *To cause to go forth*. The inf. is supposed to stand here for a finite tense, as we have seen it does in several instances; but another mode of rendering exists by which the inf. may be properly expressed. עֲשֵׂב may be taken in connection with הַצִּיר, and then the verse will have the following meaning: *He causeth grass to grow for cattle, and also herbs, in order that they may be fit for the service of man to plough, and to do whatever else is necessary to make the earth being forth bread*.

15. The verb לְהוֹצִיא must be understood before יִן. Again, before the verb יִשְׁמַח we must understand אֲשֶׁר.

16. עֵצֵי יְהוָה *The trees of the Lord*; which the next hemistich mentions to be *the trees of Lebanon*. They are called the trees of the Lord *par excellence*, as being tall and large beyond other trees. So we have *mountains of God*, הַרְרֵי־אֵל, in Ps. xxxvi. 7, and similar expressions elsewhere.

17. בְּרוֹשִׁים *Fir-trees*. The LXX. and Vulg. read as if it were בְּרֹאשָׁם *among the head of them*.

18. יַעֲלִים *Wild goats*. Arab. وَعَلَّ. Syr. حَلَوٌ. See Bochart, Hieroz. i. p. 915. The fem. יַעֲלָה occurs in Prov. v.

19. For the other word שְׁפָנִים, some copies of the LXX. have χοιρογυλλίους, *hedge-hogs*; others, λαγωαῖς, *hares*; the former of which is followed by the Vulg. The Chald. renders it טַבְּוִיָּא *conies*; and so do most interpreters. For a full investigation of this word, see again Bochart's work above referred to, p. 409, Leipzig edition.

19. עָשָׂה וְגו' *He hath made the moon for certain seasons*. This the Chald. has explained, "that by it times and feasts might be indicated." The Jews made use of the moon for fixing the time of the Passover and other feasts. They also observed lunar years: see Ecclus. xliii. 6, 7, 8. יִשָּׁמַח וְגו' *the sun knoweth his going down*, i. e. knoweth the place and the time of his setting.

22, 23. יְתוֹרָה וְגו'. The day is the time appointed for man to do his work, and then it is that these beasts are gathered together in their hiding-places. God, in His gracious providence, having planted in them an instinctive desire of concealment from the light of day, man is enabled to engage unmolested in his daily work. Such seems to be the sense intended by the Psalmist in these two verses.

25. **זֶה הַיָּם** *This is the sea.* The Psalmist speaks as if the sea was before him, and that he was pointing to it with his finger. **רָחֵב יָדַיִם** *wide of hands*, “spacious of bounds,” the Chald. has it. “Wide of place,” says Yarchi. “Wide of banks, or shores,” says Abuwalid; and the LXX. have *ευρυχωπος*, *of wide extent.*

26. **לְיַתֵּן** *Leviathan.* The name of this beast we met with in Ps. lxxiv. 14, where see note. **בּוֹ לְשַׂחֵק** *to play in it*, i. e. *in the sea.* A like expression concerning beasts of the field is found in Job xl. 20. The playing, or making sport in the sea, we understand to be with the fishes and other living creatures inhabiting the sea. Or the allusion may be to the practice of sea-animals gambolling in the water.

27. **בְּעֵתוֹ** *In its time*, i. e. the proper time, when they have need of it.

28. **טוֹב** *Good*, used substantively for goodness; or rather for good things, with which all animals are supplied by a liberal and gracious Providence. The LXX. have, therefore, somewhat mistaken the force of the term by translating it *χρηστότητος*. The word, perhaps, may imply an abundance, agreeably to the use of *good* in our language, when we say a *good deal*, for a *great deal*.

30. **תִּשְׁלַח רִיחָהּ** *Thou sendest forth Thy spirit*; “the same as, *and He breathed into his nostrils the breath of life.* **יִבְרְאוּן** *they are created* in the place of those that die. Some die, and others are born to succeed; as it is written, *one generation passeth, and another cometh*; for the species continue, though individuals perish; and the Psalmist saith, **תִּתְהַדְּשׁ**, for those that are born, who come new into the world.” Kimchi. The Chald. has explained **רִיחָהּ** by *Thy Holy Spirit.*

קה

- 1 הִזְדוּ לַיהוָה קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְעַמִּים עֲלִילוֹתַי :
 2 שִׁירוּ-לוֹ וּמְרוּ-לוֹ שִׁיחוּ בְכָל-נִפְלְאוֹתַי : 3 הִתְהַלְלוּ בְּשֵׁם
 קְדֹשׁוֹ יִשְׁמַח לֵב ׀ מִבְּקִשֵׁי יְהוָה : 4 דְרֹשׁוּ יְהוָה וְעֵזוּ בְּקִשׁוֹ
 פְּנֵי תַמִּיד : 5 זְכְרוּ נִפְלְאוֹתַי אֲשֶׁר-עָשָׂה מִפְתּוֹ וּמִשְׁפָּטַי-
 פְּיוֹ : 6 זַרַע אֲבֹרָהֶם עֲבְדוּ בְּנֵי יַעֲקֹב בַּחֲדָיו : 7 הוּא
 יְהוָה אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטוֹ : 8 זָכַר לְעוֹלָם בְּרִיתוֹ
 דְּבַר צְוָה לְאַלְפֵי דוֹר : 9 אֲשֶׁר בָּרַת אֶת-אֲבֹרָהֶם וַיִּשְׁבּוּעַתוֹ
 לִישָׁחֵק : 10 וַיַּעֲמִידָהּ לִיעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם :
 11 לֵאמֹר לֹךְ אֲתָן אֶת-אֶרֶץ פְּנַעַן חֶבֶל נַחֲלַתְכֶם : 12 בְּהוֹתֶם
 מִתִּי מִסֶּפֶר כְּמַעֵט וְגַרִים בָּהּ : 13 וַיִּתְהַלְכוּ מִגּוֹי אֶל-גּוֹי
 מִמַּמְלָכָה אֶל-עַם אֲחֵר : 14 לֹא-הִנִּיחַ אָדָם לְעִשְׂקֶם וַיִּזְכַּח
 עֲלֵיהֶם מְלָכִים : 15 אֶל-תִּנְעֻעוּ בְּמִשְׁחֵי וּלְנִבְיָאֵי אֶל-תִּרְעוּ :
 16 וַיִּקְרָא רָעַב עַל-הָאָרֶץ כָּל-מִטְהַ לֶּחֶם שָׁבַר : 17 שָׁלַח
 לַפְּנִיָּהִם אִישׁ לְעֹבֵד נִמְכָּר יוֹסֵף : 18 עָנּוּ בְּכַבֵּל רַגְלָיו
 בְּרוֹל בָּאָה נַפְשׁוֹ : 19 עַד-עֵת בָּא-דְּבָרוֹ אִמְרַת יְהוָה
 צִרְפָּתָהּוּ : 20 שָׁלַח מֶלֶךְ וַיִּתִּירָהּ מִשָּׁל עַמִּים וַיִּפְתַּחְהוּ :
 21 שָׁמוּ אֲדוֹן לְבֵיתוֹ וּמִשָּׁל בְּכָל-קַנְיָנוּ : 22 לְאַסֵּר שָׂרָיו
 בְּנַפְשׁוֹ וּזְקָנָיו יַחֲפֶם : 23 וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גַּר
 בְּאֶרֶץ-חָם : 24 וַיִּפֹּר אֶת-עַמּוֹ מֵאֵד וַיַּעֲצֵמָהּ מִצְרָיו :
 25 הִפְךָ לֶבֶם לִשְׂנֵא עַמּוֹ לְהִתְנַפֵּל בְּעַבְדָּיו : 26 שָׁלַח

מִשֶׁה עֲבָדוּ אֶהְרֹן אֲשֶׁר-בָּחַר בּוֹ : 27 שְׁמוֹ-בָם דִּבְרֵי
 אֲתוֹתָיו וּמִפְתִּיּוֹם בְּאֶרֶץ חָם : 28 שְׁלַח חֹשֶׁךְ וַיַּחֲשֹׁךְ וְלֹא
 מָרוּ אֶת-דִּבְרָיו : 29 הִפָּךְ אֶת-מִימֵיהֶם לָדָם וַיָּמַת אֶת-
 דִּגְתָּם : 30 שָׂרִיץ אֶרֶץ צִפְרָדַיִם בְּחֲדָרָיו מִלְכֵיהֶם :
 31 אָמַר וַיִּבֹא עָרֵב פְּנִים בְּכָל-גְּבוּלָם : 32 נָתַן גְּשָׁמֵיהֶם
 בְּרֵד אֵשׁ לַהֲבוֹת בְּאֶרֶץ-חָם : 33 וַיִּף גַּפְנֵם וַתֵּאֲנַתֶּם וַיִּשְׁפֹּר
 עֵין גְּבוּלָם : 34 אָמַר וַיִּבֹא אֲרֵבָה וַיִּלַּק וַאֲיִן מִסְפָּר :
 35 וַיֹּאכַל כָּל-עֵשֶׂב בְּאֶרֶץ חָם וַיֹּאכַל פְּרִי אֲדָמָתָם : 36 וַיִּף
 כָּל-בְּכוֹר בְּאֶרֶץ רְאֵשִׁית לְכָל-אוֹנָם : 37 וַיִּזְעַצְעֵם בְּכֶסֶף
 וַוָּהַב וַאֲיִן בְּשִׁבְטָיו כּוֹשֵׁל : 38 שָׂמַח מְצָרִים בְּצִאתָם בְּיַד-
 נֶפֶל פַּחַדָם עֲלֵיהֶם : 39 פָּרַשׁ עַנְּנוֹ לְמִסְפָּד וְאֵשׁ לְהֵאִיר
 לַיְלָה 40 שָׁאֵל וַיִּבֹא שֶׁלֹּו וְלָהֶם שָׁמַיִם יִשְׁפִיעֵם : 41 פָּתַח
 צִוּר וַיִּזְוֹבוּ מֵיִם הִלְכוּ בְּצִוֹת נְהַר : 42 בִּי זָכַר אֶת-דִּבְרֵי
 קִדְשׁוֹ אֶת-אֲבֹרָהֶם עֲבָדוּ : 43 וַיִּזְעַצְעֵם עִמּוֹ בְּשִׁשָּׁן בְּרֵפָה
 אֶת-בְּחִירָיו : 44 וַיִּתֵּן לָהֶם אֶרְצוֹת גּוֹיִם וְעֵמֶל לְאֻמִּים
 יִרְשׁוּ : 45 בַּעֲבוּר וַיִּשְׁמְרוּ חֻקֵּי וַתּוֹרַתּוֹ יִנְצְרוּ הַלְלוּ-יָהּ :

PSALM CV.

THE Psalm opens with an earnest exhortation to praise God for His gracious providence exercised over the people of Israel; and for the purpose of awakening a zeal for this holy work, the Psalmist recounts, in historical order, the manifold mercies God

had vouchsafed to His chosen servants, from the time that Joseph was taken to Egypt till the period of their entrance into the land of Canaan. The first fifteen verses are found in 1 Chron. xvi., and constitute the first portion of the poem which David delivered to Asaph, to thank the Lord in the daily ministry before the ark; the remainder of that poem consisting of the 96th and three verses of the 106th Psalms. Rosenmüller therefore supposes that the part of the Psalm found in Chronicles was written by David, whilst the subsequent portion was composed by a later author; and he has farther suggested, that the whole Psalm was intended to be used at the consecration of the second temple. There is, however, but little evidence to support this hypothesis; the two parts afford no indication of a difference of style; and therefore it may be reasonably concluded that David wrote the whole, and then took the first verses to prefix them to the 96th and aforesaid part of the 106th, so making together a poem adapted to the particular occasion for which it was placed in the hands of Asaph. This Psalm bears some strong resemblances to the 78th.

1. קָרָא בְשֵׁמוֹ קְרָאוּ *Proclaim His name.* The verb קָרָא in its general acceptation denotes *to cry aloud, to proclaim with a loud voice*: see Is. lxi. 1. Hence, Pagninus observes, that the phrase קָרָא בְשֵׁם יְהוָה signifies *invocare, predicare, publice profiteri, glorificare et celebrare Dei nomen.* Agreeably to this, in Gen. iv. and last verse, where this expression is found, Luther has translated it by, *Zu predigen vom Nahmen des Herrn*; and so here, the notion of proclaiming the attributes of

Jehovah is evidently intended, as appears from the next words. **בְּעַמִּים** *among the people*. In referring to the chapter in Chronicles where this passage is found, we find in the 23rd verse of that chapter, the expression, “Sing unto the Lord, *all the earth*,” **כָּל־הָאָרֶץ**, which is doubtless parallel with what we have here, and the 8th verse there, “Make known His doings among the people;” and we hence conclude that **עַמִּים** in this passage signifies people of all nations, all mankind. The root is **עָמַם** *to collect, to congregate*; and hence we have the preposition **עִם** *with*, implying *collection, or conjunction*. This verb is not found in the Old Testament.

2. **שִׁירוֹ** *Sing*. **וּמְרֹוֹ** *play*. The former denotes praising God vocally, and the latter instrumentally.

3. **הַתְּהַלְלוּ** *Make your boast*, viz. of God's holy name. Do not make a boast of riches, abilities, or of any thing belonging to yourselves; but let the subject of your boasting be God, His goodness and power. The Chald. and Syr. have each rendered it by **שָׁבַח** *he praised*. **בְּנִשְׁמֹת קִדְשׁוֹ** *of His holy name*, which was manifested to the people of Israel by the holy works which He wrought for them, and the multiplied kindnesses He shewed them.

4. **עָזוֹ** *His strength*. The LXX. seem to have read the verb for the noun, as their translation is *κραταιώθητε*; and the Vulg. has followed the Greek version, having *confirmamini, be confirmed*. With respect to the meaning of **עָזוֹ** here, J. D. Michaelis, in his remarks on this verse, p. 235, states that seeking *His strength*, is equivalent to seeking God Himself; and that this and seeking His face, which follows, are but repetitions in sense of **יְהוָה יִדְרָשׁוּ**, made for the purpose of emphasis. Mendlessohn and Rosenmüller say that **עָזוֹ** here denotes the *ark*, and they refer to Ps. lxxviii. 61. I see, however, no reason why **עָזוֹ** should not be taken in its ordinary acceptation, and so the injunction of the Psalmist will be *to seek Jehovah, to seek*

the aid of His power, and to seek His face, i. e. His gracious favour.

5. מוֹפְתָיו *His wonders*, such as those which were wrought by the hands of Moses and Aaron in Egypt. מִשְׁפָּטָיו פִּי *the judgments of His mouth*, i. e. sentences of condemnation, which God in the character of a judge pronounces on guilty persons. God, for instance, decided the case of the Israelites against the Egyptians, and sentenced the latter to certain punishments for their cruel conduct, which were duly executed. These, or such sentences, are here termed by the Psalmist פִּי מִשְׁפָּטָיו.

6. זֶרַע וְגו'. The seed of Abraham, or the children of Jacob, are here addressed; so also the preceding verse was addressed to them. The motive, we see therefore, for remembering the former lovingkindnesses of God was, that they were the descendants of those on whom the Divine favours were bestowed, and that they themselves were the legitimate heirs of the covenanted promises. The two hemistichs, of course, express one and the same thing.

7. בְּכָל-הָאָרֶץ *In all the earth*. אָרֶץ doubtless means the whole earth here, and not merely the land of Palestine: see Ps. xciv. 2. The judgments are those of Jehovah, who, says the Psalmist, is our God and Judge. "The ineffable Deity," he states, "holding this relation to us, the people of Israel, is an additional incentive to our remembering His wonderful works; for He is not as the gods of the heathen, but He makes His judgments to be universally felt, and sways the destinies of all nations."

6. The rel. ought to be supplied after the noun דָּבָר. This noun, equally with the preceding one, is ruled by זָכַר. As for לְאֵלֶּהָ דוֹר, these words do not belong to צָנָה, but to זָכַר, and are parallel to לְעוֹלָם in the former hemistich. The cardinal אָלֶּהָ has here the sense of *innumerable*, as it has in Deut. vii. 9, "who keepeth His covenant and mercy with them that love Him

and keep His commandments to *a thousand generations* ;” i. e. *for ever*.

9. **בְּרַת**. The subject is doubtless **דְּבַר** of the preceding verse. This connection of **דְּבַר** with **בְּרַת**, we find in Hag. ii. 5, “*the word that I covenanted with you, when ye came out of Egypt.*” **לְיִשְׁחָק** *concerning Isaac*. So saith Kimchi, referring to Gen. xxi. 12, where it is said, “in Isaac shall thy seed be called.” Others consider this member of the verse to refer to Gen. xxvi. 3, which contains the promise made to Isaac. In this case, the words **אִשָּׁר נִשְׁבַּע** must be understood after **וּשְׁבוּעָתוֹ**.

10. **וַיְעִמְדָהּ** *And He confirmed it*, viz. the oath, **לְיַעֲקֹב**, to Jacob. Allusion is here made to Gen. xxviii. 13, and xxxv. 12, where God’s promise to Abraham and Isaac is renewed to Jacob.

12. **בְּהִיּוֹתֵם** *When they were*. In 1 Chron. xvi. 19, we have **בְּהִיּוֹתֵכֶם**, which also exists in this place in many MSS., and is so rendered by the Chald. and Syriac. On this account, as well as because **בְּהִיּוֹתֵכֶם** is the more difficult reading, and the frequent change of person in the Psalms, it is preferred by Reddingius and others in the present passage. **מִתֵּי מִסְפָּר** *men of number*, i. e. men easily numbered, and hence the expression signifies *few men*: see Gen. xxxiv. 30; Deut. iv. 27; Jer. xlv. 28. **בְּמַעַט** *as little, or very little*. **כִּי** is here a sign of confirmation, rather than of similitude, as in 1 Sam. x. 27, and other places: see Is. i. 9. Yarchi, however, connects it with what follows, as if it meant *almost*, as it does in Gen. xxvi. 10. He says, the meaning of **בה גרים כמעט** is “not that they were not inhabitants of the land, *but that they were almost strangers in it* (**בה גרים אפי' כמעט**); for they dwelt not much time in one place, but went from nation to nation, and from one kingdom to another people.”

13. וַיִּתְהַלְכוּ *And they walked*, viz. from nation to nation. The verb has a frequentative sense here, as the Hithpael form very often has. מְנוֹי אֶל-גּוֹי, alluding, probably, to the patriarchs moving about from one to another of the nations of Canaan, of which there were seven; (see Deut. vii. 1; Gen. xii. 8; xiii. 18;) whilst the next hemistich may refer to their going to Egypt, and to some of the journeyings which are recorded in different parts of Genesis. In their going from people to people, they may be said to have gone from danger to danger, for they encountered dangers in every place to which they travelled. The waters of the heathen world would have overflowed them if the hand of God had not been upon them. When in Canaan in particular, and also when in Philistia and Egypt, it was only this hand which kept them from harm.

14. וַיּוֹכַח *And He reprov'd*, viz. kings, as Pharaoh in Gen. xii. 17, and Abimelech, Gen. xx. 3, 17, 18. Before the verse which follows we must understand לְאָמֵר; the Arabic interpreter has inserted the participle قَائِلًا *saying*.

15. אַל-תִּנְעוּ בְּמִשְׁחֵי מְשִׁיחָי *Touch not My anointed*. מְשִׁיחָי, says Hengstenberg, denotes here such persons as had received in an eminent degree the Spirit of God. So Pharaoh says of Joseph, in Gen. xli. 38, “Can we find such a one as this is, a man in whom the Spirit of God is?” Three classes of persons were anointed on their institution to office, under the old Jewish economy, viz. kings, priests, and prophets. To the last of these classes we are disposed to refer the מְשִׁיחָי here; for the second member of the verse expressly mentions them as prophets. וְלֹא-נִבְיָאֵי וְגוֹ *and do my prophets no harm*. God thus addresses Abimelech in behalf of Abraham: “Now, therefore, restore the man his wife, for he is a prophet; and he shall pray for thee, and thou shalt live.” Isaac and Jacob may be considered to have been strictly prophets; the former had a prophetic dream

at Beersheba, and the latter at Bethel. As a prophet, the latter saw the angels of God at Mahanaim.

16. וִיקְרָא *And He called.* We learn here that the power of God is sufficiently great to call into existence a famine by the mere word of His mouth. So the work of creation was accomplished; God spake, and it was done: see Hag. i. 1; Ezek. xxxvi. 9. רָעַב *famine*; concerning which we read, in Gen. xli. 56. 57; xlii. 1; xlv. 6, which oppressed not only Canaan, but also Egypt and many neighbouring countries. מַטֵּה־לֶחֶם *staff of bread.* Bread is called the staff of life, because it is that especially by which the human body is nourished, and man's physical strength recruited; and so to express the virtue of this aliment of the human frame, we have the phrase *staff of bread* employed figuratively, to denote bread itself. We find the same figure in two other passages, viz. Lev. xxvi. 26; Ps. civ. 15.

17. אִישׁ *A man, viz. Joseph, who is mentioned in the next hemistich.* Reference is here made to Gen. xlv. 5, where Joseph says to his brethren: "Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." The next member of the verse alludes to the history in Gen. xxxvii. 36: "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh and captain of the guard."

18. בַּבֶּבֶל *With the fetter, or chain.* Rabbi Nathan says, "it is a chain for binding the feet." It occurs only here, and in Ps. cxlix. 8. רַגְלָי *his feet.* The Kri is רַגְלָו. We do not read in the history of Joseph of his being put in chains when in prison; yet, when we consider that it was the ordinary mode of securing prisoners, and further, when we bear in mind the magnitude of the crime with which he was charged, we may infer that such in all probability was the case, especially, as it would appear from the context, that this verse must allude to Joseph. בְּרַגְלֵי בָאָה נַפְשִׁי. The verb being here in the fem. gend. shows

that the subject is נַפְשׁוֹ, and that בְּרִזְקָה is accusative. In this manner the phrase is rendered by the LXX. σίδηρον δῆλθεv ἡ ψυχὴ αὐτοῦ, *his soul passed through iron*; and so the Syriac ܢܦܫܘܗܝܢ ܨܘܚܝܢ ܒܝܘܢܝܢ, &c. *his soul went into iron*; but the Chald., disregarding the gender, has taken it the other way: שִׁיד דְּפִרְזָל עָלַת בְּנַפְשֵׁיהּ *the chain of iron went into his soul*. As for נַפְשׁוֹ, it may mean no more than the pers. pron. *he*; and his soul entering the iron, may simply signify that he was placed in chains; and thus it seems to have been understood by our Translators, who have: “he was laid in iron.”

19. עַד עֵת *Until the time*, viz. when the word of Joseph came to pass; till then he laid in prison. The word of Joseph (דְּבָרָה) is that by which he explained to the royal servants in prison their dreams. That this word came to pass, we read in Gen. xli. 13: “And as he explained to us, so it happened; me he put again in my place, but him he hanged.” Then in verse 14, we are told that “Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon.” אִמְרַת יְהוָה צִרְפָּתָהּ *The word of Jehovah tried him*. The word of the Lord, says Hammond, is “God shewing him the meaning of those dreams; (Gen. xli. 39;) God’s telling him, or revealing to him, the interpretation of them; το λόγιον τοῦ Κυρίου, the oracle of the Lord, say the LXX.” This word proved Joseph, or purified him, as the verb literally means, for it made him appear pure, or innocent, in the eyes of the people, who were thus assured that God was with him, and that he must therefore be a pious person, and not guilty of the crime for which he was thrown into a dungeon.

20. In the second member the verb שָׁלַח should be repeated before וַיִּפְתְּחֵהוּ.

22. לְאַסֵּר שָׂרָיו בְּנַפְשׁוֹ. Hengstenberg translates these words: “Dass er seine Fürsten bande mit seiner Seele;” *that*

he might bind his princes with his soul. He observes, in the 4th part of his Commentary on the Psalms, p. 157, that “the expression is figurative, and is brought forward in allusion to verse 18, where we read *his soul came to the iron*; hence we are told, in this passage, that the soul which was itself bound, now binds princes.” By which he means that the mind of Joseph ruled the great people of Egypt. I do not, however, think that נִפְּשׁ here, or in the other passage referred to, denotes the nobler part of man. In this verse, the Syriac rendering of it appears to be the true one, viz. *אִם נִצְטָא* *as he wishes*, which is in some measure followed by the Chald. That נִפְּשׁ often means no more than *will* or *pleasure*, may be seen by referring to any Lexicon. The meaning of לְאַסֵּר שָׂרָיו *to bind his princes*, signifies to exercise control over the greatest men in the kingdom, which power was conferred on Joseph by Pharaoh: see Gen. xli. 40; also verses 43, 44. The capability of binding is to be regarded as an evidence of authority; a power of compelling obedience; or, in default thereof, of inflicting punishment. וַיִּקְנֵנוּ יֶחֱזֵם *And he taught his elders wisdom.* This he did not by teaching them astrology, and such like wisdom, but by suggesting what would conduce to the welfare of the state.

23. מִצְרַיִם. Understand ל prefixed. בְּאֶרֶץ חָם *in the land of Ham.* As the two members of the verse express substantially the same thing, we infer the land of Ham to be the same as Egypt. Ham, the son of Noah, was father to Mizraim, who is supposed to have been the founder of the Egyptians, and hence the two names of the country. Jerome, in his note on Gen. x. 6, observes, that Egypt was called in his day, in the Egyptian language, by the name of Ham.

24. וַיַּעֲזֹמְהוּ *And He made him stronger.* The root עָזַם signifies *to be strong*, not only with regard to physical force, but also with respect to number: Ps. xxxviii. 20; xl. 6:

lxix. 5, &c. In German, a great number is called *eine starke Anzahl*, a strong number. Number seems to be referred to in this passage.

25. הִפְּנֵה לִבָּם *He turned their heart*, i. e. the heart of the Egyptians. The Chald. and Arab. have rendered the verb intransitively, *is turned*. Chrysostom says, that *he turned*, is the same as *he permitted to turn*. See his note on this verse. Eusebius observes, that God's turning the heart of the Egyptians to hate His people, was but a just punishment on the Israelites, on account of their abandoning the worship of the true God, and embracing idolatry; but this does not appear in the history. The intransitive is preferable here. Similar instances of an intransitive usage of transitive verbs are found in Lev. xiii. 3, 4, 13, 20; 1 Sam. xxv. 12; Ex. xiv. 5. It is supported by Kimchi.

27. דְּבָרֵי אֹתוֹתָיו *The words of His signs*, i. e. *His signs*. דְּבָרֵי seems to be a pleonasm, as we find it, under similar circumstances, in Psalms xxxv. 20; lxv. 4; cxlv. 5. A like usage of the singular דָּבָר we have in Psalms xlv. 5; lxxix. 9. A few persons, however, consider the expression to mean, *signs commanded by God*; so Muis, in his note on this verse. The אֹתוֹת and מִפְּתִים allude to the miracles which were wrought in Egypt by the hands of Moses and Aaron, to induce Pharaoh to permit the departure of the Israelites from his kingdom.

28. וְלֹא-קָמוּ *And they rebelled not*. These words can scarcely refer to Pharaoh and his subjects, because it cannot be said of them that they did not rebel; for though, upon the plague of darkness, the Egyptian monarch said unto Moses, "Go ye, serve the Lord," yet that permission was granted only to the Israelites, whilst the flocks and herds were detained, and the permission itself was subsequently withdrawn. We are therefore required to suppose that Moses and Aaron are meant, who executed the commands of God with respect to the plagues

inflicted on their opponents, notwithstanding they knew that, in thus acting, they would incur the heavy displeasure of Pharaoh, and expose their lives to considerable danger. Some persons take the expression interrogatively, and thus make the Egyptians the subject, thinking such a construction more natural than the other, because that *rebelling*, they say, is not a term to characterize the conduct of the leaders of the Israelitish people, who never shew, according to the history, any desire to rebel, but only a reluctance, arising from timidity, to execute their commission. The LXX. have left out the negative particle, and in this they are followed by the Syr., Arab., and Ethiop.

30. שָׂרַץ *It*, viz. their land *multiplied exceedingly*. This verb has this sense; and so the noun is used for creeping things, because they procreate in great abundance. It cannot, therefore, be more fitly translated, as is observed by Hammond, than by *swarming*. The Chald. renders it by רָחִישׁ, and the LXX. by ἐξήρπυον, from the notion of the word for creeping.

31. עָרַב, the fourth plague, of which we read in Ex. viii. 17. בְּכָל-גְּבוּלָם the third plague: see Ex. viii. 12; xiii. 14. *in all their border*. Vulg. “in omnibus finibus eorum,” i. e. throughout the whole country.

32. נָתַן וְגו' *He gave hail instead of their rain*. In Levit. xxvi. 4, we have, “And I will give you rain in due season,” which helps to explain the present passage. The Psalmist means that, instead of the mild, fruitful rain, which God was accustomed to send at the usual time, He gave heavy hail, so that, as we are told in the history, it “smote every herb of the field, and brake every tree of the field:” Ex. ix. 25. There is an ellipsis of תַּחַת before גְּשָׁמֵיהֶם.

33. גְּפָנֵם *Their vine*. This noun is sing., and to be understood collectively the same as הִנָּתַם in verse 29. עֵץ גְּבוּלָם *the trees of their border*, i. e. those trees which were just within the limits of the Egyptian territory.

34. Here is mentioned the plague of locusts, the eighth punishment, concerning which see Ex. x. 4.

36. We have here the tenth and last plague referred to, the history of which is found in Ex. xii. 29, 30. רֵאשִׁית לְכָל-אוֹנֶם *The first fruit of all their strength, or substance, by which is understood, says Rosenmüller, "the first of cattle as well as men."* See Gen. xlix. 3; Ps. lxxviii. 51.

37. בְּכֶסֶף *With silver.* Allusion is made to the Israelites' taking with them jewels of silver and jewels of gold, which they borrowed of the Egyptians: Ex. xii. 36. וְאִין-בְּשִׁבְטוֹ בּוֹשֵׁל *and there was not any one stumbling among his tribes.* The LXX. have rendered בּוֹשֵׁל by ἀσθενής, *infirm*, so that they understood the Psalmist to say, there was no one incapable of following the multitude, no one was prevented by disease or infirmity from accomplishing the journey.

40. The subject to the verb שָׁאַל is understood, which of course is יִשְׂרָאֵל. Israel asked for *flesh*, say the Chald. and Arab. It does not appear, from the history, that they supplicated God at all, but only murmured against Moses and Aaron for bringing them into the wilderness.

41. הִלְכוּ *They walked.* This is said metaphorically of waters, for designating motion from place to place.

42. אֵת before אֲבָרְהָם has the force of *with*. The Chald. reads דִּי עִם *which with*. The verse evidently alludes to the covenant God made with Abraham.

44. עֲמַל *Labour, viz. of cultivating the land, &c.* The Israelites took possession of the land of Canaan, and of course possessed themselves of the benefit arising from the cultivation of it by those by whom it was previously occupied.

45. יִנְצְרוּ *They keep.* The נ is here retained, contrary to the general usage of verbs of this class.

קו

- 1 הִלְלוּ יְהוָה הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חֲסְדּוֹ :
 2 מִי יִמְלֹל גְּבוּרֹת יְהוָה יִשְׁמַע כָּל-תְּהִלָּתוֹ : 3 אֲשֶׁר־
 שָׁמְרֵי מִשְׁפָּט עֲשֵׂה צְדָקָה בְּכָל-עֵת : 4 זָכְרָנִי יְהוָה
 בְּרִצּוֹן עֲמָךְ פָּקְדְנִי בִישׁוּעָתְךָ : 5 לְרֵאוֹת וּבְטוֹבַת בְּחִירֶיךָ
 לְשִׂמְחָה בְּשִׂמְחַת גּוֹיְךָ לְהִתְהַלֵּל עִם-נַחֲלֶתְךָ : 6 חֲטֵאנוּ
 עִם-אֲבוֹתֵינוּ הַעֲוִינוּ הִרְשַׁעְנוּ : 7 אֲבוֹתֵינוּ בְּמִצְרִים וְלֹא-
 הִשְׁכִּילוּ נַפְלְאוֹתֶיךָ לֹא זָכְרוּ אֶת-רֹב חֲסְדֶיךָ וַיִּמְרוּ עֲלֵינוּ
 בַּיַּם-סוּף : 8 וַיּוֹשִׁיעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת-גְּבוּרָתוֹ :
 9 וַיַּגְעֵר בַּיַּם-סוּף וַיַּחַרֵּב וַיִּזְלַחְכֶם בְּתַהוֹמוֹת פַּמְדָּבַר :
 10 וַיּוֹשִׁיעֵם מִיַּד שׁוֹנֵא וַיִּנְאַלֵם מִיַּד אוֹיֵב : 11 וַיַּכְסוּמֵם
 צָרִיהֶם אַחַד מֵהֶם לֹא נֹתֵר : 12 וַיֵּאֱמִינוּ בְּדַבְּרוֹ וַיִּשְׁרוּ
 תְּהִלָּתוֹ : 13 מָהְרוּ שִׂכְחוּ מַעֲשָׂיו לֹא-חָפוּ לַעֲצָתוֹ :
 14 וַיִּתְאוּוּ תַּאֲוָה פַּמְדָּבַר וַיִּנְסוּ-אֵל בִּישִׁימוֹן : 15 וַיִּתֵּן
 לָהֶם שְׂאֵלָתָם וַיִּשְׁלַח רוּזֹן בְּנַפְשָׁם : 16 וַיִּקְנְאוּ לַמֶּשֶׁה
 בַּמַּחֲנֶה לְאַהֲרֹן קְדוֹשׁ יְהוָה : 17 תַּפְתַּח-אֶרֶץ וּתְבַלַּע
 דָּתָן וְאֶחָד עַל-עֲדַת אֲבִירִים : 18 וּתְבַעַר-אֵשׁ בְּעֲדַתָם
 לְהַבִּיחַ תִּלְהַט רַשָּׁעִים : 19 יַעֲשֶׂה-עֵגֶל בַּחֲרָב וַיִּשְׁתַּחֲווּ
 לַמַּסֶּכֶה : 20 וַיִּמְרוּ אֶת-כְּבוֹדָם בְּתַבְנִית שׁוֹר אֲכָל עֵשֶׂב :
 21 שִׂכְחוּ אֵל מוֹשִׁיעֵם עֲשֵׂה גְדֻלוֹת בְּמִצְרַיִם : 22 נַפְלְאוֹת
 בְּאֶרֶץ הַם נוֹרְאוֹת עַל-יַם-סוּף : 23 וַיֹּאמֶר לְהַשְׁמִידֵם לוּלֵי

מִשֶׁה בַּחִירוֹ עָמַד בַּפְּרִין לִפְנֵי לְהַשִּׁיב חַמְתּוֹ מִהֲשִׁחִית׃
 24 וַיִּמָּאֲסוּ בְּאֶרֶץ חֲמָדָה לְאֱלֹהֵי אֱמִינוּ לְדַבְּרוּ׃ 25 וַיִּרְגְּנוּ
 בְּאֵהֲלֵיהֶם לֹא שָׁמְעוּ בְּקוֹל יְהוָה׃ 26 וַיִּשָּׂא יְדוֹ לָהֶם
 לְהַפִּיל אוֹתָם בַּמִּדְבָּר׃ 27 וּלְהַפִּיל זֶרְעִם בְּגוֹיִם וּלְזוֹרוֹתָם
 בְּאַרְצוֹת׃ 28 וַיִּצְמְדוּ לְבַעַל פְּעוֹר וַיֵּאֱכְלוּ זִבְחֵי מֵתִים׃
 29 וַיִּבְעִיטוּ בְּמַעַלְלֵיהֶם וּתְפָרִין בָּם מִגִּפְהָ׃ 30 וַיַּעֲמֵד
 פִּינָחָם וַיַּפְּלֵל וַתַּעֲצֹר הַמִּגְפָּה׃ 31 וַתַּחֲשֹׁב לוֹ לְצַדִּיקָה
 לְדָר וְדָר עַד-עוֹלָם׃ 32 וַיִּקְצִיפוּ עַל-מִי מְרִיבָה וַיִּרַע
 לְמִשֶׁה בַּעֲבוּרָם׃ 33 כִּי-הִמְרוּ אֶת-רוּחוֹ וַיִּבְטֹא בְּשִׁפְתָיו׃
 34 לְאֱלֹהֵי-שְׁמִידוֹ אֶת-הַדְּעָמִים אֲשֶׁר אָמַר יְהוָה לָהֶם׃
 35 וַיִּתְעַרְבוּ בְּגוֹיִם וַיִּלְמְדוּ מַעֲשֵׂיהֶם׃ 36 וַיַּעֲבְדוּ אֶת-
 עֲצָבֵיהֶם וַיְהִיו לָהֶם לְמוֹקֵשׁ׃ 37 וַיִּזְבְּחוּ אֶת-בְּנֵיהֶם וְאֶת-
 בְּנוֹתֵיהֶם לְשָׂדִים׃ 38 וַיִּשְׁפְּכוּ דָם נָקִי דַם-בְּנֵיהֶם וּבְנוֹתֵיהֶם
 אֲשֶׁר זָבְחוּ לְעֲצָבֵי כְנָעַן וַתַּחֲנַף הָאָרֶץ בְּדַמַּיִם׃ 39 וַיִּטְמְאוּ
 בְּמַעֲשֵׂיהֶם וַיִּזְנוּ בְּמַעַלְלֵיהֶם׃ 40 וַיִּחַר-אַף יְהוָה בְּעַמּוֹ
 וַיִּתְעַב אֶת-נַחֲלָתוֹ׃ 41 וַיִּתְּנֵם בְּיַד-גּוֹיִם וַיִּמְשְׁלוּ בָהֶם
 שְׂנְאֵיהֶם׃ 42 וַיִּלְחָצוּם אוֹיְבֵיהֶם וַיִּבְנְעוּ תַּחַת יָדָם׃
 43 פְּעָמַיִם רַבּוֹת יִצְלִיִם וְהִמָּה יִמְרוּ בְּעֲצָתָם וַיִּזְמְנוּ
 בְּעוֹנָם׃ 44 וַיִּרְא בָּצָר לָהֶם בְּשָׁמְעוֹ אֶת-דִּבְרָתָם׃ 45 וַיִּזְכֹּר
 לָהֶם בְּרִיתוֹ וַיִּנָּחֵם כְּרַב חֶסְדּוֹ׃ 46 וַיִּתֵּן אוֹתָם לְרַחֲמַיִם
 לִפְנֵי כָל-שׂוֹבֵיהֶם׃ 47 הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ וְקַבְּצֵנוּ
 מִן-הַגּוֹיִם לְהוֹדוֹת לְשֵׁם מְדַשֵּׁד לְהַשְׁתַּבַּח בְּתֵהֱלָתְךָ׃

48 בְּרִדָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר
 כָּל־הָעַם אִמֵּן הַלְלוּ־יָהּ :

PSALM CVI.

THIS Psalm opens with an exhortation to praise God, and proceeds as far as the sixth verse to speak of the Divine goodness, where a change is made of the subject. The Psalmist now confesses the manifold sins of the children of Israel, and brings forward, emphatically, the murmurings and rebellions of their forefathers in the wilderness. The last Psalm dwelt chiefly on God's dealings with His people whilst they were residing in Egypt; and the present one, as if intended, in this respect, to be a sort of supplement to the preceding, enters, with similar particularity, on the Divine treatment of them, from the time of their departure from the land of their bondage, till they had settled themselves in Canaan. A further connection between these two Psalms appears from the circumstance, that the beginning and two last verses of this are set down in 1 Chron. xvi. 34, 35, 36, the first fifteen verses of which Chapter are those of the 105th Psalm. Hence, if David were the author of one of these productions, we should infer that he was also of the other, and that both of them were written, in all probability, about the same time. The 47th verse, however, speaks of the people being among the heathen, and consequently, De Wette states as his opinion, that the Psalm was composed during the Babylonian exile; but it is not necessary, on account of this verse, to assign a late date to its origin;

for there is nothing in the terms of the passage which would render it inapplicable to any one of several occasions, when David and his men were in a foreign country; as, for instance, when he and six hundred others took refuge in Gath.

הַלְלוּ יְהוָה *praise the Lord*. These words constitute the title, and are not to be considered as making any part of the text of the Psalm. The Chald. retains them as a title; the LXX. and Vulg. have the Hebrew words, which are joined into one; whilst the Syriac has, in their stead, a sort of table of contents of the Psalm. But the strongest evidence for shewing that הַלְלוּ יְהוָה is no part of the text, is derived from 1 Chron. xvi. In this Chapter, we find portions of three Psalms, as has been previously stated, viz. fifteen verses of the 105th, which extend to verse 22; then the 96th, which goes to verse 33; and then follows the 1st verse of this Psalm, without the words הַלְלוּ יְהוָה. Now it is quite clear, that as they are not introduced, they never could have existed, except as a title; for we cannot otherwise account for their omission from the book of Chronicles. Such being the case in this Psalm, we may fairly infer that it is so in the others to which this title is prefixed.

1. כִּי-טוֹב *For He is good*. טוֹב is employed emphatically, denoting that God is good, without any mixture of evil, perfectly good in Himself, and is as it were the fountain from which flows every good, and nothing but good. Hence, we read in Matt. xix. 17, "There is none good but one, that is, God."

2. גְּבוּרֹת יְהוָה *The mighty acts of Jehovah*, i. e. the manifold and infinite power of God, which appears in all His works, both of creation and providence. The pron. מִי must be repeated before יִשְׁמָעַע.

3. עֹשֶׂה *He doing*. This participle is in a state of regimen, as Tseré under the שׁ, instead of Segol, clearly proves; and therefore we must suppose that it states distributively what is affirmed plurally in the first member. There are some critics, however, who think that י should be put in the place of ה; and so the participle would become plural, and fully correspond with שְׁמַרֵי. Of this class may be mentioned Hengstenberg.

4. זְכַרְנִי *Remember me*. The people here, taken collectively, should be regarded as the speaker. Hence, the LXX., Syr., Arab., and Ethiop., have the plural object. pron., as if the affix were נִי; the Chald. retains the sing. בְּרִצּוֹן עֲמֶךָ *with the favour of Thy people*, i. e. with the distinguished favour which Thy people have been accustomed to receive from Thee. "Cum eo favore, quo prosequi soles populum tuum." Geier. The genitive עֲמֶךָ is of course the object, and not the agent of this favour; in the same manner we have, in Is. xxvi. 19, *the dew of herbs*, i. e. the dew received by herbs. Again, Joel iii. 19, *the violence of the sons of Judah*, which in our version is, the violence *against* the sons of Judah. See also Obadiah, ver. 2.

5. בְּטוֹבַת בְּחִירֶיךָ *To see, or that we may see. the good of Thy chosen*, i. e. the prosperity of Thy chosen. The ב is here employed with the accusative. גּוֹי denotes Israel, the same as בְּחִירֶיךָ and נַחֲלֶתֶךָ.

6. In this verse the plural number is used, which shews that the verbs in the 4th verse have the collective noun עַם for their subject. Here commences the confession of the sins of the

people; from mentioning the remarkable ones of which the nation was guilty in the early period of its history, the verse would seem to be a sort of public formulary intended for the service of the temple.

7. לֹא־הִשְׁכִּילוּ נִפְלְאוֹתֶיהָ *They consider not Thy wonderful works*, i. e. those gracious helps vouchsafed to the Israelites by God when they went forth from Egypt; these they did not sufficiently study, so as to be able to distinguish between them and the ordinary acts of providence; that having become impressed with a sense of God's mercies, they might be brought to live in obedience to Him. For יָם עַל *by the sea, or at the sea*. The LXX. seem to have read עֲלֵהִים, from עָלָה *he ascended*, as their rendering is ἀναβαίνοντες, *going up*, viz. *to the Red sea*, ἐν τῇ ἐρυθρᾷ θαλάσῃ. The repetition of יָם is for the sake of emphasis and elegance. The expression alludes to Ex. xiv. 11, 12, where we read that the Israelites being by the sea, and seeing the Egyptians, called out to Moses, saying, "Hast thou taken us away to die in the wilderness?" The prefix ב before the second יָם signifies the same as the preceding עַל. So in Ezek. x. 15, we evidently have בְּנִהָר for עַל־נִהָר.

8. The ו commencing this verse is to be taken adversatively, *but* He saved them, notwithstanding their rebellion; and He did so *for the sake of His name* שְׁמוֹ לְמַעַן; for He thus exhibited another signal instance of His power and mercy, whereby the reputation of His name was maintained.

9. בַּמִּדְבָּר *As in the wilderness*. The particle ב is here to be understood as in Ps. xcv. 8. The Israelites went through the depths as if through a wilderness, i. e. the bottom of the sea was like a dry and thirsty land: "Wie man in der Wüste geht," *as one goes in the wilderness*. Hengstenberg.

12. וַיֵּאֱמִינוּ *And they believed*. Allusion is here made to Ex. xiv. 31: "They believed in the Lord, and in Moses his servant." יְשִׁירוּ *they sung*, viz. the song of Moses: see Ex. xv.

13. מְהֵרָה שָׁכַחוּ *They hastened, they forgot*, i. e. they quickly forgot. לֹא־חָבְנוּ *they waited not*. We read in Ex. xv. that “the Israelites went out into the wilderness of Shur, and they went three days in the wilderness, and found no water.” They then came to Marah, where was plenty of water; but it was bitter, so that they could not drink of it. Being thus disappointed in the hopes with which the first sight of these waters inspired them, instead of waiting for the counsel of Moses, they murmured against him, and said, *What shall we drink?* This is, doubtless, the history to which this verse refers. The Israelites, as soon as their new trouble came upon them, forgot all the former deliverances which had been wrought for their sakes; and they appeared to be at once prepared to break out in rebellion against God and Moses their leader.

14. This verse is supposed to allude to Numb. xi. 4, &c. “And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?” See Ps. lxxviii. 29.

15. רָזוֹן *Leanness*. This word is rendered by the LXX. πλησμονήν, *satiety*; so that unless they read a different word, we must suppose that their object was to give what they regarded as the sense, and not as a literal translation. That *satiety* is more agreeable to the first member of the verse than *leanness*, the strict meaning of רָזוֹן would be, is certain; and further, it is suitable to the history in Ex. xvi. 8: “The Lord shall give you in the evening flesh to eat, and in the morning bread to the full.” This translation of the LXX. is followed by the Syr. and Vulg.; the former having سبب, and the latter *saturitatem*. Genebrard thinks that the contrary is meant of what is expressed. He observes: “contraria pro contrariis ut altum pro profundo, obesum pro macro, creditum pro debito, venditio pro emptione aliquando usurpantur per antiphrasim.” Geier, in his note on this passage, states that רָזוֹן cannot literally signify

here *leanness*; but that it should be considered as used metaphorically for *great sorrow*, of which leanness is one of the effects. In the 11th chapter of Numbers we have such an account of the transaction to which the passage refers, as will square sufficiently with the literal sense of this verse, and will render unnecessary the explanations above. In the 18th verse it is said, “the Lord will give you flesh, and ye shall eat;” and in the 33rd verse the sacred writer continues to state that. “while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.” We learn, therefore, from these passages, that the Lord granted to the Israelites their request; but yet that very gift of quails was a cause of great affliction, for the Lord took the opportunity of visiting them for their offences, by making the flesh loathsome (ver. 20), and causing the plague to come upon them. This visitation is expressed by רָזַן in this verse, *leanness*, or *wasting disease*. “But sent a wasting disease against them.” French and Skinner.

16. This verse alludes to the rebellion of Korah: see Numb. xvi. “The dat. ל of לְמֹשֶׁה is in the place of the accusative.” Mendlesohn’s *Beor*. קְדוֹשׁ יְהוָה *holy of the Lord*. Aaron is thus called because he was separated from the whole congregation of Israel, and appointed to direct the public worship and to offer the sacrifices. In reference to this, Moses said to Korah, “The Lord will shew who are His, and who is holy.” Numb. xvi. 5.

17. תִּפְתָּח. The ו of וַיִּקְנָאוּ is understood, says Mendlesohn, to this verb.

20. כְּבוֹדָם *Their glory*. A few copies of the LXX. have δόξαν αὐτοῦ, *His glory*, but the greater part of them have αὐτῶν. The Syr. has ܩܘܪܒܢܐ; the Vulg. *gloriam suam*. If we adopt the sing. pronoun, we must understand the glory of

God, as He exhibited it on various occasions to His chosen people. Thus we read in Ex. xxiv. 16, 17, *the glory of the Lord abode upon the mount; the sight of the glory of the Lord was like devouring fire on the top of the mount in the sight of the children of Israel*; and in Dent. v. 24, we have also, *the Lord hath shewed us His glory and His greatness, and we have heard His voice out of the midst of the fire*. If the plural pronoun be preferred, and it seems tolerably certain that this is the correct reading, then the meaning is that the glory of the people of Israel is *their God*, in opposition to the idols of the heathen, the mere work of men's hands; agreeably to which, we find in Deut. x. 21: "He is thy praise, and He is thy God, that hath done for thee these great and terrible things which thine eyes have seen." The prophet Jeremiah seems to have the whole verse in view in chap. ii. 11 of his prophecy.

23. לֹלֵי מִשְׁפַּח וְגו' *Except Moses His chosen had stood in the breach*. Moses is here mentioned in the character of a mediator, under the figure of one standing in the breach of the wall of a city made by besiegers, to oppose any farther hostile aggressions. The figure of a *breach* is frequently employed in Scripture to denote some destruction by God. Thus in Judg. xxi. 15, God made a *breach* בְּרֵץ in the tribes of Israel, i.e. He destroyed one of the tribes, viz. that of Benjamin: see also 2 Sam. vi. 8; Ezek. xxii. 30. Hence, in this passage we understand that God would have destroyed the Israelites, had not Moses stood in the breach, i.e. interceded by his prayers, just at the time when the Divine judgments were about to be executed. The Chald. has paraphrased it thus; *If Moses had not stood before Him, וְאִתְקַרַּף and prevailed in prayer, i.e. averted the destruction.*

26. וַיִּשָּׂא יְדוֹ לָהֶם *And He lifted up His hand because of them*. The Chald. has added, *with an oath, בְּשִׁבְעָה*. The passage refers to Numb. xiv. 30: "Doubtless ye shall not come into the land *concerning* which I swore to make you dwell

therein." In allusion to the same, we have Ps. xcv. 11: "Unto whom I swear in my wrath that they should not enter into my rest." Lifting up the hand is a sign of swearing. Rosenmüller observes: "*Elevare manum*, i. q. jurare, loquendi formula ab hominibus deprompta, qui jurantes manus ad cælum atollunt, tanquam monstrantes Deum, quem in testem vocant, vel judicem accersentes, si fallant, vid. Gen. xiv. 22."

28. לְבַעַל פְּעוֹר *To Baal-Peor*. This Baal-Peor was the false god of the Moabites: see Numb. xxv. 3. It literally means, *the Lord of Peor*; and as Peor was the name of a mountain in Moab, the Baal, no doubt, was the idol of that people, which was worshipped by them at Peor. The Vau prefixed to יִצְמְרוּ has the force of *because that*; the 28th verse containing the reasons which caused God's anger to arise, and induced the most High to visit them with heavy judgments, as stated in the next verse: see also Deut. iv. 3. זְבָחֵי מֵתִים *the sacrifices of the dead*, i. e. of the false gods, who are called dead, in opposition to the true and living God. Some persons think that the sacrifices here mentioned were offered for the sake of the dead. "Vir eruditissimus apud Vossium, l. c. p. 38. per *sacrificia mortuorum* intelligit victimas, quæ mortuorum gratia Jovi Stygo offerebantur." Geier.

29. After the verb יִכְעִסוּ understand some such word as אֹתוֹ.

30. יִפְלֵל. In the Piel. conj., פָּלַל signifies *to judge*, or *separate, discern*. Thus in 1 Sam. ii. 25, we have, "and the judge shall judge him." וַיִּפְלְלוּ. In the Hithpael it usually denotes *to pray*; and it is thought by some persons to have this signification here, supposing the Psalmist to say, that Phinehas stood up in order to intercede with God *by prayer* in behalf of the people. The Chald. and Syr. have translated it in this manner. Kimchi renders it עֲשֵׂה מִשְׁפָּט, and thus it is taken by our translators; indeed, a reference to the history in Numb. xxv. 7,

8, shews that Phinehas acted in the capacity of a judge, and having punished Zimri and Cozbi with death for their guilt, the plague was stayed.

31. לְצַדִּיקָהּ לוֹ וַיִּתְחַשֵּׁב *And it was counted to him for righteousness.* Dr Hammond properly observes that this expression signifies something more than *justifying*, as being the opposite of *condemning*; for thus it would denote no more than *acquitting* Phinehas, who had certainly committed no offence: on the contrary, by his act an offended God was satisfied. He gives to צַדִּיקָהּ, therefore, the sense of *reward*, in which he is supported by the Chald., which has לְזִכְרוֹ *for merit*. Mendlessohn also, in his *Beor* to Gen. xv. 6, where this phrase occurs, assigns to צַדִּיקָהּ the meaning of *merit*, or *reward*. The reward in this case, we learn from the history, consisted in placing the priesthood in his family *for ever and ever*, as stated in the next portion of the verse: see Numb. xxv. 13.

33. רָחוּ. There is a doubt here whether the affix to this noun has for its antecedent אֵל or מֹשֶׁה. The Chald. refers it to the former; for it has, “because they rebelled against His holy Spirit.” Yarchi and Kimchi thus paraphrase the first part of the verse: “Moses and Aaron provoked *the Spirit of God*, saying to the Israelites, *Hear now, O rebels, &c.*: Numb. xx. 10.” By making מֹשֶׁה, however, the antecedent, we act more agreeably to the grammatical construction; for it is close to רָחוּ, and it helps to explain the subsequent words וַיִּבְטֵא וַיִּשְׁפָּתוּ. These words literally mean no more than that Moses spake with his lips; but if we understand the foregoing expression to signify that the people provoked his spirit, then we learn that he spake *under provocation*, i. e. *unadvisedly*, (as our translators have it) with his lips. He spoke under the influence of anger, and not as a humble and faithful servant of God.

34. This verse refers to the conduct of the Israelites after the death of Joshua, as recorded in Judg. ii. and iii.: for they

did not according to His words (Exod. xxiii. 32, &c.) in destroying the people, the Canaanites, as He had commanded, but they still remained in the land.

37. לְשָׂדִים *To the devils.* This word is found only here and in Deut. xxxii. 17: "They sacrificed unto *devils*, not to God," &c. Some persons derive it from שָׂדַד *to lay waste.* See Schaaf's Syr. Lexicon, under this word. Michaelis, from סָד *to be black.* Anmerk. zu Ps. cvi, p. 238. Hengstenberg, from סָד *to exercise lordship.* Whichever root may be the true one, there is no doubt that שָׂדִים denotes false gods of some kind or another, to which human sacrifices were offered. Michaelis in his note referred to above, remarks, "that the Canaanites, and their descendants the Carthaginians, sacrificed men, and even their dearest children, to those deities, is known, not only from the Bible, but also from heathen annals."

43. וַיִּחַבְּבוּ בַעֲוֹנָם *And they were humbled because of their iniquity.* נַעֲשׂוּ שְׁפִילִים בַּעֲוֹנָם *they were made low because of their iniquity.* Rashi. Campensis translates יִחַבְּבוּ *miserrimi facti.* The Psalmist is speaking of the misery which the Israelites experienced by reason of their iniquity.

קז

1 הָרְדוּ לַיהוָה בְּיָטוֹב כִּי לְעוֹלָם חֲסָדוֹ : 2 יֹאמְרוּ
 גֵּאוּלֵי יְהוָה אֲשֶׁר נִאֲלַם מִיַּד-צָר : 3 וּמֵאַרְצוֹת קִבְצָם
 מִמִּזְרַח וּמִמְעַרְב מִצְפוֹן וּמִיָּם : 4 תַּעֲוֶה בַּמִּדְבָּר בְּיִשְׁמִיּוֹן
 דֶּרֶךְ עֵיר מוֹשָׁב לֹא מִצְאוֹ : 5 רַעֲבִים גַּם-צִמְאִים נַפְשָׁם
 בָּהֶם תִּתְעַשֵּׂף : 6 וַיִּצְעֲקוּ אֶל-יְהוָה בְּצָר לָהֶם
 מִמְּצוֹקוֹתֵיהֶם יִצִּילֵם : 7 וַיִּדְרִיכֵם בְּדֶרֶךְ יִשְׁרָאֵל לָלֶכֶת
 אֶל-עֵיר מוֹשָׁב : 8 יוֹדוּ לַיהוָה חֲסָדוֹ וְנִפְלְאוֹתָיו לְבָנֵי

- אָדָם : 9 פִּי־הַשֶּׁבִיעַ נֶפֶשׁ שִׁקְקָה וְנֶפֶשׁ רְעֵבָה מִלֵּאֲטוֹב :
 10 יֹשְׁבֵי הַשֶּׁדַּי וְצַלְמוֹת אֲסִירֵי עֵינַי וּבְרוּל : 11 פִּי־הִדְמִרוּ
 אֲמֵרֵי־אֵל וְעֵצַת עֲלִיּוֹן נֶאֱצוּ : 12 וַיִּכְנַע בְּעֵמֶל לֶבֶם
 כִּשְׁלוֹ וַאֲיֵן עֹזָר : 13 וַיִּזְעֲקוּ אֶל־יְהוָה בְּצָר לָהֶם מִמִּצּוֹקוֹתֵיהֶם
 וַיִּשְׁעֵם : 14 וַיִּצִיאֵם מִחֶשֶׁד וְצַלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתַּק :
 15 יִדְרוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם : 16 פִּי־שִׁפְרָה
 דִּלְתוֹת נְהִשְׁת׃ וּבְרִיחֵי בְרוּל גִּדְעָה : 17 אוֹלִים מִדֶּרֶךְ
 פֶּשַׁע וּמַעֲזוֹנֵיהֶם יִתְעַנּוּ : 18 כָּל־אֹכֵל תִּתְעַב נֶפְשָׁם
 וַיִּגְעוּ עַד־שַׁעֲרֵי־מוֹת : 19 וַיִּזְעֲקוּ אֶל־יְהוָה בְּצָר לָהֶם
 מִמִּצּוֹקוֹתֵיהֶם וַיִּשְׁעֵם : 20 יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם וַיִּמְלֹט
 מִשִּׁהִיֹּתוֹת : 21 יִדְרוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי
 אָדָם : 22 וַיִּזְבְּחוּ וּזְבַחֵי תוֹדָה וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה :
 23 יִזְרְדֵי הַיָּם בְּאֵנוֹת עֵשִׂי מִלֵּאכָה בַּמַּיִם רַבִּים : 24 הִמָּה
 רָאוּ מַעֲשֵׂי יְהוָה וְנִפְלְאוֹתָיו בְּמִצּוֹלָה : 25 וַיֹּאמֶר וַיַּעֲמֵד
 רוּחַ סַעֲרָה וְתִרְוּמַם גָּלְיוֹ : 26 יַעֲלוּ שָׁמַיִם יִרְדּוּ תְהוֹמוֹת
 נֶפְשָׁם בְּרַעַה תִּתְמוּנָה : 27 יִחַגּוּ וַיִּנּוּעוּ כִּשְׁבוּר וְכָל־
 הַכִּמְתָם תִּתְפַּלַּע : 28 וַיִּזְעֲקוּ אֶל־יְהוָה בְּצָר לָהֶם
 וּמִמִּצּוֹקוֹתֵיהֶם וַיִּצִיאֵם : 29 יִקַּם סַעֲרָה לְדַמְמָה וַיִּחַשּׁוּ
 גְלִיהֶם : 30 וַיִּשְׁמְחוּ כִּי־יִשְׁתַּקּוּ וַיִּנְחַם אֶל־מַחוּז הַפָּצִם :
 31 יִדְרוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם : 32 וַיִּרְוּמָוּהוּ
 בַּמַּהַל עִם וּבְמוֹשֵׁב זִקְנִים יִהְלָלוּהוּ : 33 יִשֵּׁם נְהוֹרוֹת

לְמִדְבָּר וּמִצְאֵי מַיִם לְצַמְאוֹן : 34 אֶרֶץ פָּרִי לְמַלְחָה מֵרַעַת
 יוֹשְׁבֵי בָהּ : 35 יֵשֶׁם מִדְבָּר לְאַנְס־מַיִם וְאֶרֶץ צִיָּה לְמִצְאֵי
 מַיִם : 36 וַיּוֹשֶׁב שָׁם רַעֲבִים וַיְכַוְּנוּ עֵיר מוֹשָׁב : 37
 וַיִּזְרְעוּ שָׂדוֹת וַיִּטְעוּ כִרְמִים וַיַּעֲשׂוּ פְרִי תְבוּאָה :
 38 וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד וּבְהַמְתֵּם לֹא יִמְעִיט : 39 וַיִּמְעְמוּ
 וַיִּשְׁחוּ מֵעֶצֶר רַעַה וַיִּגְוּ : 40 שִׁפְךָ בָּנוּ עַל־נְדִיבִים וַיִּתְעַם
 בְּתַרוֹ לֹא־דָרְךָ : 41 וַיִּשְׁגְּבּ אֲבִיוֹן מֵעוֹנֵי וַיֵּשֶׁם כְּצֹאֵן
 מִשְׁפָּחוֹת : 42 יֵרְאוּ יִשְׁרָיִם וַיִּשְׁמְחוּ וְכָל־עוֹלָה קִפְצָה פִּיהּ :
 43 מִיַּחֲכֶם וַיִּשְׁמְרֵם אֱלֹהִים וַיִּתְּבוּנְנוּ חֲסִדֵי יְהוָה :

PSALM CVII.

WE are desired in this Psalm to acknowledge God's goodness in watching over the lives of his creatures, and in reseuing them from the various evils to which they are exposed ; especially from hunger, imprisonment, sickness, and danger by sea. It consists of six divisions ; the 1st contains an injunction to the redeemed of the Lord to offer to Him thanksgiving ; the 2nd, commencing at verse 4, exhibits the Divine benevolence to the hungry and thirsty traveller ; 3rd, verses 10—16, to such as are bound in prison ; 4th, verses 17—21, to those who are suffering from affliction of body ; 5th, verses 22—32, to those, who are exposed to the perils of the sea ; and the 6th, comprehending the remainder of the Psalm, describes God's mercies to man in the various situations of life.

It has been proposed by Schnurrer, in his disserta-

tion on this Psalm, to repeat the expression יִאָמְרוּ וגו' at verses 10, 17, and 23; for he observes that the strophes following the first manifestly correspond with it in their various parts. First, a certain class of men are mentioned, then the magnitude of the calamity is expounded, this is followed by a commemoration of Divine assistance, and then is subjoined an earnest exhortation to offer thanksgiving to the great Author of the mercies enumerated. As to the occasion of its being composed, it has been observed by the same writer, that it was the return of the Jews from the Babylonian exile: "commodissime potest ad reduces ab exilio Babylonico Judæos referri: non quod eosque redacti fuerint ut in vasta solitudine oberrandum illis esset, et cum fame sitique conflictandum; sed poterant certe, ad illustrandam ex superioris conditionis miseria divini beneficii magnitudinem, comparari cum illis qui domibus ejecti, versarentur in summa rerum omnium inopia atque egestate." I cannot, however, but think, notwithstanding the view expressed in the above quotation, that if the Psalm had been especially intended to commemorate the event referred to, it would have alluded to some of the circumstances which occurred on the occasion (see Ezra viii.), or at least it would not have dwelt with so much particularity on certain kinds of suffering and distress, not one of which do we learn from the history was experienced by the Jews in their journey from Babylon to Jerusalem. I am therefore of opinion that the contents of the Psalm cannot be made to correspond with any event which we find recorded in the annals of the Jewish people, and that in all probability it was composed for the purpose

of being used by persons of all nations and ages, whenever they desire to celebrate the good providence of God, which is often signally manifested when man is placed in the more perilous conditions of life.

2. יֹאמְרוּ וְגוֹ' *Let the redeemed of the Lord say, viz. what is said in the latter part of the preceding verse, that His mercy endureth for ever* : see Ps. cxviii. 1, and following verses. מִיַּד-צָר *from the hand, or power of the enemy.* Luther has translated it, *aus Noth, from want* ; in which translation he is followed by Hengstenberg, who observes that צָר *want* “is here personified, and is represented as a dangerous enemy, who has Israel in his hand. In the whole Psalm the discourse is not concerning enemies, but only concerning want, or misery :” see verses 6, 13. He is probably right, for it is doubtful whether צָר ever signifies an enemy, except, perhaps, in a few passages in the later books of the Bible.

3. וּמִיָּם. The context here shews that this term יָם *sea*, denotes *the south* ; for the other three cardinal points have been already mentioned. Accordingly, the Chald. has מִן יַמָּא דְרֹמָא *from the south sea.* The word is often put for the Mediterranean sea, which being west of Judea, comes to signify generally *the west*, when it expresses one of the cardinal points : Gen. xii. 8 ; Exod. x. 19. But it is also put for *the Red sea*, as in Ps. cxiv. 3, where יָם is put absolutely for יָם סוּף, which being to the south of Judea, might thus denote the south point. Gesenius and Hengstenberg, however, are of opinion, apparently without sufficient reason, that יָם, both in this passage and in Isai. xlix. 12, where it is also joined with צָפוֹן, has the signification of *west*. See Gesenius's Thesaurus, under this word.

4. בְּיַשְׁמוֹן *In the desert.* Root יָשַׁם *vastatus est.* The Syriac, however, renders it as a proper name. “in the desert of

Assimon," אַסִּימון. It is found in Deut. xxxii. 10; Ps. lxxiii. 8, denoting the Arabian desert. Here it is usually taken in regimen with the following noun דֶּרֶךְ; although some persons prefer considering it as standing absolutely, and then joining דֶּרֶךְ to עֵר, as the Syriac, for instance, has done; but against this arrangement must be mentioned the parallelism of the verse, the accents, and the absence of the art. in יִשְׁמְחוּ. Kimchi has the following remarks, by way of illustration of this and the next two or three verses: "After that the Psalmist has made mention of deliverance from troubles in a general manner, he begins now to speak in particular of the troubles of merchants, who go from land to land with merchandise, and pass the way of the wilderness, and they wander from the way at times; for the quantity of sand which covereth the ways, from the blowing of the wind, prevents them from finding the one in which to go to the inhabited city. After length of days, when the supply of provision has failed, on account of hunger and thirst their soul fainteth within them, and then they cry to the Lord, and He delivereth them from their troubles, and maketh them go in the right way."

5. תִּתְעַטֵּף. Root עֲטַף, which means primarily *to cover*; it also denotes *a languishing*, or *fainting* of the soul, as Ps. lxi. 3. See Gesenius's Thesaurus, under this word.

8. Before חֲסִדוֹ understand the preposition עַל, *on account of*.

9. שִׁקְוָה *Longing*. The root, according to Kimchi, is שִׁקַּח *to desire*, which in Piel doubles the last radical. He considers it an adj., and quotes Gen. iii. 16 as an authority for rendering it as above: אֵל אִישׁךָ תִּשְׁקֶתְךָ *thy desire shall be to thy husband*. In Mendlessolm's *Beor* it is stated that שִׁקְוָה comprehends the meaning of *desiring*, and that of *drinking*: as if it were referable to the root שָׁקַח, as well as to שָׁקַח. He

observes: “The signification of שוקקה is למשקה; for afterwards the Psalmist says, ונפש וגו' and the hungry soul He filleth with good. It is therefore possible that the poet intended both the meanings, which are similar in pronunciation; for such is the custom of Hebrew poetry. The meaning of watering is certainly found in this word in Ps. lxxv. 9, ‘Thou visitest the earth, and waterest it.’” תשוקקה.

10. יִשְׁבִּי. This word, says Rosenmüller, we must understand of the past tense. “Participia, quum proprie sint adjectiva verbalia, nullis diversorum temporum formis distincta, omnium temporum esse possunt.” עֲנִי וּבְרָזָל bound of affliction and iron. When two nouns in the genitive of dissimilar sense are joined together, as in this expression, one will serve as an adj. to the other. Hence, affliction and iron, are equivalent to afflicting iron. So in Ps. xxxiii. 5, we have justice and judgment, for just judgment. In Job xxxvi. 8, we have בְּחַבְלֵי עֲנִי in the cords of affliction, i. e. in cords greatly afflicting. Chald. “in the affliction בְּרִזְזָא שִׁירֵי of chains of iron.”

16. שָׁבַר He hath broken. This verb indicates here, as elsewhere, a cessation, or abolition of something, as in Jer. xlix. 35, the horn is said to be broken, when the war ceased. So we have to break the horns, in Dan. vii. 8, 22. Bellarmine contends for what is very improbable, viz. that this passage teaches the descent of Christ into hell; for if the figurative interpretation, which he has put upon the whole Psalm were admissible, still it is impossible to make many parts of the preceding verses contiguous to this, such as, they cried unto the Lord in their trouble, and He saved them out of their distresses, ver. 13, and, He brought them forth from darkness and the shadow of death, ver. 14, descriptive either of the character or the destiny of those who are the inhabitants of the infernal regions.

17. אֲיִלִּים Fools. The LXX. seem to have had another reading, for they have ἀντελάβρετο αὐτῶν. He helped them:

and in this they are followed by all the other ancient versions, the Chald. excepted. There is, however, no MS. evidence to indicate the existence of any other reading than that which we now find in the Hebrew text. מִדְרָךְ *because of the way*, or rather *because of*. דְרָךְ is probably pleonastic, as עֵקֶב in the expression עַל עֵקֶב, which we have met with in the Psalms.

18. כָּל-אֹכֶל הִתְעֵב נַפְשָׁם *Their soul abhorreth all food.* The Psalmist is speaking of sick men, to whom the most desirable food is often abhorrent. נַפְשָׁם is, *they themselves*, or *their appetite*: see Job xxxiii. 20; also the 9th verse of this Psalm, where we have וַנִּפֹּשׂ רַעְבָּה.

20. After וַיִּמְלֹט understand אֶתָּם. "And He delivereth them from *their graves*" (שְׁחִיתוֹתָם). This is a somewhat hyperbolic expression, the force of which is no more than that God restoreth them to health. "He delivereth them from the destruction which was near to them; the expression is equivalent to שִׁיעַרִי מוֹת in the preceding verse." Mendlessohn's *Beor*. This noun occurs but once in this form, viz. Lam. iv. 20.

23. יוֹרְדֵי הַיָּם *Descending to the sea.* One explanation of these words is the following of Kimchi: "Passing to the sea is called *descending*, because the dry land is higher than the sea-shore, although the sea absolutely may be higher than the earth;" or, as Joseph Kimchi remarks, "because the ship is deep, and one descends into it ירד בה." The words עֲשֵׂי מְלָאכָה may denote *the sailors*, or they may refer to merchants, who make their voyages across the ocean for purposes of merchandise.

24. מַעֲשֵׂי Works of, viz. both creation and providence, works both ancient and modern. They (עֲשֵׂי) see beasts and fishes, shells, insects, rocks, and promontories; they see and experience also the ebb and flow of the sea, the raging of the wind and waves: all which things they call *the works of the Lord*, as

the Supreme Director, and from which they learn the Divine power and wisdom. They likewise experience His goodness, in an eminent degree, in being preserved from so many perils of the ocean.

25. וַיֹּאמֶר *And He spake.* God had only to give the word, and He caused the stormy wind to stand, or arise, according to His desire. The verb יַעֲמֵד is active, but some persons prefer considering it as neuter, as if it were עֹמֵד. *And God spake, and the stormy wind ariseth.* The meaning in both cases is the same, and there is consequently no advantage in departing from the grammatical rendering of the expression. וַתִּרְוּמֵם גְּלִיוֹ and it, the stormy wind (רִיחַ סְעָרָה) *lifteth up its waves*, viz. the waves of the sea. The subject is ים in the 23rd verse. מְצִיּוֹלָה, although nearer to the verb, cannot, nevertheless, be the antecedent, because it is of the fem. gen.

26. יַעֲלֵוּ וְגַרְ. “The men of the ship go up to heaven, i. e. rise high in the air when the wave lifteth up the ship, and afterwards, because of the wave, they descend to the deep; and from this ascending and descending the soul of the men of the ship melteth within them on account of the danger in which they are placed.” Kimchi.

27. יִחַוְגֵוּ. The verb חַוְּגַג is properly to celebrate a feast; and since dancing is one of the amusements of those who are engaged in its celebration, we find sometimes such amusement expressed by this word; thus in 1 Sam. xxx. 16, where we learn that the Amalekites, spread abroad upon all the earth, enjoyed themselves in eating, drinking, and *dancing*. Hence it came to be used for any vehement motions of the body, whether produced by joy or by fear. In the latter manner it is, doubtless, employed in this passage, and is almost identical in its import with the following verb יִבְעֵוּ. The Psalmist is describing the great fright which possesses men when on the ocean, and

exposed to the dangers of the tempest; and this he does by speaking of those effects of fear, which are usually observed in the countenance and whole body of the individual who is in a high degree under its influence. The Chald. has יִרְתַּתֵּן *they trembled*; the Syr. the same sense. The root יָחֹגֵג may also be חִיג to describe a circle: and so our verb may indicate great perturbation of body, a reeling, as if almost equivalent to turning round in a circle. This root we have in Job xxvi. 10. וְכָל וְגוֹ' *And all their wisdom is absorbed, or swallowed up.* Their alarm is so great, that their knowledge deserts them; they lose all self-possession, and become entirely unfit for managing the ship.

28. מִמְצֻקְתֵיהֶם *From their prison-houses, places of confinement.* By their prison-houses we understand the ship in which they were confined; to be liberated from which, and consequently from the risk of a watery grave, they cried unto the Lord.

29. יָקַם וְגוֹ' *He maketh the storm a calm.* The LXX. have translated לְדָמְמָה by *eis av̄pav into air*, which of course is nothing more than a comment, but is defended by Rosenmüller in his Scholia on this passage. He observes: "Non enim silentium venti (Windstille) intelligendum esse, docet tam res ipsa, quum, ut Michaelis monuit in *Supplem.* p. 450. nihil nautis sit terribilius, quam post procellam omnino ventos conticescere, quod graviorem procellam præsigit, quam loca, 1 Reg. xix. 12; Job iv. 16, quibus *lenis aura sibilum* intelligere flagitat contextus." It may be that a calm presages a heavy tempest: but without discussing such a question, we must say that דָּמְמָה means silence; and when employed with respect to the wind, must signify nothing more nor less than *a calm*. What, I apprehend, we are to understand by this passage is, that God made the storm to cease. In Matt. viii. 26 we read that our Saviour arose and rebuked the winds and the sea, and there

was *a great calm.* גְּלִיָּהֶם *their waves*, viz. the waves of many waters. The antecedent is מַיִם רַבִּים in verse 23.

30. מְחֹזֵף *The haven of.* It is thus translated in most of the ancient versions. The Targumists and Talmudists use this same word in the sense of *border*: see Buxtorf's Lexicon. Aben Ezra also says טַעְמוֹ כְּמוֹ גְבוּל, "its meaning is as border;" and thus it is understood by Rashi and Kimchi. By *border*, we must not understand as employed with reference to place, but that it denotes the end, or completion of their desire. God granted them the full extent of their request.

33. יֵשֶׁם *He placeth.* The Psalmist is discoursing on the power of God in this and following verses, which is exhibited in the evils He inflicts on a land as a punishment for the wickedness of its inhabitants, and also in the blessings He vouchsafes, when "He turneth the wilderness into a standing water, and dry ground into water-springs;" and so, both by the evil and the good, teaching mankind that it is He, and He alone, who ruleth the world. The changes here mentioned in the physical condition of districts and countries are the frequent effects of earthquakes.

34. The verb יֵשֶׁם of the preceding verse is to be repeated at the commencement of this. לְמִלְחָה *into saltness, or barrenness.* The word has here the force of sterility. Pliny says: "Omnis locus, in quo reperitur sal, sterilis est, nihilque gignit." Hist. Nat. Lib. xxxi. Cap. 7. Allusion is here made to the destruction of Sodom and Gomorrah. "The whole land thereof is brimstone and salt and burning; that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, which the Lord overthrew in His anger, and in His wrath." Deut. xxix. 23. The Chald. has paraphrased this verse as follows: "The land of Israel, which bore fruit, He hath laid waste, as Sodom, which was overturned on account of the wickedness of its inhabitants."

35. לְאֲגַמ־מַיִם *To pools of water, or standing water, as our Translation has it. See Gesenius's Thesaurus on this word, Tom. 1. p. 20. It is probable that the passage alludes to the sojournings of the Israelites in the wilderness, when they were fed by the especial providence of God.*

36. וַיֹּשֶׁב *And He maketh to dwell those who before were houseless and destitute of the necessaries of life in the places mentioned in the last verse, as having been changed from sterility to fruitfulness; He maketh these people to possess the comforts of those who inhabit the most civilized regions. They can live together in large numbers, build houses, and make themselves a city to dwell in. מוֹשֶׁב habitable, i. e. a city which is fit for habitation, or, as some suppose, a populous city.*

37. וַיַּעֲשׂוּ *And they made, viz. fruit of increase. We understand, either that the vineyards produced their regular harvest, or the persons who planted vineyards gathered the crop. The construction favours the latter sense.*

39. וַיִּמְעָטוּ *But they are diminished. Some suppose the subject of this verb to be the enemies of Israel understood; but there is certainly nothing in this passage, or the context, which would lead the reader to imagine that the Psalmist is speaking of other men than those of whom he discoursed in verses 37, 38. Schmurrer proposes to read this and the next verb, as well as שָׁפַד in verse 40, as if they were used in relation to past circumstances which had been before mentioned; and therefore he desires to render them as pluperfects. The verse would then allude to that condition of the people described in the early part of the Psalm: see verses 4, 5. But it appears too great a liberty to make שָׁפַד at least to express the tense above mentioned; and it is therefore more probable that the state of the people is here put forth, which followed the greatness and prosperity they had been enjoying, and of which we have been in-*

formed in the verses immediately preceding. These sudden turns in a discourse are very familiar to every student of the Psalms.

43. וַיִּתְבוֹנְנֵי *Yea, they will understand.* French and Skinner. The subject is יִשְׂרָאֵל.

קח

1 שִׁיר מִזְמוֹר לְדָוִד : 2 נִכּוֹן לִפְנֵי אֱלֹהִים אֲשִׁירָה
 וְאֹמְרָה אֶף-כְּבוֹדִי 3 עֹרָה הַנֶּבֶל וְכִנּוֹר אֲעִירָה שָׁחַר :
 4 אֹדֶךָ בְּעַמִּים 1 יְהוָה וְאֹמְרֶךָ בְּלְאֻמִּים : 5 כִּי-גִדּוֹל
 מֵעַל-שָׁמַיִם הַסֶּהָרָךְ וְעַד-שְׁחַקִּים אֲמַתֶּךָ : 6 רִוְמָה עַל-שָׁמַיִם
 אֱלֹהִים וְעַל כָּל-הָאָרֶץ כְּבוֹדֶךָ : 7 לִמְעַן יִחַלְצֵנִי יְדִידֶךָ
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי 8 אֱלֹהִים 1 דַּבֵּר בְּקִדְשׁוֹ אֲעִלֶּה
 אֶחְלֶקָה שָׂכָם וְעַמְּךָ סִבּוֹת אֲמַדָּךָ : 9 לִי גִלְעָד 1 לִי
 מִנְּשֵׂה וְאַפְרַיִם מֵעַז וְרָאשֵׁי יְהוּדָה מְחַקְּקֵי : 10 מוֹאָב 1 סִיר
 רַחֲצִי עַל-אָדָם אֲשַׁלֵּךְ גַּעֲלִי עָלַי פְּלִשְׁתִּי אֲתַרוּעַע :
 11 מִי יְבַלְנִי עֵיר מִבְּצָר מִי נַחֲנִי עַד-אָדָם : 12 הָלֵא-
 אֱלֹהִים זָנַחְתָּנוּ וְלֹא-תִצַּא אֱלֹהִים בְּצַבְאוֹתֵינוּ : 13 הִבֵּה-
 לָנוּ עֹרֹת מִצָּר וְשׂוֹא תִשׁוּעַת אָדָם : 14 בְּאֱלֹהִים נַעֲשֶׂה-
 חֵיל וְהוּא יְבוֹס צְרִינוּ :

PSALM CVIII.

THIS Psalm is composed of portions of two preceding Psalms, viz. of the 57th and 60th. To the fifth verse inclusive, we have Psalm 57, vv. 7—11, and from thence to the end, the 60th, vv. 6—12. The verbal variations are but few, which will be noticed below: they are not of more importance than those occurring in the duplicate Psalms which have already come under our observation. The title ascribes this composition to David; but Rosenmüller and others are inclined to the notion that it belongs to a later date, perhaps to the times of the Maccabees, when a Psalm like the present would be suitable for celebrating the victories which were achieved at that period. This opinion is not at all admissible; but whatever may have been the time and occasion which gave rise to this poem, it seems certain that it was composed for the purpose of thanksgiving and triumph, and for this object the compiler removed the first verses of Psalm 60, as not being agreeable to the circumstances of the case, and substituted in their place the verses of Psalm 57 above mentioned.

2. נָכֵן לִבִּי *My heart is right.* These words are repeated in the 57th Psalm: also the verb עִנְיָה occurs twice there, the first time before כְּבוֹדִי: we may therefore suppose it to be understood here before this noun. If this supposition be not approved of, then we must understand the Psalmist to say that he will sing and give praise unto God, not merely in form, with the mouth, but with the soul, i. e. with the utmost sincerity and zeal.

4. For יהוה there is in Psalm lvii. אֲדֹנָי. and the Van prefixed to אֲזַמְרֵהּ is there omitted.

5. There is one variation in this verse, viz. מֵעַל-שָׁמַיִם for עַד שָׁמַיִם, the reading in the other Psalm. Both readings convey the same sense, viz. "that the mercy of God extendeth *even to heaven*," i. e. is very great. Hengstenberg has the following paraphrase, intended as explanatory of the expression: "His mercy is manifested here from heaven upon the children of men."

6. וְעַל instead of עַל, Ps. lvii. 12; and in verse 9 for the second לִי, we have וְלִי in Ps. lx.

10. In Ps. lx. 10, we have עָלַי פְּלִשְׁתֵּי הַתְּרוּעָעִי *Because of me raise the shout of triumph, O Philistia*; but in this place we find עָלַי פְּלִשְׁתֵּי אֶתְרוּעָעִי *Over Philistia I will shout*. The Syr. אֶסְבֵּן *I will cry, or make a noise*. Hammond makes these different readings to harmonize in sense by giving to עָלַי simply the meaning of *over*, the Yod being regarded by him as paragogic; and by taking הַתְּרוּעָעִי *shout thou*, as applicable to the congregation of Israel, or to the speaker addressing himself, or his own soul. The Syr. rendering in both places being the same, supports this explanation.

11, 12. For מִבְּצָר we have מִצּוֹר in Ps. lx. 11. We have each member of this and the following verse containing a question; but in each verse the second question may be regarded as an answer to the first. It is most probable that such construction was made with especial reference to the chanting of the Psalm in the public service of the Israelites, one portion of the choir taking the first question, which was replied to by the remaining portion chanting the second, as if the meaning of these verses were, *He who hath led me into Edom, is He who will bring me into the strong city*. Again, in the 12th verse the answer to the question, *Hast not Thou,*

O God, cast us off? is made by the respondent saying, *But wilt not Thou, O God, go forth with our hosts?* The first party is using the language of despondency; whilst the second, acknowledging that God had cast them off in consequence of particular crimes, yet adopts the language of hope, "*but wilt not Thou?*" &c.

קט

1 לְמִנְצַח לְדוֹד מִזְמוֹר אֱלֹהֵי תְהִלָּתִי אֶל-תַּחֲרֹשׁ :
 2 כִּי כִי רָשָׁע וּפִי-מִרְמָה עָלַי פָּתְחוּ דִבְרוּ אֹתִי לְשׁוֹן
 שָׂקָר : 3 וְדִבְרֵי שִׁנְאָה סִבְּבוּנִי וַיִּלְחַמוּנִי חַנָּם : 4 תַּחַת-
 אֲהַבְתִּי וַיִּשְׁטְנוּנִי וְאֲנִי תִפְלָה : 5 וַיִּשְׁמְעוּ עָלַי רָעָה תַחַת
 טוֹבָה וַיִּשְׁנֵאָה תַחַת אֲהַבְתִּי : 6 הַפְּקֵד עָלָיו רָשָׁע וְשָׁטָן
 יַעֲמֹד עַל-יְמִינוֹ : 7 בְּהִשְׁפָּטוֹ יֵצֵא רָשָׁע וְתִפְלְתוּ תַהֲיֶה
 לַחַטָּאָה : 8 יְהִי-יָמָיו מֵעַטִּים פִּקְדוֹתָיו יִקַּח אַחֵר : 9 יְהִי-
 בְנָיו יְתוּמִים וְאִשְׁתּוֹ אֶלְמָנָה : 10 וְנוֹעַ יְנוֹעוּ בָנָיו וְשִׁאלוּ
 וְדָרְשׁוּ מִחַרְבוֹתֵיהֶם : 11 יִנְקֹשׁ נִיֶּשֶׁה לְכָל-אֲשֶׁר-לוֹ וַיִּבְזוּ
 זָרִים יִגְעוּ : 12 אֶל-יְהִי-לוֹ מִשְׁךְ הַסֵּד וְאֶל-יְהִי הוֹנֵן
 לְיְתוּמָיו : 13 יְהִי-אַחֲרֵיתוֹ לַחֲבֵרִית בְּדוֹר אַחֵר יִמַּח שְׁמֵם :
 14 יִזְכֹּר עֵינֵן אֲבֹתָיו אֶל-יְהוָה וְחַטָּאת אֲפֹו אֶל-תִּמַּח :
 15 יְהִי נִגְדֵי-יְהוָה תָּמִיד וַיִּכְרַת מֵאֲרֵץ זִכְרָם : 16 יַעַן
 אֲשֶׁר , לֹא-זָכַר עֲשׂוֹת הַסֵּד וַיִּרְדֹּף אִישׁ-עֵנִי וְאֲבִיוֹן וְנִכְאָה
 לִבִּי לְמוֹתָת : 17 וַיֵּאֱהָב קָלִלָה וַתִּבְוָאֶהוּ וְלֹא-הִפִּין

בְּבִרְכָה וּתְרַחֵק מִמֶּנּוּ : 18 וַיִּלְבַּשׁ קַלְלָה בְּמַדּוּ וַתִּבֵּא
 כַּמִּים בְּקַרְבּוֹ וּבְשִׁמּוֹן בַּעֲצֻמוֹתָיו : 19 תַּחֲוִילוּ כְּבַגְד יַעֲטָה
 וְלִמְזוֹחַ תִּמְיֵד יַחְגְּרָה : 20 זֹאת פְּעֵלֶת שִׁמְנֵי מֵאֵת יְהוָה
 וְהַדְּבָרִים רָעַעַל־נַפְשִׁי : 21 וְאַתָּה יְהוָה אֲדֹנָי עֲשֵׂה־דַאֲתִי
 לְמַעַן שִׁמְךָ כִּי־טוֹב חֶסֶדְךָ הַצִּילָנִי : 22 כִּי־עֲנִי וְאֲבִיוֹן
 אֲנִי וְלִפִּי תִלֵּל בְּקִרְבִּי : 23 כָּצֵל כְּנֻטוֹתָיו נִדְּלַכְתִּי נִנְעַרְתִּי
 כַּאֲרֵפָה : 24 בְּרַפִּי כְּשָׁלוֹ מִצּוֹם וּבְשָׂרִי כַּהֵשׁ מִשִּׁמּוֹן :
 25 וְאֲנִי הָיִיתִי חֲרֻפָּה לְדָם יִרְאוּנִי יַנְּעוּן רֵאשִׁים : 26 עֲזַרְנִי
 יְהוָה אֱלֹהֵי הוֹשִׁיעֵנִי כַחֲסֵדְךָ : 27 וַיִּדְעוּ כִּי־יִרְדֶּךָ זֹאת
 אֲתָה יְהוָה עֲשִׂיתָה : 28 יִקְלְלוּ־הַמָּוֶה וְאַתָּה תִּבְרַךְ קָמוּ
 וַיִּבְשׂוּ וְעַבְדְּךָ יִשְׂמַח : 29 יִלְבַּשׂוּ שׁוֹטְנֵי כְּלִמָּה וַיַּעֲטוּ
 כַּמַּעִיל בְּשִׂתָּם : 30 אֲוֹדָה יְהוָה מְאֹד בְּפִי וּבַתּוֹךְ רַבִּים
 אֲהַלְלֵנּוּ : 31 כִּי־עָמַד לִימִין אֲבִיוֹן לְהוֹשִׁיעַ מִשִּׁפְטֵי
 נַפְשׁוֹ :

PSALM CIX.

THE author of this Psalm, according to the title, was David, and the Jewish as well as many Christian commentators have been of opinion, that he wrote it either in his flight from Saul, when he was misrepresented to the king by many persons belonging to the royal household, or in his flight in consequence

of Absalom's rebellion, or on some other similar occasion. It is not to be denied that the sentiments which are here expressed are such as might have been uttered by any person suffering so severely as David must at the time when Saul or Absalom was seeking his life; but I am, nevertheless, inclined to prefer that other interpretation which was put upon this Psalm by the early Christian Fathers, and has been adopted by Bishop Horne and many other eminent writers of our own church. My first reason for this preference is, that such interpretation has the support of the New Testament; and it is a safe and sound principle to make the New Testament, as often as it furnishes us with any data, the key for understanding the Old. My second reason is, that after a full consideration of the whole Psalm, I can fix on no part of it which will not as legitimately and as obviously bear the interpretation of the early Fathers, as it will that which has been assigned to it by the leading members of the Jewish school, and by some Christian divines. As such is the case, the bare fact that one verse of it being cited by an inspired apostle, and applied by him to Judas, affords an intimation sufficiently strong to shew that this citation was not made by St. Peter for the mere purpose of illustrating the point on which he was discoursing at the time: but that he regarded it, and consequently the entire Psalm of which it is a part, as prophetic of the events with which Judas was connected. My third reason is, that those denunciations of judgment upon the enemies of the speaker, which are so characteristic of this Psalm, are more consistent with the office of our Lord than they are with the history of David. If, for instance,

Absalom be the individual pointed at in the Psalm, and David the speaker, how much are these denunciations at variance with the spirit which animated the conduct of David towards his rebellious son ! His affection for Absalom was almost unbounded ; when he became acquainted with his son's greatest offences, when he witnessed the attempts which were made to overthrow his government, no threat of vengeance ever escaped his lips ; and when tidings were brought of Absalom's death, how great was his grief, and how touching his exclamation, "Would God I had died for thee, O Absalom, my son, my son !" Again, the applicability of these denunciations is equally at variance with the recorded conduct of David towards Saul. But if Christ be made the speaker, then we observe very clearly that these denunciations correspond with the fate of Judas, and of the Jewish nation in general, with the destruction of vast multitudes of the Jewish people by Titus, and with the complete dispersion of those who survived. The miserable end of Judas was but a type of what so soon afterwards befell his unhappy countrymen, who were partakers in his iniquity. How true was it that in the generation following the one in which our Lord was put to death "their name was blotted out" (v. 13) ; for they existed no longer as a distinct community. We believe then that there are here predicted the Divine judgments, which were executed on Judas in the first instance, and afterwards, by the Roman army, upon the whole Jewish people, for their disbelief and disobedience ; and we know that what we find in this Psalm agrees with those denunciations which our Lord actually delivered when upon

earth concerning the destiny of Jerusalem and its inhabitants.

1. אֱלֹהֵי תְהַלְתִּי *God of my praise.* The first noun appears to have been sometimes read in the absolute state; for the LXX. have ὁ θεός, τὴν ἀνεσίμ μου μὴ παρασιωπήσης, *O God, be not silent of my praise.* The Vulg. has rendered it in the same manner. The phrase, as it stands in the Hebrew text, is capable of a double signification; for it may be either God's praising David, or David's praising God. In the one case it will be, "Keep not silent, O God, from praising me, whilst others are busy in casting upon me reproaches;" in the other it will be, "God is the object of my praise." Agreeably to this latter sense is Deut. x. 21: "He is thy praise, and He is thy God," &c.

2. פִּי וגו' *For the mouth of the wicked*, i. e. the wicked mouth. "רָשָׁע and מְרָמָה are both of them adjectives to פִּי." Kimchi. The two verbs פָּתְחוּ and דִּבְרוּ are to be taken impersonally, or we must understand some such noun as אוֹיְבִים *enemies.* דִּבְרוּ *spoke.* These enemies are accustomed to speak with me, when I see them, the language of falsehood; for they make themselves appear as if they were friends, when, in truth, they envy and hate me.

3. וּדְבָרֵי *And words of*, i. e. and with words of. The prefix ב is here to be understood. וַיִּלָּחֲמוּנִי *and they fought against me.* The weapons which the enemies brought to the combat were their own tongues, as appears from the context. See Ps. lvii. 5.

4. פָּתַחְתָּ אֶדְבָרֵי *Because I have loved.* This expression, says Hengstenberg, *finds its full truth in Christ.* "Ver. 4. fand seine volle Wahrheit in Christo." Christ's love to man was daily manifested by His miraculously healing all the infirmi-

ties of the body, which was returned by man's hatred of Him, as displayed in his general conduct. *Δέον γὰρ δὲ ἀγαπᾶν ὡς εὐεργέτην καὶ μὴ μόνον τῶν σωμάτων, ἀλλὰ καὶ τῶν ψυχῶν ἰατρὸν· οἱ δὲ διαβολὰς ἔγραπτον κατ' αὐτοῦ.* For it behoved Him to love as a benefactor and physician, not only of bodies, but also of souls; but they devised calumnies against Him. Eusebius. **וַאֲנִי תַפְלָה** But I am (given to) prayer. When they shew their hatred to me, I pray for them. Christ, when on the cross, prayed, "Father, forgive them; for they know not what they do." Luke xxiii. 34.

6. **רָשָׁע עָלָיו הִפְקֵד** Set a wicked man over him, or against him, as some persons prefer. But the force of the Hiphil of the verb is evidently *to set over*, as a judge, or inspector; in the latter of these senses it is employed in Gen. xxxix. 5: "Potiphar *appointed* (הִפְקֵד) over all which he had:" see also Gen. xli. 34; 2 Kings vii. 17, &c. This notion of setting over corresponds with the next member; for there it says, *and an enemy shall stand at his right hand*, which shews that the wicked man was to be appointed to act as a judge. The man at his right hand denotes an accuser, agreeably to the custom which prevailed in a Jewish court of justice, of placing the accuser at the right hand of the accused (see Zech. iii. 1); and hence we understand in this verse **רָשָׁע** to be mentioned as acting in the capacity of a judge, and **שָׂטָן** in that of an accuser. The next question is, who is this person to be thus accused and condemned? From this verse to the 26th the discourse is concerning an individual; to him personally, or as the representative of a class, all the denunciations we here meet with are to be applied. The 8th verse, from being cited in Acts i. 20, shews that Judas is the individual who is there prophetically pointed at; and therefore we infer that he is also in this and the other portions of the Psalm, either as respects himself personally, or as the representative of those who were the accusers and crucifiers of our Lord. In thus explaining this

verse we must consider, as Dr Hammond observes, that the style is here poetical, as well as prophetic. The force of the passage is, that the ruin of the person is as certain and as formidable as the arraignment and condemnation and execution of a malefactor upon earth. The first tribunal before which he is sentenced is, that of his own conscience; and it is remarkable, that in the case of Judas he died a miserable, suicidal death, being driven to the act by the power of an accusing conscience. The second tribunal is that of God, at which he and his followers are sure to be condemned.

7. בְּהִשְׁפָּטוֹ *When he is judged*, viz. “before Thee he shall go forth condemned.” Yarchi. So the Chald. “he shall return *condemned*,” קִיב. The Syr. has taken the expression in the same manner, except that it has the plural number; *ܘܡܢ ܘܨܘܠܘܬܗܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ ܘܢܘܨܘܢ* and when they are judged, they shall go forth condemned. וַתִּפְּלֹתוּ תְהִיָּה לְחַטָּאָה and his prayer shall be for sin, or shall be reckoned as sin. His prayer is, says Geier, to the judge to appease him, and to turn from himself the sentence of condemnation, as Haman’s, which only exasperated the king: see Esth. vii. 7, 8; but the prayer of a wicked man to God may count as sin, because it is not offered in a right spirit; for it proceeds entirely from an hypocritical and impenitent heart. The prayer of such a person only increases his condemnation, as we are taught in Prov. xxviii. 9. “He that turneth away his ear from hearing the law, even his prayer shall be abomination:” see also Is. i. 15; Ps. lxxvi. 18. “Fallor, si majus aliquod maledictum jactari possit in homine, quam ut taliter fiant ejus vota et sacrificia et orationes, ut nequeat distingui inter illa et crimina. Nonne summum malum et sic infectos habere fontes salutis, ut unde sperabas vitam, mortem incurras? Numquam sane Deus severior in peccatores ostenditur, quam ubi eos eo devenire permittit, ut offendant ipsis placationis muneribus.” Corderius on this verse.

8. מְעַטִּים *Few*. “His days shall be few.” Hengstenberg says this word means *Wenigkeiten*, *few times*, as if he considered it a substantive rather than an adjective; but it is doubtless an adjective belonging to יָמָיו. The expression denotes that the man here spoken of should not live to a full age, but should meet with a premature death, either violently by the hands of others, or by his own, as was the case with Judas. An untimely death is often mentioned in the Old Testament as a punishment on men who are eminently guilty. “Bloody and deceitful men shall not live out half their days.” Ps. lv. 23. See also Prov. x. 27. This passage is applicable not to Judas only, but also to the Jews in general, for after the crucifixion of our Lord their days were few; they were soon dispossessed of their country, and became the outcasts of the earth. פְּקַדְתוֹ יִקַּח אֲחֵר *His bishopric another shall take*. St Peter in his citation of these words, at the election of Matthias, has rendered פְּקַדְתוֹ by ἐπισκοπή, following the version of the LXX., which is exactly the import of the original term. “The Jews, after they had crucified the Lord of glory, were dispossessed of the place and office which they held as the church of God, and to which, with all its honours and privileges, the Gentile Christian Church succeeded in their stead, when the Aaronical priesthood was abolished, and that of the true Melchizedeck established for ever.” Bishop Horne.

10. וְנוֹעַ וְיָנוּעוּ *And they shall move about*, or wander from place to place, without any settled habitation. The LXX. have σαλεύόμενοι μεταναστήσωσαν, *let them be shaken, removed from place to place*. וְשֵׂאֵלָה *and beg*, viz. a piece of bread, says Kimchi. Vulg. *et mendicent*. See Lam. iv. 4; Prov. xx. 4; Ps. xxxvii. 25. וְדָרְשׁוּ מִהַרְבֹּתֵיהֶם. The LXX. ἐκβληθήσονται ἐκ τῶν οἰκοπέδων αὐτῶν, *let them be cast out of their ruinous dwellings*; as if they read the verb גָּרְשׁוּ, from גָּרַשׁ, *to eject*. The Chald. has וְתִבְעֶנָּה *and shall seek*, viz. the necessaries of

life, on account of their desolate places of abode. Their habitations having been destroyed, they are compelled to beg their food as vagabonds upon the earth. The prefix מ to the noun has the force of *because of*. חֲרִבוֹתֵיהֶם, lit. *their desolations*, i. e. their houses, which have been made desolate. This verse accurately describes what has been the condition of the Jews for nearly eighteen centuries, and it corresponds with that declaration which our Lord himself made, a short time before the close of His ministry, concerning the fate of that people, "Your house is left unto you desolate." Matt. xxiii. 38.

11. יִבְקֹשׁ *Shall catch, or seize on.* It seems to denote *to catch by laying snares*. See Ps. xxxviii. 13. This sense suits very well this passage; for the usurer is accustomed to obtain the substance of men by all sorts of artifices. The LXX. read ἐξέρευνήσατο. *let him search*, as if they had in their Hebrew copies יִבְקֹשׁ, or as if they considered נִקֵּשׁ to have a like signification with בִּקֵּשׁ *to search*. The Chald. has יִגְבֹּב מְזוֹפָא לְכָל דִּילֵיהּ *the exactor shall exact, or take away all that he hath*. זָרִים *strangers*, people of other nations amongst whom the Jews have sojourned during their dispersion. יָגִיעוּ *his labour*, or rather the goods and wealth which he possesses as the fruit of his labour. Ps. lxxviii. 46; cxxviii. 2.

12. מִשֶּׁדַּךְ *Extending.* From the context and parallelism it appears that this term denotes here the extension of especial mercy to the wicked man under the circumstances here described. So in Ps. xxxvi. 11, we have "Extend מִשֶּׁדַּךְ Thy mercy to them that know Thee." הַיּוֹנֵן *he that is merciful*, or rather, is *warm-hearted*, as in Prov. xxviii. 8, הַיּוֹנֵן דָּלִים "he that pitieth the poor."

13. אַחֲרֵיתוֹ *His end.* It is thus rendered by the Chald. and Syriac, except that the latter has the plu. affix. Castellio has *exitus eorum*. All these renderings are strictly literal; but the LXX. have given what they supposed to be the sense im-

plied in the term, viz. τέκνα αὐτοῦ, *his children*; because they come after a man. The meaning of the passage in both cases is in substance the same; for if we take אַחֲרֵיתוֹ as *his end*, the Psalmist is telling us that the end of the wicked man shall be cut off, i. e. at the end of his days his destruction shall be so complete, that no trace of his previous existence, not even his name, should be known. The sense, however, of the LXX. is to be preferred, because it will explain the plu. affix to שָׁם, which appears in the second hemistich. If אַחֲרֵיתוֹ denote *his posterity*, or *his children*, then we understand why we have שָׁמָּה instead of שָׁמוֹ; for of course אַחֲרֵיתוֹ is a collective noun, and so all pronouns referring to it as their antecedent would be properly in the plural. לְהַכְרִית is an inf. for a finite tense, of which many instances have already occurred. Tarnovius observes a paronomasia between אַחֲרֵית and הַכְרִית, of which many examples are given in B. Glassii Rhet. Sac.

14. יִזְכָּר *Shall be remembered*, viz. the iniquity of his fathers, the punishment of which shall fall on him. This is agreeable to the sufferings recorded in the New Testament which should befall the inhabitants of Jerusalem for their iniquities, as well as for those of their ancestors. They were doomed to fill up the measure of their fathers; "That upon you," says our Lord, addressing them, "may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." Matt. xxiii. 35. אֶל-תִּמְחָח *shall not be blotted out*. A phrase, although negative in terms, has yet an affirmative force equivalent to saying, that "the sin of his mother shall be imputed to him."

15. יִהְיֶה *Shall be*, viz. the iniquity of his fathers, and the sin of his mother. יִזְכָּרוּ *the memory of them*, viz. of the wicked, Judas and the Jews. Tarnovius says, the passage treats not concerning all memory, but only of an honourable one.

16. The **לֹא-זָכַר** stands as the cause of **זָכַר** in verse 14; the reason of what is there asserted is, because *he remembered not to shew mercy*. **נִכְאָה** is Niph. participle from **כָּאָה** *to be depressed*, which root is also found in Ps. x. 8, 10.

17. **וַיֵּאָהֵב קִלְלָהּ** *And he shall love the cursing*. He loveth to be cursed by God, and there shall come upon him that which he so earnestly desires, or a man may be said to love cursing and hate blessing, when he himself is the cause by evil works of his being cursed, and not blessed. So in Prov. viii. 36, “all they that hate me love death,” i. e. as Cornelius a Lapide remarks on that passage, not intentionally, but consequentially. **וְלֹא חָפֵץ** *and he willeth not, or hath not pleasure* in blessing others, therefore it is fit that blessing should be far from him.

18. *The cursing* is here described as a garment which covers the body, as water, which immitted into the mouth fills the stomach, and as oil, which on account of its subtile nature penetrates not only the flesh and veins, but even the bones themselves. The curse that fell on the Jewish nation is thus expressed in this passage; and no more forcible language could be employed to convey to us the strength and perfection of that curse; but the condition of the Jews, ever since they have been living under the displeasure of God, shews to us that the terms here made use of, strong as they are, to predict this condition, are but barely adequate to afford us a just notion of its sad reality.

19. Before **וַיֵּעָטָהּ** and **וַיַּחְנֶרְהָ** understand **אֲשֶׁר**. Cursing is here said to be as a girdle with which he should be girded; so in Is. xi. 5, we have it declared of the Messiah, that “righteousness shall be the girdle of his loins.”

20. **בְּעֵלֶת** *The reward of*. **פְּעֻלָּהּ** signifies both work and the reward of work. Lev. xix. 13; Is. xl. 10; xlv. 4.

21. **עֲשֵׂה אִתִּי** *Do with me, or exercise with me*, viz. mercy. Some such noun as **חֶסֶד** is understood. This is an elliptical expression, the like of which we have in Jer. xiv. 7.

22. **הָלַלְתִּי** *Wounded*. My heart is afflicted with severe pains, as if wounded by the piercing of a sword. **בְּקִרְבִּי** *In the middle of me*, i. e. *within me*. **קִרְבִּי** is redundant. See Ps. xxxix. 4; xxii. 15; xl. 9, 11.

23. **כַּצֵּל בְּנִטּוֹתָיו** *As a shadow when it is inclined, or extended* by the sun's setting, is approaching to evanescence, so, saith the speaker in this Psalm, I am fast disappearing, i. e. am approaching the end of mortal life. See Ps. cii. 12. **נִנְעַרְתִּי בְּאַרְפֵּה** *I am tossed about as the locust*. **אֶסְטַלְטִיתִּי** *I am carried, removed*. Chald. **לְנִסְכִּי** *I am shaken, or driven*. Syr. The LXX. read **ἐξέτινάχθη** *I am shaken out*. The verb is found in Niph. similarly employed in Judg. xvi. 20. The metaphor of a locust fitly expresses the condition of the speaker; for locusts are accustomed to fly in great numbers, (hence the derivation of the Hebrew term from **רבה**), and being weak and feeble, they are driven by the wind, whole swarms of them together. Thus in Ex. x. 13, we read: "the east wind brought the locusts into Egypt;" and in verse 19, "a mighty strong west wind took away the locusts, and cast them into the Red sea." And thus the Messiah was persecuted, driven from place to place, so that He Himself declared, that although *foxes have holes, and the birds of the air have nests, yet He had not where to lay His head*. "Magis interim vagari cogor de loco ad locum, quemadmodum locusta saltat nunc huc, nunc illuc, nullam certam habens sedem." Campensis.

24. **כִּשְׁלֹ** *Totter, stumble, or totter* from deficiency of bodily strength produced in this case from fasting. So the LXX. have **ἠσθένησαν**, and Vulg. *infirmata sunt*. The prefix **כ** of **כִּשְׁלֹ** is not privative, as it is usually rendered, but causal. This force of the particle is evident from the **כ** of **מִצֹּם** being causal. The reason of the knees tottering was fasting, and again, the reason of the flesh failing was the want of oil, i. e. of the radical moisture. Those who adopt the privative signification, consider

שֶׁמֶן to mean *fatness*. So Gesenius has translated this member of the verse *caro mea deficit a pinguedine*. Thesaurus, p. 676. Hengstenberg states that שֶׁמֶן has never the force of דֶּשֶׁן *fatness*. The following is his observation upon this word in his *Commentar*, Vierter Band, § 221. “שֶׁמֶן always signifies *oil*, or *salve*, even in Is. x. 27—never *fatness*. It appears in ver. 18 in the sense of *oil*, and that here especially it has this sense the context shews; for to anoint with oil commonly stands opposed to mourning and fasting in many passages of the Old Testament as well as in this; as 2 Sam. xiv. 2, ‘Put on now mourning apparel, and anoint not thyself with oil;’ 2 Sam. xii. 20, ‘And David arose from the earth, and washed and anointed himself;’ but before in ver. 16 we have, ‘And David besought God for the child, and David fasted.’ Matth. vi. 16, 17.” Without admitting that שֶׁמֶן is not sometimes cognate in sense with דֶּשֶׁן, it is obvious, for the reasons he has given, that it has here the meaning of *oil*, i. e. of radical moisture, when speaking of the human body, and מֵ because. כָּחַשׁ has failed. This sense suits the passage very well, although Hengstenberg, proceeding with his note, says it is never so used. The truth is, that in Kal the verb is not elsewhere found, but we have this sense of it in Chaldee.

25. יִנְעֲוּן רֵאשִׁים They shake their hearts in ridicule and contempt. See Ps. xxii. 8, and Matth. xxvii. 39.

31. מִשֹּׁפְטֵי From those that condemn. שָׁפַט signifies ordinarily *to judge*; but it also denotes *to accuse*, *to bring to judgment*, *to lay a crime to one's charge*; and by assigning this sense to it here, it comports with ver. 20, where the persons are spoken of as שֹׁטְנֵי and הַדְּבָרִים רָעִים. Agreeably to this view is the rendering of the LXX. ἐκ τῶν καταδιωκόντων τὴν ψυχῆ μου *from those that pursue my soul*.

קו

1 לְדוֹר מְזֻמֹּר נֶאֱמַר יְהוָה לְאֹדְנִי שֵׁב לְיְמִינִי עַד-
 אֲשֵׁית אֹיְבִיךָ הָרֶם לְרִגְלֶיךָ : 2 מִטָּה עֲזָב יִשְׁלַח יְהוָה
 מִצִּיּוֹן רִדְהָ בְּקֶרֶב אֹיְבִיךָ : 3 עֲמֹךְ נִדְבַת בְּיוֹם הַיָּלֶד
 בְּהַרְרֵי-קָדֵשׁ מִרְחֹם מִשְׁחַר לְךָ טַל יִלְדֶתְךָ : 4 נִשְׁבַּע
 יְהוָה וְלֹא יִנְחֹם אֶת־הַכֹּהֵן לְעוֹלָם עַל־דְּבַרְתִּי מִלְּפִי-צָדֵק :
 5 אֹדְנִי עַל־יְמִינֶיךָ מַחִין בְּיוֹם-אִפּוֹ מְלָכִים : 6 יָרִין בְּגוֹיִם
 מְלֵא גִּוִּיּוֹת מַחִין רֹאשׁ עַל־אֲרִין רַבָּה : 7 מִנְחַל בְּרִדְךָ
 יִשְׁתַּה עַל־פְּנֵי יָרִים רֹאשׁ :

PSALM CX.

THIS Psalm is one of the most prominent of the Messianic class, not because it treats at any length of the character and office of Christ, but in consequence of the great explicitness of the language which is employed. It predicts the Messiah's exaltation in heaven, His offices of King and Priest, His vast power by which He is enabled to withstand the efforts of those who oppose His authority, and the wide extension of His kingdom even to heathen countries. The great definiteness of the description this Psalm contains of the personage of whom it discourses, points its readers so unequivocally to Christ, that most commentators who have been fond of giving a primary and lower interpretation of many of the prophetic portions of the Old Testament, have in this instance been compelled to

abandon their system, and to regard this part of Scripture as entirely and exclusively prophetic. Amongst them may be mentioned Dr Hammond, who at the head of his annotations has the following as his argument: "The hundred and tenth Psalm was certainly composed by David, not concerning himself, and God's promising the kingdom to him after *Saul*, as the Chaldee suppose, but by way of prophecy of the exaltation of the Messiah to His regal and (which never belonged to David) sacerdotal office; both which are by Him exercised at the right hand of His Father, and settled on Him as the reward of His humiliation and passion." Again, Bishop Horne observes, that "this Psalm appertaineth literally and solely to King Messiah;" and Tholuck calls it a Psalm "wherein David celebrates the triumph of Messiah as a priestly King."

It remains for us to refer briefly to the grounds upon which this Messianic interpretation is founded. The first is the internal evidence of the Psalm, of which we shall speak in the notes. The second is the testimony of the New Testament, where this Psalm is referred to in several places, but especially in Matt. xxii. 42—45. Christ there gives to this portion of Scripture the Messianic application, which the Pharisees, before whom it was made, in no way disputed; on the contrary, they admitted the correctness of the application by their inability to answer our Lord's question which was founded upon it. This circumstance shews, beyond all doubt, what was the recognized interpretation in that day; for had the Psalm been understood in another manner by any party among the Jews, the Pharisees would unquestionably have taken advan-

tage of such division of opinion, and thus have escaped from the difficulty in which they were placed by the question addressed to them. Again, the author of the Epistle to the Hebrews (i. 13) cites the first verse of this Psalm to shew that Christ was in dignity far superior to angels, because to them Jehovah had never said, "Sit on My right hand, until I make Thine enemies Thy footstool." See Acts ii. 34, 35, where St Peter quotes the same passage as prophetic of Christ's ascension into heaven. See also 1 Cor. xv. 25; Heb. vii. 17; Ephes. i. 20, &c. The evidence of the New Testament being so decisive in favour of such interpretation, it needs scarcely be observed, that it has been universally followed by the patristic commentators; for as theirs was a spiritualizing system, we may readily suppose, that with such high authority to back them, they would not depart from it in the present instance.

Again, there is another testimony deserving to be mentioned, and it is that of most of the ancient Jews; I say most, because the Chaldee paraphrast states that David composed the Psalm concerning himself and the promise which God made to him of the kingdom after the death of Saul. However, by far the greater part of the elder Rabbis have determined that it treats of the Messiah. Thus the Midrash Tehillim in Psalm ii. on the words, "I will declare the decree," &c., saith *המשח וגו' המשיח הם מסופרים* *The affairs of the Messiah are set forth in the Scripture of the Law, of the Prophets, and of the Hagiographa. In the Law, Ex. iv. 22; in the Prophets, Is. lii. 13, and xlii. 1; and in the Hagiographa, Ps. cx. "The Lord said unto my Lord."* The editor of the Venice edition,

it must be stated, has, with a true Jewish spirit, erased the words עניני של המשיח. Again, on Ps. xviii. 35, *Thy right hand shall uphold me*, the Midrash has the following note: 'רבי יודן בשם רבי חמא אמר לעתיד לבא וגו' *Rabbi Joden in the name of Rabbi Kama said, that in the time to come, i. e. in the age of Messiah, the Holy One (blessed be He!) will make the King Messiah to sit at His right hand, as it is said, "The Lord said unto my Lord, sit on my right hand."* R. Gaon, on Dan. vii. 13, *He came with the clouds of Heaven*, saith, *And this is צדקנו משיח Messiah, our Righteousness, as it is said, "The Lord said to My Lord,"* &c. Many passages of the same character as that of the above quotations, from the Zohar and other works, are cited by Schoetgen in his *Horæ Talmudicæ* on this Psalm.

Another reason may be assigned in favour of the interpretation adopted, viz. that no other character is to be found in sacred history to whom the Psalm can be applied. Aben Ezra and Kimchi have, indeed, made it to refer to David, and this application is approved of in Mendlesohn's *Beor*: "They are right, because it is a simple mood (דרך הפשט) to explain this Psalm of David, for whom one of the poets composed it; and the meaning of ל of לדוד in the title is as the meaning of ל of לי in the passage אמרי לי אחי הוא *say concerning me, He is my brother.*" With respect to ל, although it is well known to have the sense attached to it in the above passage, as it certainly has in many others, yet it rarely happens in the title to any Psalm that it is used in any other manner than as a sign of the genitive. As far therefore as the title goes, the argument is against these Rabbis. But a much

stronger objection than this exists against their view; it is that the personage here celebrated united in himself both the regal and sacerdotal offices, which of course was entirely contrary to the Jewish law. Besides, his priesthood was eternal, not of the order of Aaron, but of Melchizedec. Now there is no way in which we can understand that David was invested with the dignity of an everlasting priesthood; he was certainly not at all connected with the priestly office, and so in this important respect the application of the Psalm to him must fail. This objection holds good against the opinion of those who apply it to Abraham, or Solomon, or Hezekiah. There can be no doubt that David was the penman of this portion of sacred Scripture, and therefore he cannot be the subject of it; for he has not written of himself, but of another, of one who was vastly superior to himself; and as he was the most distinguished monarch that ever sat on the throne of Israel, we infer that he who, according to this Psalm, was still more distinguished, could be no less a personage than the Messiah.

The style of this Psalm, like that of the second and many others, is dramatic. Ver. 1, the author addresses his hearers; vv. 2—4, he addresses the king; and vv. 5—7, Jehovah.

1. נָאֵם יְהוָה לְאֲדֹנָי *The word of Jehovah to my Lord.*
 In this way the Psalmist opens his subject; he states at once the words which were addressed by Jehovah to the Messiah. The announcement of David is, in substance, as follows: “I heard in the Spirit God the Father talking with His beloved Son, and because it was a noble, kingly speech, which I much

wished that all the world should know, therefore I will declare it in this Psalm." David here calls his descendant according to the flesh, not after his own name, but by the title *my Lord*; and it is stated in all the three Gospels that Christ says, David had called Him *Lord*: see Matt. xxii. 44, &c. Our blessed Saviour thus shews the Pharisees, that David in calling Him *Lord* ought to have known that this descendant would be somewhat elevated above ordinary human nature. To use an expression of Luther, "David thus exalts Christ at once from earth up above all heaven." The throne of God at the right hand of which the Anointed is seated, is "the throne high and lifted up," of Is. vi. 1, and was most likely the scene which David by the Spirit was enabled to behold when he penned this sacred composition. **יָשֵׁב לְיָמֵינִי** *sit on my right hand*. To sit at the right hand of a king was the highest honour which could be conferred on any person; but it indicated power as well as honour; a participation in the government, such as that which is possessed by the first minister. This we learn from passages of Scripture, and also from the customs of various nations. Thus in 1 Kings ii. 19, we read that Solomon rose up to meet his mother Bathsheba, "and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand." Again, in Matt. xx. 21, Salome entreats Jesus on behalf of her two sons, James and John, that he would command *that her sons may sit, the one at His right hand, and the other at His left, in His kingdom*. It is evident, from verses 25—28, what was the nature of her request, viz. that James and John should have a share in Christ's government. Another instance of conferring this mark of power and dignity we have in Joseph, who was made by Pharaoh second to him in the kingdom: see Gen. xli. 40—44. It is evident that the power and honour to which Joseph was elevated were similar to what is implied in the expression, "sit on My right hand." In illustration of the custom

of sitting at the right hand of a king, Rosenmüller cites a case mentioned in the *Monuments of Ancient Arabian History*, by Ibn-Cotaiba, which I here present to the student: “A successor to the reigning king was nominated, and designated (from the verb *ردف*, *he came after, he succeeded*), the *Radaf*. The name, as explained by Golius, signified *second from the king; and in the king's absence, occupying his place*. It belongs to the dignity of *Ridafat*, of succession, to sit next to the king. The *Radaf* sits at his right hand. If the king drinks, the *Radaf* drinks before all others. If the king goes out upon an expedition, the *Radaf* sits on his seat, and acts in his room till he return. If the king's servants make an excursion, the *Radaf* receives a fourth part of the booty.” *Biblical Cabinet*, No. 32, p. 267. Schnurrer observes that the expression we are considering is equivalent to *שֵׁב עַל כִּסְאִי לְיְמִינִי sit on My throne, at My right hand*. But Rosenmüller remarks that it was not necessary to mention the words *עַל כִּסְאִי*, because a seat at the right hand implies a seat on the throne. We may infer from Christ's sitting at the right hand of Jehovah, that as He is deemed worthy of such honour from the Lord of heaven and earth, He is thus placed far above all human kind; in a word, we may learn from it His Divine character; for it was evidently for the sake of teaching this truth to the Pharisees that our Lord cited this verse.

עַד אֲשֵׁית מוֹ' Until I make, &c. It is remarked by Genebrard, that the particle *עַד* is to be taken emphatically, as if it were equivalent to *etiam donec*, and signifies *continuity*; not the *exception* or *exclusion of future time*. Jehovah is therefore speaking in substance as follows: “Reign with Me even until *I make Thy enemies Thy footstool*; even at the time which seems opposed to Thy kingdom, and when Thy enemies appear to reign, that is, before I have prostrated Thy enemies, and have caused them to make submission to Thee. *After* this subjection of Thy adversaries, it is unnecessary to say, Thou

wilt continue to reign.” If this be not the force of the passage, then we must suppose that the reign of Christ will cease when He has completely subjugated the world; which is contrary to what we are taught elsewhere in Scripture. This particle is used in a similar manner in Ps. cxiii. 3; Deut. vii. 24. **הָדָם**

stool of; Arab. ⁻⁻⁻ **هَدَمَ** *to destroy, to level with the ground.*

2. David having informed us of Jehovah’s declaration to the Messiah, proceeds in this verse to address the Messiah himself. **מִטֵּה עֲזֶיךָ** *the rod of Thy strength, or the sceptre of Thy strength*, i. e. Thy powerful sceptre, the sceptre with which Thou rulest Thy powerful kingdom. **מִטֵּה** *a sceptre*, synonymous with **שֵׁבֶט**. Ezek. xix. 10; Ps. xlv. 7. This passage predicts the place from which the Gospel should be sent forth. It was at Zion that the Gospel was first preached, and it may be therefore said, that from thence Christ’s authority was first proclaimed. See the note to Ps. ii. 6. So also in Is. ii. 3, it is said, that “from Zion shall go forth the law, and the word of the Lord from Jerusalem.” **רָרָה בְּקִרְבֵי אֹיְבֵיךָ** *have dominion, or, rule Thou in the midst of Thy enemies.* This has been literally the case in all ages of the Church. It has existed at all times in the midst of its enemies, it so exists at the present day; even in countries where Christianity is professed as the religion of the people, the Church is surrounded by its adversaries, who are not only without, but also within its pale. Human wickedness in every form, and human passions of every kind, have united against the church; yet in the midst of this opposition it has been preserved, exhibiting at some periods, it is true, less life and vigour than at others; still it has survived this combination of powers to destroy it; affording us thus an assurance that it will go on overcoming all resistance, and that its Head will eventually put all enemies under His feet.

3. This verse presents some difficulties, which have given rise to a multiplicity of interpretations. We will consider, as

briefly as possible, its various portions in their proper order. עֲמָדָה נְדָבוֹת *Thy people shall be willing*, as our Translators have rendered it. נְדָבוֹת is literally *promptitudines, readinesses*; so that the term being plural and abstract, may be regarded as highly emphatic, as if the Psalmist said, *Thy people shall be very willing*. This noun also signifies *voluntary oblations*. Thus Luther has rendered it by *williglich Opfern*. In this sense it is found in many passages; as Ex. xxxv. 29; xxxvi. 3; Deut. xxiii. 24, and several other places. It will be necessary, if this meaning be assigned to it here, to supply some such verb as יָבִיא: thus Campensis has: “Populus tuus spontaneas offeret et liberales oblationes tibi.” Cocceius; “Populus tuus erit voluntaria oblatio.” The Psalmist, however, is evidently speaking of a battle, and therefore the admission of this meaning would be incongruous. Aben Ezra thinks that the word is to be taken here as it is in Ps. lxxviii. 10, the noun גְּשָׁם being understood before it. *Thy people shall be as copious showers in the day when Thou desirest to go to battle.* בְּיוֹם חִיָּלָה. The noun חִיל signifies *power*; but here it denotes *a battle, a military force*. So the Chald. has בְּיוֹם אֲנַחְתָּא קָרְבָּה *in the day that He shall wage war*. Kimchi. בְּיוֹם שַׁעֲשִׁית חִיל לְהִלָּחֵם בָּהֶם *in the day when Thou makest (or collectest) an army to fight against them*. Schindler: “Quando exercitum colliges.” חִיל is found in this sense in 2 Kings xviii. 17; Is. xxxvi. 2. We come to the next words בְּהַרְרֵי קֹדֶשׁ, which our Translators have rendered *in the beauties of holiness*, by which is to be understood that the people dress themselves in beautiful garments, i. e. shall exhibit themselves in splendid military attire. Instead of the first of these words, some MSS. have בְּהַרְרֵי, so that the expression would mean, *in the mountains of holiness*; or rather, *in the holy mountains*. by which we are to understand the mountains of Jerusalem: see Ps. lxxxvii. 1. Jerome found this reading; for

his translation is, *in montibus sanctis*. But the authority preponderates so much in favour of the present text, that it is now universally received as the true reading. The word הָדָר properly denotes an ornament, and is used with reference to dress; so in Prov. xxxi. 22, לְבוּשָׁה עֵזוֹ וְהָדָר her dress is splendid and ornamental; lit. are splendour and ornament. Hence הַדְרֵי קִדְשׁ may be translated holy garments of an ornamental character, or *holy vestments*. So Gesenius, in his Thesaurus, under הָדָר has rendered this passage *sacræ vestes*; and this I am disposed to believe is its real meaning; for the war of which the Psalmist is speaking is, doubtless, a holy war, carried on against the world, the flesh, and the devil, by an army of priests, which army is directed by our Lord himself, whose office, as High Priest, is set forth in the next verse. It is this view which Tholuck supports in his paraphrastic exposition of the present passage: "With willing hearts all follow this king who fight under his colours. For He rules over them, because He is their priest; and by his intercession with God He has bought and consecrated them for priests; therefore it is also mentioned of them, that they put on themselves holy ornaments, i. e. holy garments, priestly clothing. They go to the war of their God as to a holy congregation." We may remark that this phrase is explicable only on the hypothesis, that the Messiah is the personage here addressed; for there is no other way in which we could comprehend what is intended by the Psalmist in speaking of soldiers putting on holy ornaments, or garments. מִרְחֵם מִשְׁחָר לָהּ טַל יִלְדָתָהּ. There is considerable difficulty in these words in consequence of their collocation, and of the general elliptical character of the expression. A mode of taking them is suggested by Hammond, as follows: מִרְחֵם, he says, is used ten times in Scripture; and in all the other places besides this it expresses an *immediately preceding birth*, and is equivalent to, *as soon as born*. מִשְׁחָר he proposes to take as a

noun, signifying as שָׁחַר *morning*, and *youth*, because it is the morning of life. יְלֻדוֹת denotes *childhood*, or the first age of *youth*. In Eccles. xi. 10, we have הַיְלֻדוֹת וְהַשְׁחָרוֹת “*childhood and youth are vanity*.” “Where שְׁחָרוֹת,” he observes, “being joined with it, ’tis made more probable that here, where מִשְׁחָר is joined with it, they should both be taken in this sense, wherein there confestly they are.” The rendering of the first three words in this way is, *from the womb, youth is to thee*, i. e. thou hast possessed from thy birth a vigorous youth. The next two words he renders, *thy youth, the dew*, i. e. he continues, “*as the dew, which spreads suddenly over the earth is sprightly and aerial, and makes all things else so too.*” This mode of interpreting the verse, although it is ingenious, is evidently too much of a wire-drawn character to be acceptable. Schnurrer regards the passage as elliptical, and thinks that if it were written in full, it would stand as follows: טַל יִלְדָתֶךָ יִהְיֶה לְךָ מִטַּל רֶחֶם מִשְׁחָר *The dew of thy youth shall be to thee greater than the dew of the womb of the morning*. In Ps. iv. 8 is an expression in which the ellipsis is supplied in a similar manner. See note to that verse. It is not easy to understand what meaning can be attached to these words according to the above resolution of them, so as to harmonize with the general tenour of the Psalm. We will therefore give another rendering, which attention to the parallelism of the two members of the verse will suggest. In reading the two lines we observe the following correspondences; first, the noun יִלְדָתֶךָ in the second evidently stands for what עֲמָךָ does in the first; and this shews us that the former of these nouns signifies *thy youths*, and not *thy youth*. So we have דֹּר *generation*, for the men who live in a particular age (Ps. xii. 8); also טַל is parallel to נְדָבוֹת, and then the remainders of the two lines run naturally together. The rendering therefore which is supplied by the parallelism is, “*Thy young men shall go forth as dew from the womb of the*

morning." This is substantially the sense which Mendlessohn gives to the passage. His explication of the leading points of the verse is worthy of the student's notice, and I therefore give a translation of it as follows: "Aben Ezra hath said, and it is right in my eyes, that נְדָבוֹת is a short way for בְּנִשְׁמַם נְדָבוֹת, and the meaning is, *If Thou needest to make war, Thy people shall go forth to Thee as plentiful showers.* The force of the figure is, that they shall flow to Him, and hasten to serve Him, as fruitful showers do the field. A duplication of the meaning we have in the next hemistich, which is as if the Psalmist had said, בּוֹיִם הִילַךְ לְךָ יִלְדוּתְךָ טַל מֵרַחֵם מִשְׁחַר; and how beautiful is the figure which likens the act of men who flee to the battle to drops of rain, and the act of young men who are anxious to try their strength in battle to drops of dew, which are smaller and more delicate than rain." The verse, in both its portions, alludes to the promptness and zeal with which the ministers of Christ would engage in His service; to the readiness with which they would enter upon the work of bringing mankind to believe in the religion of their Master; a readiness and a zeal which the world witnessed in the first ages of the Christian Church. The LXX. vary from the Hebrew text; their version is ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε, *from the womb, before the star of the morning, I have begotten Thee.*

4. Jehovah, it is stated in the commencement of this verse, hath taken an oath that the priestly character belongs to the Messiah. We are not informed, in any part of the Old Testament, when and how this oath was made; and we believe that it is here mentioned chiefly for the purpose of giving great solemnity to the important declaration which immediately succeeds it. The Psalmist adds, "and will not repent" (וְלֹא יִנְהֵם), an addition made to indicate the absolute character of the oath, that there shall be no annulling, or suspension of it, in consequence of any altered circumstances: no change of counsel, nor of conduct in the parties concerned, shall cause any change in the

Divine purpose, so that it may be said, *Jehovah repented*, as He did after He had made man, when He observed the wickedness of the human race: Gen. vi. 6. The same form of expression of an oath is used in Numb. xxiii. 19; 1 Sam. xv. 29. The word **לְאִמֵּר** is to be supplied to connect this expression with the remainder of the verse. **אַתָּה-כֹּהֵן** *Thou (art) a priest*. They who deny the application of this Psalm to the Messiah say, that **כֹּהֵן** is used here only in a civil sense; thus David's sons are called **כֹּהֲנִים** in 2 Sam. viii. 18. “**כֹּהֵן** means king, or prince (נָגִיד or מֶלֶךְ); as, ‘And the sons of David were *princes*’ **כֹּהֲנִים**.” Kimchi. It is sufficient to observe, in reply to this statement, that notwithstanding **כֹּהֵן** is sometimes employed in Scripture in the signification above mentioned, yet when we are expressly told that the personage here addressed is a **כֹּהֵן** after the order of Melchisedec, it entirely excludes the notion of any **כֹּהֵן** but that of which Melchisedec was the type. Now that the office of Melchisedec was a sacred office, that he was a priest in the primary acceptation of the term, we learn from Gen. xiv. 18, and following verses. There we are told that he was a priest of the most High God, that he blessed Abraham, i. e. bestowed on him a priestly benediction on his return from the slaughter of the kings, and that Abram gave him tithes of all that he possessed. From these circumstances, the author of the Epistle to the Hebrews (ch. vii.) argues the great superiority of the priesthood of Melchisedec above that of Aaron; for, *although the sons of Levi had a commandment to take tithes of the people according to the law, i. e. of their brethren, though they came out of the loins of Abraham, yet he, whose descent was not counted from them, received tithes of Abraham, and blessed him that had the promises*. We need not add to the argument of the sacred writer of the Epistle; for his inference seems undeniable, that Melchisedec's priesthood, although similar to the Jewish in kind, was far superior to it in degree. Hence it is evident that

the person addressed in this verse is declared to be strictly and emphatically a priest of a higher order than that of the Jewish priests, and that his office is to continue *for ever* לְעוֹלָם. This is language which will apply to the Messiah, but to no other character treated of in Scripture history. The dispensation of Christ set aside the Levitical priesthood; He Himself became the High Priest, a High Priest who needed not to offer up daily sacrifice, “first for His own sins, and then for the people’s; for this He did once, when He offered up Himself.” This High Priest is “consecrated *for evermore*,” and He “is set on the right hand of the throne of the Majesty in the heavens.” Indeed, the priestly office of our Lord, as set forth in the New Testament, enables us to apply to Him, in the strongest sense of the expression, the language of this verse, that He is *a priest for ever after the order of Melchisedec*. לְעוֹלָם *for ever*, i. e. for eternity. It is true that עוֹלָם has not always this comprehensive sense; but whether it has this, or a more limited one, may be in every instance determined by the context. Here the solemnity with which the declaration is introduced is against the supposition that the person spoken of was a priest only during this life. The oath so emphatically made would be out of place, if there was nothing peculiar, nothing remarkable in its terms. But that Christ’s priestly office is to continue for ever, appears also from the type; for nothing of the beginning or end of Melchisedec’s priesthood is recorded, nothing of his birth or death; and therefore he is described by the author of the above-cited epistle, as being *without father, without mother, without descent, having neither beginning of days, nor end of life, he abideth a priest continually*. עַל דְּבַרְתִּי, i. e. κατὰ τὴν τάξιν: Heb. vii. 11, 17, 21. לְכַמְנָהוּ *according to the manner, or custom of*. Aben Ezra.

5. יְדָרְנִי עַל-יְמִינֶךָ *The Lord upon thy right hand*. The Chald. has דָּרַי עַל יְמִינֶךָ *the majesty of the Lord upon*

thy right hand. Those persons who object to the Messianic interpretation of this Psalm say, that אֲדֹנָי is sometimes applied to men, or that Jehovah Himself is here spoken of. Rosenmüller, in the first edition of his Scholia, says: “אֲדֹנָי *Dominus magnus* locis longe plerisque quidem de summo Numine dicitur, nonnunquam tamen, non aliter ac plurale אֲדֹנִים de *magno domino*: Gen. xlii. 30; etiam ad homines honoris gradu superiores adhibetur, vid. Ex. xxi. 4, 6, 8; Deut. xxiii. 16; Mal. i. 6.” But it must be observed, that in the passages he has here cited, it is not אֲדֹנָי that we find employed; it is the plu. אֲדֹנִים in a state of construction with one or other of the pronominal affixes. There is no instance in the Old Testament where אֲדֹנָי standing in its absolute form (and it is never found in any other), is used with reference to men. This, I apprehend, was Rosenmüller’s maturer opinion; for in the second edition of his work he has omitted the observation above quoted. אֲדֹנִים is sometimes employed to express the singular number, as Is. xix. 4. בִּיד אֲדֹנִים קָשָׁה *into the hand of a cruel lord.* It only remains, therefore, to consider whether אֲדֹנָי denotes יְהוָה, or the king and priest described in the Psalm. Now that it denotes the latter, appears from the consecutive words עַל יְמִינֶיהָ; for, as in the 1st verse Messiah is mentioned as sitting at the right hand of Jehovah, therefore אֲדֹנָי here must be the Messiah. This seems conclusive reasoning, yet it is met by De Wette, who says, that *thy right hand* denotes here *thy support, dein Beistand.* We will not deny that the expression, *to be at the right hand of any person,* may mean the same as *to support him*; yet it is highly improbable that the same word should have a literal meaning in verse 1, and a figurative one so close to it as verse 5. Again, it is evident that one and the same person is spoken of to the end of the Psalm, a great and victorious warrior, who, in the 7th verse, is described as *drinking from the brook in the way.* when pursuing the enemy whom

he had driven from the battle-field. Now it is very unlikely that the phrase *drinking from the brook in the way*, should be applied to Jehovah. Another objection made against אֶדְנִי being applied otherwise than to יְהוָה is, that the Psalm treats entirely of a person in his offices of king and priest; but it may be answered, that although such is the case, it needs not prevent the use of a term as an ordinary name of the Messiah, although the Psalmist does not enter into any discussion of the character which is implied in such a name. He is called אֱלֹהִים in Ps. xlv., where the Divine nature of Christ is not treated of, except so far as it may be gathered from the description there given of His kingly character. In Is. ix. 5 He is called אֵל.

מָחַץ, a præt. in the place of a fut.; a usage of the præt. which is common in prophetic discourses.

6. מָלְא גֵוִוֹת *He shall fill with dead bodies, namely, the earth*; אֶרֶצָא, as the Chald. has supplied. So we have in Ex. xl. 35, “the glory of the Lord *hath filled the tabernacle*,” מָלְא אֶת הַמִּשְׁכָּן: see also 1 Kings viii. 10, 11. By some persons, however, this verb is taken intransitively; thus Schnurrer considers the expression equivalent to יְהִיָה כָל גּוֹי מָלְא גֵוִוֹת *every nation will be full of dead bodies*. מָחַץ רֹאשׁ *He shall smite the head*. Luther takes רֹאשׁ to be antichrist. Others, with more probability, believe it to denote Satan; and they think there is a reference here to the promise made to our first parents, that the seed of the woman should bruise the serpent’s head. But the objection to this sense lies in the words which immediately follow. עַל אֶרֶץ רַבָּה *upon much land*. It has been well observed by Rosenmüller, that in those passages where the particle עַל is found to follow the noun רֹאשׁ, the particle depends upon the verb נָתַן; and that the meaning of the phrase will be, *to appoint some person as prince, or ruler over others*. But although Satan is called in the New Testament, *the lord of the world*, 2 Cor. iv. 4; *the prince of the*

world, John xii. 31; yet it cannot be affirmed of him that he *has been appointed* lord over much land, or over the whole world, giving to the phrase the most extended signification. We therefore conclude that רֹאשׁ here expresses the appointed head, or prince of a large district, or it may be taken collectively; and so the phrase may be translated *princes of extensive lands, or territories*. In this collective sense we find the word in Ps. lxxviii. 22, “God will surely smite the head of His enemies, and the hairy scalp of such an one as goeth on still in his trespasses:” see also Hab. iii. 13. We therefore regard this verse as representing Christ, under the figure of a warrior, conquering the nations of the earth, and bringing them in subjection to Himself. This is agreeable to the statements contained in the 2nd Psalm, and also to the awful description of Christ in Rev. xix. 11 and following verses, where He is spoken of as the *Faithful and true, making war, that His eyes were as a flame of fire, that He was clothed with a vesture dipped in blood, that out of His mouth goeth forth a sharp sword, that with it He shall smite the nations, and that He shall rule them with a rod of iron.*

7. מִנַּחַל בְּרֶדֶף יִשְׁתֶּה From the brook He shall drink in the way; not that He shall drink from the brook which is in the way. The accents shew that the first two words are not to be thus connected together. See also a parallel passage in Ps. cii. 24. Some persons suppose that drinking of the waters of affliction is here meant. See Bishop Horne’s note on this verse. But this does not at all comport with the general tenour of the Psalm; for it is evident that throughout the King is described as triumphant, and highly exalted. I understand the Psalmist in this passage to say, that the King having vanquished his enemies, pursues, as is the practice of conquerors, those who remained of the hostile army, and who were fleeing from the presence of the victors; and in order to keep up his strength till he had fully accomplished his purpose, he quenches his thirst

from the brook, as occasion may require. This figure, drawn from the custom of an earthly warrior, may not, it is true, be strictly applicable to Christ, who is seated at the right hand of Jehovah. and whose work of evangelizing the world is to be performed by his appointed ministers. But these ministers, whose arduous duty it is to carry on a perpetual warfare against the world, the flesh, and the devil, will have frequent need to drink from the brook, i. e. to drink of the waters of Divine grace, to preserve them from lassitude in their holy contests.

קיא

1 הַלְלוּ יְהוָה אֹדָה יְהוָה בְּכָל־לֵבב בְּסוּד יִשְׂרָאֵל
וְעֵדָה : 2 גְּדֹלִים מַעֲשֵׂי יְהוָה הַרְוִשִׁים לְכָל־הַפְּצִיָּהִם :
3 הַיּוֹדֵה־דָרַר פָּעֲלוֹ וְצַדִּיקָתוֹ עֲמַדַת לְעַד : 4 זְכַר עֲשֵׂה
לְנַפְלְאוֹתָיו חֲנוּן וְרַחֲמִים יְהוָה : 5 טָרַף נָתַן לִירֵאָיו יִזְכַּר
לְעוֹלָם בְּרִיתוֹ : 6 פֶּה מַעֲשֵׂיו הַגִּיד לְעַמּוֹ לְתַת לָהֶם
גַּחֲלַת גּוֹיִם : 7 מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט נְאֻמִּים כָּל־
פְּקוּדָיו : 8 סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִם בְּאֱמֶת וַיִּזְכַּר :
9 בְּדוֹת י שָׁלַח לְעַמּוֹ צִוָּה לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְגוֹרָא
שְׁמוֹ : 10 רֵאשִׁית חֲכָמָה וַיֵּרֶא יְהוָה שֶׁבֶל טוֹב לְכָל־
עֲשֵׂיהֶם תְּהַלְתּוּ עֲמַדַת לְעַד :

PSALM CXI.

THE Psalmist here praises the Lord for His great works which He had done for His people, and which exhibit His honour, majesty, and righteousness.

The 6th verse alludes to the inheritance of Canaan by the Israelites, and the 9th to their deliverance from Egypt. The Psalm is alphabetical, each stanza commencing with that letter whose numerical place in the alphabet corresponds with that of the stanza in the Psalm. Unlike the 25th and some other Psalms of this class, the alphabet is entire; and the circumstance of every stanza, rather than every verse or every two verses deciding the alphabetic arrangement, marks very strongly the theory of parallelism as an undoubted principle of Hebrew poetry. It is quite necessary to break up this and the next poem into stanzas or parallels, otherwise the alphabetic order would be altogether without meaning; we also find a due correspondence in every pair of lines, except in the last six, which are classed in triplets. הָלְלוּ יְהוָה. This Psalm being written with respect to the order of the letters of the alphabet, shews very decidedly that the above Hebrew words can form no part of the text, and that consequently they are to be regarded as the title or heading, to indicate the object which the inspired writer had in view, viz. to compose *a hymn of praise to Jehovah*.

1. בְּסוּד יִשְׁרָיִם. *In the assembly of the upright*, i. e. in the congregation of Israel. The Israelites are here called *the upright* by way of contrast to the heathen, who, being without God, cannot properly be designated by such a term as יִשְׁרָיִם. So Kimeli says of יִשְׁרָיִם, viz. וְהֵם יִשְׂרָאֵל *and they are Israel*. He also proposes to repeat יִשְׁרָיִם after עֲדָה. Aben Ezra and others think that עֲדָה is put in opposition to סוּד, which denotes

a more secret assembly; and so the verse, they say, means in substance as follows: "I will praise the Lord with all my heart, both privately and publicly." This, however, I think can scarcely be the sense; it is much more likely that סֹד is here employed to express a congregation of Israelites; because the rest of the world was excluded from such assembly, and so far it partook of the character of *private*, or *secret*. This is the view taken by Luther, whose paraphrase of this verse is as follows: "I thank the Lord here in this public assembly, where we (Israelites) meet one another as in private counsel, and where no heathen nor strangers can be present."

2. Aben Ezra thinks that this verse is the beginning of the praise indicated in the preceding, and therefore understands the word לְאִמֵּר before the adj. נְדָלִים. The participle דְּרוֹשִׁים from דָּרַשׁ to *seek*, to *investigate*, is used also for *meditating*, or *studying*; hence we have בַּיִת מְדַרְשָׁא for *a school*, and so in Arab. مدرسة signifies *a school*, *a college*. The term, then, applied, as here, to the great works of the Lord, denotes, *are studied*, or *meditated on*, לְכָל חֲפְצֵיהֶם by *all who have delight*, or *pleasure in them*. We apprehend, however, that חֲפְצֵיהֶם cannot be the plu. of the adj. חָפֵץ, for then the const. state should be as we find in Ps. xl. 15, viz. חֲפֵצִי. It is therefore probable that the root is the noun חָפֵץ *a wish*, or *desire*. According to this sense of the word this hemistich may be translated; "meditated on *after all their desires*" (לְכָל חֲפְצֵיהֶם), i. e. *as much as they desire*. So in German we have *nach Wünsche*, *as one could wish*. This, I doubt not, is the proper rendering of the expression; but Hammond is disposed to give to חָפֵץ a meaning similar to what it has in Ecces. iii. 1, viz. *purpose*; and he says the phrase may signify, *studied*, or *meditated on in all their purposes*, or *designs*. See also Ecces. v. 7.

3. הוֹד וְגוֹ *Glory and honour are His work*, i. e. all the works which He hath done are glorious and magnificent. See Ps. iv. 1.

4. The terms constituting the second stanza are to be regarded as the nominatives to the first; *Jehovah, gracious and merciful, hath made, &c.* זָכַר עָשָׂה He hath made a memorial for Himself in His wonderful works. זָכַר the same as זָכָרוֹן in Numb. xvii. 5. So the LXX. in Ex. xvii. 14, render זָכַר by ὄνομα, name; accordingly זָכַר עָשָׂה may signify *He hath made Himself a name*, i. e. His wonderful works will exist as memorials of His name.

5. טָרַף. This word is usually translated *prey*, and the passage is thought by some to refer to the spoiling of the Egyptians by the Israelites, mentioned in Ex. xii. 36. It is, however, more probable that טָרַף signifies here *food*, and that allusion is made to the manna with which the children of Israel were fed in the wilderness: see Prov. xxxi. 15; Mal. iii. 10. The first hemistich is the consequence of what is stated in the second, i. e. *because* God remembered His covenant, *therefore* He gave food to them who fear Him.

6. בָּחַ מְעֲשָׂיו *The strength of His works.* The first substantive has the force of an adjective, as in Ps. l. 2, we have מְכַלְלֵי-יָפִי *perfection of beauty, for perfect beauty.* So our expression here is equivalent to *His strong works.* הִגִּיד He hath declared, i. e. hath made manifest, or demonstrated the power of His works in the manner expressed in the next hemistich, viz. by giving to the Israelites the inheritance of the heathen. So Stephanus, *virtutem operum suorum patefecit, quum dedit illis hereditatem gentium.* לָתַת *in giving, or when He gave.* So Pagninus and Piscator have *dando.*

7. אֱמֶת וּמִשְׁפָּט *Truth and judgment.* These are the characteristics of God's works, and were exhibited especially in that of driving out the Canaanites from their country, and giving it to the people of Israel. That work of Jehovah was marked by אֱמֶת *truth*; for it was a true and faithful fulfilment of the promise made to Abraham, and it was marked by מִשְׁפָּט

judgment, which He executed on those heathen for their great impiety. כָּל פְּקוּדָיו *all His commandments*. The substantive is derived from פָּקַד *to visit*, either for good or evil. Hence comes the other sense *to command*, and so the word פְּקוּדִים signifies *commandments*. In this passage it may denote the command of God, or a visitation for punishing; for as the allusion here is to the extermination of the Canaanites, either phrase would be suitable. נְאֻמָּנִים *sure, or faithful*, i. e. God's commandments are certain of being performed. Whatsoever threats or promises He makes, they are sure to be executed. See Ps. xix. 8.

8. In this verse the first hemistich points to *the commandments* פְּקוּדִים, and the second to *the works* מַעֲשִׂים; for the phrase עֲשׂוּיִם בְּאֵמַת וְיֶשֶׁר will refer more naturally to the latter than to the former of these nouns. Hence we may translate, *these are established, &c., those are done, &c.*

9. פְּדוּתָא *Redemption*, i. e. freedom from Egyptian bondage. צִוָּה לְעוֹלָם בְּרִיתוֹ *He hath commanded His covenant for ever*, i. e. He hath made a covenant with His people which shall endure for ever. “*Mandare* (צִוָּה), h. e. i. q. *facere, sicut mandare benedictionem, est curare eam et præstare*, Ps. xlii. 9; cxxxiii. 3; Deut. xxviii. 8; Lev. xxv. 12.” Rosenmüller. The last words of the verse קָדוֹשׁ וְנוֹרָא שְׁמוֹ *holy and reverend is His name*, constitute the nominative of the sentence, נוֹשְׂאֵי הַמֵּאֲמָר as they are called in Mendlessohn's *Beor*. שְׁמוֹ *His name* would be thus equivalent to *He Himself*.

10. רֵאשִׁית. This word may signify the first in time, and so it may denote the foundation of anything; hence the meaning of the Psalmist here is, that the foundation of all wisdom is the fear of the Lord. But רֵאשִׁית has also the sense of being *first in dignity*, as well as in order of time; thus, רֵאשִׁית הַחֵמְדָה *wisdom is the chief thing*, Prov. iv. 7. Here it may be understood in the same manner, i. e. the fear of the Lord is the chief

of wisdom. עֹשֵׂיהֶם *those doing them.* The pronom. affix refers to the noun פְּקֻדִים in the 7th verse; for there is no other noun nearer the affix with which it agrees in gender and number; and such an antecedent is suitable to the sense. תְּהַלְתּוּ *His praise.* The ה' alludes to each of those mentioned in the preceding phrase as doing the commandments: "He that doeth a righteous work, and keepeth the law and commandments, his praise shall be in the mouths of men for many generations." Kimchi.

קיב

1 הִלְלוּ יְהוָה אֲשֶׁר־אִישׁ יֵרָא אֶת־יהוָה בְּמִצְוֹתָיו חֲפִיזִים
 מֵאֵד : 2 גִּבּוֹר בְּאַרְצוֹ יִהְיֶה זֶרְעוֹ דּוֹר יִשְׂרָאֵל יִבְרַךְ :
 3 הוֹדוּעֲשֵׂר בְּבֵיתוֹ וְצִדְקָתוֹ עֲמַדַת לְעַד : 4 זָרַח פַּחֲשָׁף
 אֹר לְיִשְׂרָאֵל חֲנוּן וְרַחוּם וְצַדִּיק : 5 טוֹב־אִישׁ חוֹנֵן
 וּמְלוֹה יִכַּלֵּל דְּבָרָיו בְּמִשְׁפָּט : 6 כִּי־לְעוֹלָם לֹא־יִמוּט
 לְזִכֵּר עוֹלָם יִהְיֶה צַדִּיק : 7 מִשְׁמוּעָה רָעָה לֹא יִרָא
 נֶכּוֹן לְבּוֹ בְּטַח בְּיְהוָה : 8 סִמְכָה לְבּוֹ לֹא יִרָא עַד
 אֲשֶׁר־יִרְאֶה בְּצַרּוֹ : 9 פֶּזֶר נָתַן לְאֲבִיוֹנִים צִדְקָתוֹ עֲמַדַת
 לְעַד קָרְנוֹ תְרוּם בְּכָבוֹד : 10 רָשָׁע יִרְאֶה וְכַעַס שִׁנּוּי
 יִחַק וְנַמְס תַּאֲוֹת רָשָׁעִים תֵּאבֵד :

PSALM CXII.

IN this Psalm is described the blessedness of the man who feareth the Lord. This blessedness consists in having a delight in the Divine commandments, in the

prosperity of his seed, in the abundance of his house, in having comfort in trouble, his good deeds, the honourable memory of him, and his fearlessness of any evil report. The last verse announces in forcible language the envy of the wicked on witnessing this eminently happy condition of the righteous. For all these reasons the Psalm is entitled הַלֵּל יְהוָה. It is alphabetical in its stanzas, and the arrangement in every respect is the same as the 111th.

1. Before יְרֵא understand the pronoun אֲנִי, which must be repeated in the next hemistich before הַפִּיץ.

2. "His seed shall be *mighty*" (גִּבּוֹר); his posterity shall enjoy the Divine favour. This is a law of God's government, and corresponds to that other law by which He visits the sins of the fathers upon the children unto the third and fourth generations.

3. צְדִקְתּוֹ *His righteousness, or justice.* The same expression we had in Ps. cxi. 3, applied to God; but we can hardly suppose it to be used in this place in exactly the same sense as there. When the term is employed with respect to a pious man, it may denote an earnest desire on his part to live conformably to the Divine will, and that nothing of a tortuous or scandalous character may be found in his thoughts or actions. It is called *eternal*, says Geier, "quippe pius non ad horas aliquot aut dies eidem dat operam, sed quamdiu modo hic vivit, imo post vitam etiam hanc caducam, non dispereunt vel justitiæ studia, vel recte factorum præmia." Rosenmüller observes that the parallelism shews צְדִקְתּוֹ to be put for *the reward of piety*; for thus it corresponds with הוֹן וְעֵשֶׂר. So we have עוֹן *iniquity*, and *the reward of iniquity*.

4. The first hemistich is figurative. *Trouble* is represented by חֹשֶׁךְ *darkness*, and *health, or prosperity*, by אֹר

light. A pious man shall be found to enjoy prosperity, even when troubles come upon the rest of the world; in such a period of general darkness there shall spring up a light to the upright, viz. Jehovah himself, who is *gracious and merciful and just.* The first two epithets of the second member are found in Ps. cxi. 4, applied to God.

5. טוב-איש *A good man.* These words are the subject of what follows. If the adj. had come after the subst., as is usual, then the proper rendering would have been, *a good, gracious, &c. man;* but according to the arrangement of the text, the last two terms are descriptive of *the good man,* in contradistinction to *the bad man.* מִלֵּיהֶם *lendeth,* viz. to those who are oppressed with poverty. יְבַלְבֵּל וְגו' *he will sustain his affairs in judgment,* so that he cannot be convicted of any iniquity or wickedness.

6. לֵעוֹלָם לֹא יִמוּט *He shall never be moved.* No change of fortune shall move him from his present happy and blessed position. See Ps. xxi. 8; xxx. 7; xlvi. 6, &c.

7. “He will not be afraid of any evil report.” (מִשְׁמוּעָה). (רָעָה). The good man will not be alarmed by any report of danger, whilst the dishonest man, conscious of his wickedness, is always in a state of fear. לִבּוֹ וְגו'. His heart confiding in the Lord, is fixed in this confidence, as in a rock from which it cannot be moved.

8. עַד *Whilst.* This particle is not to be regarded here as one of time, but simply as connecting the two parts of the verse: 1 Sam. xiv. 19. יִרְאֶה *shall see, or look upon,* the malignant efforts of his enemies.

9. פִּזֵּר נָתַן *He hath scattered, he hath given.* The righteous man scattereth his money and giveth to the poor, i. e. says Kimechi, “He scattereth that which he giveth to this man and to that man of all the poor who are before him and whom he knows.”

10. וְנָמַסַּ *And shall melt away.* Root מָסַס. It is used to denote the total destruction of any thing by the process of melting. This verb is employed by way of figure to express the annihilation of the wicked in Ps. lxxviii. 3.

קיג

1 הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה :
 2 יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם : 3 מִמְּזוֹרַח־
 שָׁמֶשׁ עַד־מְבֹאוֹ מִהַלֵּל שֵׁם יְהוָה : 4 רַם עַל־כַּלְגוּיִם ,
 יְהוָה עַל הַשָּׁמַיִם בְּבוֹדוֹ : 5 מִי פִיהוּהוּ אֱלֹהֵינוּ הַמְגִבִּיהוּ
 לְשֶׁבֶת : 6 הַמְשִׁפִּילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ : 7 מִקִּמֵי
 מַעַפְרֵי הַלַּיְלָה מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן : 8 לְהוֹשִׁיבֵי עַם־נְדִיבִים
 עַם נְדִיבֵי עַמּוֹ : 9 מוֹשִׁיבֵי , עֶקְרֵת הַפִּיִת אִם־הַבְּנִים
 שְׂמֵחָה הַלְלוּ־יְהוָה :

PSALM CXIII.

THIS Psalm commences with an exhortation to praise God, for reasons which are afterwards assigned, viz. because of His condescending to oversee and direct the affairs of men; but especially on account of the mercies which He vouchsafes to the poor and needy, many of whom, although they are destitute of this world's goods, are rich in faith, and become distinguished as examples of virtue and godliness. The title of the Psalm is הַלְלוּ יְהוָה.

1. עַבְדֵי יְהוָה *Servants of the Lord.* They are the *righteous*, Ps. exi. 1, *who fear the Lord* (ver. 5), *His people* (ver. 6). *They are Thy servants and Thy people.* Neh. i. 10.

2. שֵׁם יְהוָה *The name of the Lord*, i. e. the character of the Lord as it is developed in the Old Testament. The people of God have the privilege of knowing whom they worship; the acts of God, as recorded in revelation, give such a definiteness to the Divine character and attributes, that they cannot well be mistaken. The world, on the contrary, whose God is but the offspring of their distorted fancy, may be said to have a nameless God, one of whose character they possess no distinct perception.

5, 6. הַמְגַבִּיהִי לְשֶׁבֶת. The Yod at the end of the first word is paragogic, and the ה has the force of the rel. pronoun. The expression literally signifies, *who maketh high to dwell*, i. e. as our translators have rendered it, *who dwelleth on high*. The participle מְגַבִּיהִי has an adverbial force in its connection with שֶׁבֶת. Cocceius has: “qui altissimam sedem occupavit.” In this and the next verses Jehovah is spoken of as to His high exaltation, and then by bringing out in contrast this height with the lowliness of all creatures, the Psalmist exhibits with great force God’s love and condescension to all in heaven or earth. He exercises a watchful providence over all His works, although there exists an infinite distance between them and their Creator.

7. אֲשַׁפֵּת. The singular of this word is not found in the Old Testament, but it occurs in the Mishna, Tract, *בבא מציעי*, Chap. v. sec. 7, and is there used in the sense of *dung*. Besides this verse, אֲשַׁפֵּת is met with in Neh. ii. 13; iii. 13, 14; xii. 31. Rabbi Nathan derives it from אֲשַׁר. In Mendlesohn’s *Beor* it is considered to be sing., and the plu. אֲשַׁפֵּתוֹת. He observes *עפר ענין של עפר והוא כפל ענין של עפר* and it is a duplication of the meaning of עפר. Kimchi in his *מכלול* has also taken this word as sing. Its etymology is uncertain, but the sense above suits all the passages in which it is employed. A parallel passage is found in 1 Sam. ii. 8, which is a part of a song of thanksgiving to God for the birth of Samuel.

9. *עֲקֶרֶת הַבַּיִת* *The barren woman of the house*, which Yarchi considers equivalent to *הַעֲקֶרָה שְׁבֵנֵי הַבַּיִת* *the barren woman who is in the house*. This I apprehend is right; and if the part. of similitude כ be understood before אַם, the sense of the verse will be: *He maketh the barren woman of the house to dwell as the joyful mother of children*. As this passage follows immediately after verses 6, 7, which are almost identical with 1 Sam. ii. 8, there can be no doubt that we have here an allusion to Hannah.

קִיד

- 1 בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ :
 2 הֵיטָה יְהוָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו : 3 הַיּוֹם רָאָה
 וַיִּגַּם הַיְרֵדוֹן יִסֵּב לְאַחֹר : 4 הַהָרִים תִּרְקְדוּ כְּאֵילִים
 גְּבֻעוֹת פְּבַנְי־צֹאן : 5 מִהֲלֵךְ הַיּוֹם כִּי תָנוּס הַיְרֵדוֹן תִּסֵּב
 לְאַחֹר : 6 הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבֻעוֹת פְּבַנְי־צֹאן :
 7 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֲרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב : 8 הַהַרְפֵּי
 הַצֹּר אֲגַם־מַיִם הַלְמִישׁ לְמַעֲיְנו־מַיִם :

PSALM CXIV.

THIS Psalm celebrates the exodus from Egypt of the people of Israel, and refers in terms of joy to the many wonderful works which on that occasion were wrought for their sakes. It was one of the Psalms used by the Jews in their service of the feast of the Passover, and is appointed by our Church to be read on Easter Day.

1. לַעַז *Barbarous*. The word is frequently found in this sense in Rabbinical works, and is so understood by the Chaldee paraphrast, who has בְּרַבְרַיִי, and by the LXX., who have βαρβάρου. The root of these terms is probably the Hebrew בַּר *out*, or *without*, and so it signifies to a Jew any man of another nation. Rabbi Nathan, in his Concordance, says that לַעַז signifies בלשן אחרת הדבור *a discourse in another language*. Campensis explains לַעַז עִם by *populus alterius, quam qua ipsi loquerentur, lingua*. It is not met with elsewhere in the Old Testament.

2. הִיִּתָּה יְהוּדָה. We have in these words a disagreement as to gender; for יְהוּדָה, a masc. noun, is joined to the fem. verb הִיִּתָּה. It appears from the Chaldee, that some word such as עֵדָת is understood, for the paraphrase is בְּנִשְׁתָּא דְבֵית יְהוּדָה *the congregation of the house of Judah*. Judah represents here the whole people of Israel, as Joseph does in Ps. lxxxi. 6. The reason assigned by Kimchi for this use of יְהוּדָה here is, that at the time of the departure from Egypt Judah was considered the head or chief of the tribes: see Gen. xlix. 8—10. This, however, is mere conjecture. If it be necessary to assign reasons for the distinction here conferred on this tribe, I should mention as one, that the ark was kept in the region occupied by the descendants of Judah; and as another, that from him the Messiah was to spring. לְקִדְשׁוֹ *for His holiness*, i. e. the people were separated by God from all other nations, and consecrated as it were to Him for the sake of accomplishing certain sacred objects. This is agreeable to Ex. xix. 6, where Jehovah says to the Israelites through Moses: “Ye shall be unto me a kingdom of priests, and an holy nation.” The affix י is without an antecedent, but it evidently refers to God, who if not mentioned is still always present to the minds of the pious. Similar examples occur in Numb. vii. 8, 9, and Prov. xiv. 26. מִמְּשֻׁלוֹתָיו *His*

dominions, i. e. the districts of the twelve tribes are spoken of here as dominions belonging to Jehovah.

3. הַיָּם רָאָה *The sea saw*. The Red sea saw Jehovah present to His people, *and fled* וַיִּנָּס, in terror; i. e. it was divided into two parts so as to give a free passage to the Israelites. הִיָּרְדֵן וּגְוֹ. See Josh. iii. 3—16.

4. הַהָרִים *The mountains*, viz. Sinai and Horeb, neighbouring mountains. The verse alludes to the occurrences when Jehovah gave the law. רָקְדוּ *leaped*. Ex. xix. 18, “and the whole mount quaked greatly.”

5. הַיָּם *O Sea*. The prefix ה here and to following nouns is vocative. A like apostrophe to inanimate things may be seen in Deut. xxxii. 1; 2 Sam. i. 21.

7. הוֹלִי. Kimchi says that this verb is the inf. with Yod paragogic, or the affix of the first pers., as if the Psalmist had said, *the earth itself is made to tremble*; but it suits better with the poetic character of the Psalm to regard it as the imper. אֲרֶץ *thou earth*, the whole earth with the sea, river, and mountains, before addressed.

8. הַהֹפְכִי *Who turneth*. The Yod is paragogic. So also is the Vau of לְמַעַיְנוּ.

קטו

1 לֹא לָנוּ יְהוָה לֹא אֱלֹהֵינוּ כִּי-לִשְׁמֹךְ תֵּן פָּבֹד עַל-חַסְדֶּךָ
עַל-אַמְתֶּךָ : 2 לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הוּא אֱלֹהֵיהֶם :
3 וְאֱלֹהֵינוּ בַשָּׁמַיִם כָּל אֲשֶׁר-חָפִין עֲשֵׂה : 4 עֲצִבֵיהֶם פָּסַף
וְהִבּ מְעִטָּה יְדֵי אָדָם : 5 פָּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינֵיהֶם
לָהֶם וְלֹא יִרְאוּ : 6 אֲזַנֵּיהֶם לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא

יִרְיָחוֹן : 7 יִדְרֵם , וְלֹא יִמְשֹׁן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא־
 יִהְגּוּ בַגְרוֹנָם : 8 בְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר־בָּטַח
 בָּהֶם : 9 יִשְׂרָאֵל בָּטַח בִּיהוָה עֶזְרָם וּמִגָּנָם הוּא : 10 בֵּית
 אֱהֲרֹן בָּטְחוּ בִיהוָה עֶזְרָם וּמִגָּנָם הוּא : 11 יִרְאִי יְהוָה
 בָּטְחוּ בִיהוָה עֶזְרָם וּמִגָּנָם הוּא : 12 יְהוָה זָכְרֵנוּ יִבְרַךְ
 יִבְרַךְ אֶת־בֵּית יִשְׂרָאֵל יִבְרַךְ אֶת־בֵּית אֱהֲרֹן : 13 יִבְרַךְ
 יִרְאִי יְהוָה הַקְּטָנִים עַם־הַגְּדֹלִים : 14 יִסַּף יְהוָה עֲלֵיכֶם
 עֲלֵיכֶם וְעַל־בְּנֵיכֶם : 15 בְּרוּכִים אַתֶּם לִיהוָה עֲשֵׂה שָׁמַיִם
 וָאָרֶץ : 16 הַשָּׁמַיִם שָׁמַיִם לִיהוָה וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם :
 17 לֹא הַמַּתִּים יִהְלְלוּ־יָהּ וְלֹא כָל־יִרְדֵי דוֹמָה : 18 וְאַנְהֵנוּ
 נְבָרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָהּ :

PSALM CXV.

THIS Psalm is appended to the preceding in all the ancient versions except the Chaldee; indeed, this connection is found in some MSS. collated by Kennicott and De Rossi. There is, however, a distinct change of subject at the first verse, which indicates that this Psalm should be independent of the former; for here we have a contrast between the true God and the idols of the heathen; between the power of the former, and the helplessness of the latter; and this is followed by an earnest injunction to the different classes of the Jewish people to put their confidence in the one God.

There is considerable artifice apparent in the construction of the 9th and five following verses. In the first three the Psalmist exhorts Israel, the house of Aaron, and "those that fear the Lord," to trust in the Lord, and in the next three it is stated that the Lord hath been mindful of these several parties, and will bless them; a poetical arrangement, shewing, in all probability, that the former verses were intended to be sung in the temple by one part of the choir, and the latter by another.

1. The Psalmist desires that any help which God may vouchsafe to His people in their struggles with the heathen nations, may be understood as bestowed, not on account of any supposed merit in the parties receiving this help, for of themselves they deserve nothing; but solely on account of the Divine attributes of mercy and truth. The repetition of לֹא לָנִי is emphatic.

2. לָמָּה יֹאמְרוּ הַגּוֹיִם *Why should the heathen say?* i. e. say sarcastically, or blasphemously. When the heathen see us in trouble, they tell us that our God is unable or unwilling to deliver us; therefore help us, O God. This seems the mode of argument employed in this passage, the manner of entreaty adopted by the speakers in their petition to Jehovah.

3. The Psalmist commences here the contrast between the God of the Israelites and the gods of the nations of whom he spake in the preceding verse. *Our God*, says he, *is in heaven*, אֱלֹהֵינוּ בַשָּׁמַיִם, as much as to say that yours are not. The verse may be also regarded as a response to the question of the heathen, *where is now their God?* Such a response was calculated to fortify the minds of the pious worshippers of Jehovah against the ridicule which was heaped upon them by their idolatrous neighbours. כֹּל וְגו' *He doeth whatsoever He pleaseth.*

It is not from defect of power, but by His will, that we are sometimes afflicted; the object is to punish us for our sins. The præt. of the verbs is here employed, incontrovertible propositions being usually expressed in this tense.

4. In this and following verses we have a description of those images which were made objects of worship. The groundwork of this description is found in Deut. iv. 28: "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." The statement of details, as they may be called, both there and here, is made for the purpose of exhibiting the great folly of those men who could put their trust in them.

7. יְדֵיהֶם *Their hands*. This word is equivalent to יָדַיִם לָהֶם, which is the construction we have in the two previous verses. Examples of pronominal affixes being employed instead of the oblique cases of separate pronouns are frequent, and have been already noticed. Thus in Ps. lxxiii. 27, we have רָחֲקִיָּהּ for רָחֲקִים מִמֶּנּוּ *removed from Thee*. לֹא יִהְיֶה *they mutter not* and יִהְיֶה כִּיּוֹנָה אוֹ עוֹף אֲחֵר *and they mutter not as a dove or another bird*. Aben Ezra. It is also the opinion of Kimchi, that the chirping of a bird (which comes from the throat) is the sound indicated by this verb. Dr Hammond, however, thinks *to breathe*, the proper action of the throat, is here meant; and he is followed in this view by French and Skinner.

9. The Psalmist having finished his description of the heathen gods and their worshippers, now turns again to the Israelites, and exhorts them to place their trust in the Lord; a fit opportunity for such exhortation after having discoursed so impressively on the foolishness of idolatry, with the object, no doubt, of extinguishing any latent tendency which might exist in the minds of his hearers towards so senseless a service. עֲזָרָם וְגוֹ' *He is their assistance and their shield*. This seems a general sentence, having no particular connection with the context, and in which we observe an enallage of person. For the impera-

tives בְּטַח and בְּטַחוּ, all the ancient interpreters have the præterites בְּטַח and בְּטַחוּ, both in this and the two following verses.

10. בֵּית אַהֲרֹן *House of Aaron*, i. e. the priests and Levites. “Aharon ob dignitatem pontificalem pro tota ponitur gente Levitica, cultui divino præ reliquis tribubus consecrata.” Geier. The verb בְּטַחוּ is plural, בֵּית being a collective noun. עֲזָרוּ וְגו'. Here again, and in the latter member of the next verse, the general sentence mentioned in the last note is repeated.

11. יְרֵאֵי יְהוָה *Ye that fear the Lord*. Here are included all those who are real and true worshippers of Jehovah, whatsoever may be the nation to which they belong. Yarchi says אֵלֵה הַגֵּרִים *these are the proselytes*.

12. יְהוָה זָכְרָנוּ *Jehovah hath remembered us*, i. e. He is conscious of our prayers; He hath not forgotten our requests; on the contrary, He hath borne them in mind, and hath responded by vouchsafing His blessing to us. This verse and the following may be regarded as a kind of oracular response taken up by some fresh portion of the choir; the response addressed as it were to those who sung the previous part. יְבָרֵךְ *He will bless*. The first member is: *Jehovah hath remembered us, He will bless*, viz. the three parties who were before addressed.

13. הַקְּטָנִים עִם־הַגְּדֹלִים *The little with the great*, i. e. persons of every age and condition.

14. יִסַּף *Increases*, viz. benefits. עֲלֵיכֶם *upon you*. The repetition of this word is similar to what we have in Psalm xciv. 23; xcv. 6; civ. 1; cvi. 7.

17. The argument of the Psalmist in this verse seems to be as follows: since praise to God is desired on earth as well as in heaven, it is necessary that the people who worship Him should not be destroyed by their enemies; otherwise, who is there to sing a hymn of praise or thanksgiving to Him? *The dead praise not the Lord, neither any that go down into silence.*

קיו

1 אֶהְבֵּתִי כִּי־יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי : 2 כִּי־
 הָטָה אָזְנוֹ לִי וּבִימֵי אַקְרָא : 3 אֶפְפוּנִי חֲבֵל־יָמוֹת וּמִצָּרֵי
 שְׂאוּל מִצְאוּנֵי צָרָה וַיִּגּוֹן אֶמְצֵא : 4 וּבִשְׁם־יְהוָה אַקְרָא
 אֲנִי יְהוָה מִלְטָה נַפְשִׁי : 5 חַנוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ
 מֵרַחֵם : 6 שָׁמַר פְּתָאִים יְהוָה דְּלוֹתַי וְלִי יְהוֹשִׁיעַ : 7 שׁוּבִי
 נַפְשִׁי לְמִנוּחַיִכִי כִּי־יְהוָה גָּמַל עָלַיִכִי : 8 כִּי חִלַצְתָּ נַפְשִׁי
 מִמָּוֶת אֶת־עֵינַי מִן־דְּמָעָה אֶת־רַגְלִי מִדָּחִי : 9 אֶתְהַלֵּךְ
 לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים : 10 הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי
 עֲנִיתִי מְאֹד : 11 אֲנִי אָמַרְתִּי בְּחַפְזִי כָּל־הָאָדָם כֶּזֶב :
 12 מִה־אֲשִׁיב לַיהוָה כָּל־תַּגְּמוֹלוֹתַי עָלַי : 13 כּוֹס־יִשׁוּעוֹת
 אִשָּׂא וּבִשְׁם יְהוָה אַקְרָא : 14 גִּדְרֵי לַיהוָה אֲשַׁלֵּם
 נְגִדְה־נָּא לְכָל־עַמּוֹ : 15 יָקָר בְּעֵינַי יְהוָה הַפְּוֹתָה לַחֲסִידָיו :
 16 אֲנִי יְהוָה כִּי־אֲנִי עָבַדְדָּךְ אֲנִי עָבַדְדָּךְ בְּדָאֲמַתְךָ פִּתְחַת
 לְמוֹסְרֵי : 17 לָךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אַקְרָא :
 18 גִּדְרֵי לַיהוָה אֲשַׁלֵּם נְגִדְה־נָּא לְכָל־עַמּוֹ : 19 בַּחֲצֵרוֹת
 בֵּית יְהוָה בְּתוֹכְכִי יְרוּשָׁלַם הַלְלוּ־יָהּ :

PSALM CXVI.

THIS Psalm is one of thanksgiving to the Lord for some signal deliverance from danger; and this thanksgiving is accompanied with resolutions of

stricter obedience to the Divine law, and of more implicit trust in God's providence. It would appear, from the 3rd verse, that the circumstances which furnished occasion for the writing of this Psalm were such as exposed the author to great peril; but yet they were such as the aids of religion enabled him to meet. The man whose heart and affections are deeply imbued with love to God, and who possesses a sincere conviction of the importance of holy truth, will never exhibit those Divine principles by which he is actuated with greater advantage than when he is exposed to the test of severe affliction. Such was the case with the Psalmist when he *found trouble and sorrow*; for instead of sinking into despair, or rebelling against all which he had been accustomed to cherish as sacred, he immediately called on the name of the Lord, and thus demonstrated his full belief in the Divine power and goodness.

Hammond is of opinion that it might be composed by David upon his delivery from the rebellion of Absalom; but De Wette assigns to it a later period, and refers to the Chaldaisms in vv. 7, 12, 19, as evidence that it could not have belonged to an age of pure Hebrew. I concur in De Wette's opinion, and think that his remark is applicable not only to this, but to many Psalms in the latter part of the Book.

1. אֶהְבֶּתִּי. It is observed by Hammond that "one special use of אֶהְבֶּ (when it stands by itself absolutely without any noun after it, as here it doth) is for *wishing* or *desiring*." In Amos iv. 5, "for so אֶהְבֶּתֶם *ye have desired*." So Mendlessolm observes that *the verb אֶהְבֶּ is with respect to desire in any matter.* פֶּעַל אֶהְבֶּ עַל הַחֲפִץ בְּדַבַּר מָה. Such sense seems

more agreeable to the context in this place, for then the rendering will be: *I desired, or wished that the Lord would hear, &c.* אֶת־קוֹלִי תִּחְנֹנֵנִי *my voice, my supplications, i. e. my supplicating voice, as some understand.* Others, *my voice in my supplications*, supposing the prefix ב to be understood before the second noun. Others, again, consider the ellipsis to be Vau before this noun, and so translate *my voice and my supplications*; and lastly, there are those who think that the Yod at the end of the first noun is paragogic. The first rendering is good sense, and being strictly literal ought to be preferred. So Hengstenberg has *meine Stimme, mein Flehen*.

2. בִּימֵי וְגו' בִּי־הִטָּה וְגו' *Because He hath inclined, &c. therefore in my days, or during my days, &c.* The second hemistich states a determination to call upon God, and this determination is made in consequence of God's *inclining His ear*, as expressed in the first. וְגו' *therefore in my days, i. e. therefore as long as I live, 2 Kings xx. 19.* So Luther has translated it, *mein Leben lang, my life long.* אֶקְרָא *I will call.* The word אֵלַי is understood.

3. חֲבָלִי. The root is חָבַל *to bind*, and in the Piel conj. *to pain or torment.* Gesenius, in his Thesaurus, under חָבַל, says: "Pi. i. q. Kal, No. 1. *torsit, inde cum tormentis et doloribus enixa est.*" חָבַל consequently signifies *pain, or cable.* It would seem from the verb to which it is a subject, that the latter is the more suitable sense, whilst the parallelism is in favour of the former. The former, however, is here contained in the latter, for the expression מֹת חֲבָלִי alludes to the custom of binding the victims for slaughter, or malefactors when taken to the place of execution; which binding was productive of great pain.

4. וּבְשֵׁם־יְהוָה *And in the name of the Lord, i. e. in the Lord Himself.* Before אָנָּה understand לֵאמֹר.

5. This and the verse immediately following have this ar-

gument of the Psalmist, viz. "From my own experience I can prove the truth of my statement, that God is merciful and just, and that He hears the prayers of the afflicted, and suffers not the innocent to be oppressed with impunity." See the second hemistich of Ps. cxii. 4.

6. פְּתָאִים *The simple.* The LXX. have *νήπια*, and the Vulg. *parvulos*, supposing the word in the original to express a class of persons who are altogether helpless themselves, by reason of their inexperience of the world, and are, consequently, entirely dependent on the aid and protection of God, as little children are on the guardianship of their parents. I prefer however taking פְּתָאִים as signifying those people who are entirely free from hypocrisy, and adhere to God alone and His word.

7. The affix פִּי, which is found twice in this verse, is a Chaldaism; the like of which will now often be observed. The Psalmist here apostrophizes himself; he desires to turn away his thoughts from those cares with which they had been occupied, and with which his soul had been oppressed, and to fix them on God as his rest, seeing that He is so gracious and good. גַּמַּל *hath rewarded*, viz. good, as the Chald. has added. This verb is usually retributive, and so here it implies a retribution to the enemies of the Psalmist; for bestowing good on him would be like bestowing evil on them who afflicted him and wished him ill.

8. מִדְּהִי *From falling.* Thou dost not permit my adversary to cause me to fall. See Ps. lvi. 14.

9. The Psalmist proceeds to say, that thus secure in God he was resolved to serve Him in this life. בְּאַרְצוֹת הַחַיִּים *in the lands of the living*, i. e. in the places of abode during the present life. אֲרָצוֹת denotes not only distinct territories, kingdoms, or provinces, but also different districts of the same country, as it does in Ps. cv. 44. This latter sense is the one intended here.

10. הֶאֱמַנְתִּי *I believed*, viz. in Jehovah. I have never ceased to place confidence in Him. כִּי־אֲדַבֵּר *when I spake*, i.e. "I believed in the Lord even at the time I spake or thought that I was greatly afflicted, and consequently cast off by Him." Such is the interpretation given by some persons; but the LXX. have translated כִּי by $\delta\iota\omicron$, which is followed by St Paul in 2 Cor. iv. 13, where this passage is quoted. כִּי has this force in Eccles. v. 6. On this verse, according to the latter rendering, Calvin has the following comment: "Unde colligitur utilis doctrina, fidem non posse in cordibus mortuam latere, quin emergat. Spiritus enim sacro vinculo fidem cordis hic copulat cum externa confessione, quæ autem Deus conjunxit, homo ne separet."

11. בְּהִפְּזִי *In my trepidation*. "Verbum הִפְּזִי est ex anxietate *festinare, trepidare*, uti constat ex 2 Sam. iv. 4." Geier. כִּי־בִּזְיוֹן *deceitful*. If any one put confidence in man, he will be deceived; trust should be placed only in God. "It is better to trust in the Lord than to put confidence in man." Ps. cxviii. 8.

13. כּוֹס־יְשׁוּעוֹת אֶשָּׂא *I will take the cup of salvation*. This verse and the following contain an answer to the question in the preceding one מָה־אֲשִׁיב גֵּר. The cup of salvation is thought to allude to the eucharistic offering; so Mendlesohn observes that *it is the cup of blessing, full of wine, used in the eucharistic sacrifice*. Some persons, however, deny that there is any allusion to those sacrifices, as Hengstenberg, who observes, "Dieser Kelch ist eine blosse Fiction;" *this communion-cup is a mere fiction*. It is true, in the institution of the festival-offerings, there is nothing said of the cup; yet, in the feast of the Passover for instance, we know from Matth. xxvi. 29, 30, that the cup of wine to drink and the singing of a hymn were parts of the celebration. From Jewish tradition we also learn that such was the ancient practice. See Lightfoot's Horæ

Hebraicæ on Matth. xxvi. Hence it is likely that the Psalmist here intimates an intention of making a public thank-offering for God's mercies to him. If not, the expression is figurative, and means, "I will publicly and solemnly give thanks to God."

14. נְדַרִי *My vows*, i. e. whatever I promised when in trouble, whether offerings, or any other religious services, these will I perform in the presence of all the people. The ה of נְדַרִי is paragogic, *for elegance of speech*, says Mendlessohn. לַצְהוֹת הַמִּבְטָא. This verse is repeated in the 18th.

15. יָקָר *Precious*, viz. the death of His saints. This is indeed the same as saying *the life of His saints is precious*; for it is not to be inferred that because the Psalmist states the death of the saints to be precious, it is therefore desirable; on the contrary, the inference is, that God values so highly the life of His servants that He will not readily grant their death, although it may be most ardently sought by the wicked.

16. אֶפְרָה *I pray Thee*. This is a particle of entreaty; but it is also one which implies here a grateful acknowledgement of God's mercies. מוֹקְרֵי *my bonds*. This noun is found in the masc. plu. only twice besides this place, viz. Is. xxviii. 22; lii. 2.

קִיז

1 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִים : 2 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמְתִּיהוּהָ לְעוֹלָם הַלְלוּהָ :

PSALM CXVII.

THIS Psalm is an exhortation to all people to praise God. It was probably a temple Psalm, which might have been sung either at the beginning or end of divine service. It might also, as is observed by Kuapp, be sung at the end of certain divisions of a larger Psalm

by the choir, or by the whole people. In many editions and MSS. collated by Kennicott and De Rossi it is connected with the following; a connection which in some degree meets with the approbation of Muntinghe. It is very similar to Ps. c.

קִיחַ

1 הוֹדוּ לַיהוָה בִּיטוֹב בְּיָעוֹלָם חֲסְדּוֹ : 2 יֹאמְרוּנָא
 יִשְׂרָאֵל בְּיָעוֹלָם חֲסְדּוֹ : 3 יֹאמְרוּנָא בֵּית־אֱהֲרֹן בְּיָעוֹלָם
 חֲסְדּוֹ : 4 יֹאמְרוּנָא יִרְאֵי יְהוָה בְּיָעוֹלָם חֲסְדּוֹ : 5 מִן
 הַמִּצַּר קָרָאתִי יְהוָה עָנְנִי בַמִּדְבָּר יְהוָה : 6 יְהוָה לִי לֹא אִירָא
 מִהִיעָשָׂה לִי אָדָם : 7 יְהוָה לִי בְּעִזְרִי וְאֲנִי אֶרְאֶה בְּשֹׁנְאֵי :
 8 טוֹב לַחֲסוֹת בַּיהוָה מִבְּטַח בְּאָדָם : 9 טוֹב לַחֲסוֹת בַּיהוָה
 מִבְּטַח בַּנְּרִיבִים : 10 כָּל־גּוֹיִם סִבְבּוֹנִי בְּשֵׁם יְהוָה בְּיָ
 אֲמִלָּם : 11 סִבּוֹנִי גַם־סִבְבּוֹנִי בְּשֵׁם יְהוָה בְּיָ אֲמִלָּם :
 12 סִבּוֹנִי כְּדַבְרִים רַעֲנוּ כַּאֲשֶׁר קוֹצִים בְּשֵׁם יְהוָה בְּיָ אֲמִלָּם :
 13 דָּהָה דְּחִיתָנִי לִנְפֹל וְיִהְיֶה עֲזָרָנִי : 14 עֲזֵי וְזִמְרַת יְהוָה
 וַיְהִי־לִי לִישׁוּעָה : 15 קוֹל רִנָּה וַיִּשְׁוַעַה בְּאֶהְלֵי צְדִיקִים
 יְמִין יְהוָה עֲשָׂה חַיִל : 16 יְמִין יְהוָה רֹמְמָה יְמִין יְהוָה
 עֲשָׂה חַיִל : 17 לֹא־אָמוֹת בִּי־אֲחִיָּה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה :
 18 יִפֹּר יִפְרֵנִי יְהוָה וְלִפְתּוֹת לֹא נִתְּנָנִי : 19 פִּתְחוּ־לִי שַׁעֲרֵי־
 צְדָק אֲבֹאֲבָם אֹדְדָה יְהוָה : 20 וְהִהְיֶשְׁעַר לִיהוָה צְדִיקִים
 יִבְאוּ בּוֹ : 21 אֹדֶד בְּיָ עֲנִיתָנִי וְתִהְיֶה־לִי לִישׁוּעָה : 22 אֲבֹן

מֵאֲסוּ הַבּוֹנִים הַיְתֵה לְרֹאשׁ פָּנָה : 23 מֵאֵת יְהוָה הַיְתֵה
זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ : 24 וְהַיְהוּם עָשָׂה יְהוָה נִגְלָה
וּנְשַׁמְחָה בּוֹ : 25 אֲנִי יְהוָה הוֹשִׁיעָה נָא אֲנִי יְהוָה
הַצְּלִיחָה נָא : 26 בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרַכְּנוּכֶם מִבֵּית
יְהוָה : 27 אֵל יְהוָה וַיֵּאָר לָנוּ אִסְרוּחַג בְּעֵבְתִים עַד-
קְרֹנוֹת הַמִּזְבֵּחַ : 28 אֵלֵי אַתָּה וְאוֹרְךָ אֱלֹהֵי אֲרוֹמְכָךְ :
29 הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חֲסְדוֹ :

PSALM CXVIII.

THIS Psalm is entirely one of thanksgiving. It commences with a general exhortation to *Israel* to praise God; the same exhortation is then made to *the house of Aaron*; and afterwards to *all who fear the Lord*; so that we see here the same party divisions of the people addressed, as we noticed in Psalm cxv, which would consequently lead us to infer that they are both the productions of the same author. With respect to this Psalm, it is the opinion of Hengstenberg, that it celebrates the return of the Jews from the Babylonian exile, and the laying the foundation of the second Temple. He refers to Ezra iii. 11, where it is said: "And they (the priests and Levites) sang together by course in praising and giving thanks unto the Lord; because *He* is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." As this verse contains

what may be called the chorus of the Psalm, and further, because the whole poem is adapted to the occasion spoken of in the above passage, he believes it to have been the song, which was then sung. "That it has a national reference," he remarks, "the first four verses place beyond doubt. The singular number, therefore, in the fifth and following verses can only point to the ideal person of the people, for verse 5 gives the ground for Israel praising the Lord; but this ground must be one which would confer happiness upon the people." We will grant that the circumstances which furnished the occasion for this Psalm must have possessed a national interest, otherwise we could see no object in the exordium, nor in its concluding verses; and it must also have been intended to celebrate some event which afforded happiness to the whole community. We cannot, however, concur with Hengstenberg in thinking that the speaker in the middle portion of the Psalm represents the body of the Jewish people; there are certain passages which are applicable only to an individual, and cannot be adapted by any personification to a multitude. We may mention the 17th verse as one; but especially the 18th, where the speaker says, "The Lord hath chastened me sore, but He hath not given me over unto death." It is more likely that it was a triumphal song, which was sung after some great victory over one or more of the heathen nations; and in that case the speaker in the middle verses would of course be the king, or general who led the people to battle. But it is still more probable that it was written for the occasion when David was to be anointed at Hebron king over the tribes of Israel (2 Sam. v.); for previously to his inauguration he was

subjected to many dangers, both from avowed foes as well as from Saul and his party. He was exposed to the hostility of the Philistines (1 Sam. xxix), and the Amalekites (1 Sam. xxx.): from the former he escaped in safety, and the latter he overcame in battle. Again, although he had been long chosen king of Israel by God, for a considerable period he was exposed to a severe persecution; he was obliged to flee for safety from his country, and it was not till after the death of Saul that his troubles ceased, and he ascended the throne, which had long been his by Divine appointment. To David, therefore, at Hebron, this Psalm will apply; for he could then say, "All nations compassed me about. The Lord hath chastened me, but He hath not given me over unto death. The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes," &c. The 22nd verse is repeatedly cited in the New Testament with respect to Christ; and hence the early Fathers have interpreted the Psalm as referable to our Lord, the spiritual David.

1. הוֹדִי וְגו'. It is the opinion of Mendlessohn that the first four verses were sung in the Temple as follows: "It seems," says he, "that the first four verses were sung by two companies of singers; the first verse all of them sung together, and afterwards they separated into two divisions. The first company said *יְשׁוּעָה יִשְׂרָאֵל יְיָ אֱמַרְנָה*, and the second answered *כִּי לְעוֹלָם חֲסִדוֹ*; and so of the two following verses." David here advises all the people to engage in the pious work of giving thanks to God.

5. The Psalmist in this verse mentions the cause of these praises, viz. the great and signal deliverance he had obtained from trouble through the gracious assistance of God. *I called*

upon the Lord, He answered me. This assistance was bestowed in answer to prayer; a great encouragement to all who are bowed down by trouble or affliction, to present themselves at the throne of grace, and to supplicate the help of Him, who so freely afforded it to the Psalmist. “Too reluctant,” says Luther, “is man, even in the hour of overwhelming distress, to call on God, and to cast on Him the multitude of his cares; he finds it easier to indulge the morbidness of his thoughts, and to resign himself to despair, than to fall upon his knees, to lift up his hands and eyes towards heaven, and to lay his necessities with weeping before the most High.” עָנָיִי *He answered me.* How the Psalmist was answered, appears by the next word בַּמָּרְחֹב, viz. by setting him in a wide place. The verb עָנָה is pregnant in its signification, as if equivalent to, *He has answered and placed.* So Campensis has, *exaudivit et perduxit me.* Instances of such verbs we have previously met with, viz. in Ps. lxxiv. 7, 11, 15; lxxxix. 40. מָצַר the opposite of מָרְחֹב. The verb רָחַב in the Hiph. conj. is used in Ps. iv. 2, *to set at liberty from trouble.*

6. יְהוָה לִי *Jehovah is for me, i. e. with me, on my side.* So Alexandrine: Κύριος ἐμοὶ βοηθός, and Vulg. *Dominus mihi adiutor*: see Ps. lvi. 10.

7. יְהוָה לִי וְגוֹ' *Jehovah is for me, among my helpers, i. e. He is conspicuous among my supporters.* So Ps. liv. 4, “the Lord is *with them that uphold my soul,*” בְּסוֹמְכֵי נַפְשִׁי. See also Judg. xi. 35. אֶרְאֶה *I shall look upon my enemies; I shall look on them freely without any fear.* The verb רָאָה is employed under the same circumstances in Ps. liv. 9: “*Mine eye hath looked with pleasure (רֵאֲתָהּ) on my enemies.*” See also Ps. lix. 11.

10. כָּל-גּוֹיִם *All nations.* The Philistines, Amalekites, &c. “Tanta adversus me hostium, qua corporalium, qua spiritualium

qua terrestrium, qua infernalium turba, ac si totius mundi gentes me obsedissent.” Geier. Origen says, Χρίστῳ μάλλον ἀπὸ πάντων ἔθνῶν πολεμουμένην ἀρμόζει ταῦτα λεγεῖν; “These words agree better with Christ, who was opposed by all nations.”

יְהוָה בְּשֵׁם יְהוָה *in the name of the Lord.* By the assistance of God invoked by me, or by the command and authority of God. So 2 Sam. vi. 18, “David blessed the people in the name of the Lord.” Before the particle בְּ, the verb בָּטַחְתִּי should be understood. The inf. בָּטַח occurs in the preceding verse. In favour of supplying this verb, the Chald. has רַחֲצִית *I hoped*; which Kimchi follows in paraphrasing this hemistich. Others suppose that בְּ is pleonastic. Piscator translates it *but*, observing that it should be placed before אֲמַלֵּם. “The language of cutting; and it is fit that ל should be with Tseré, according to the custom of the affix of the future.” Aben Ezra.

12. סְבִיבֵי כְדָבָרִים *They have surrounded me as bees*, i. e. they have surrounded me with vehement feelings, with a burning desire for revenge. A similar comparison is found in Deut. i. 44: see also Exod. xxiii. 28. הִדְעֵכֶם בְּאֵשׁ קוֹצִים. The verb here, which has ordinarily the signification of *to extinguish*, is in this passage rendered in all the old versions in the sense of *to burn*. Thus, the Chald. has דִּלְקִין; LXX. ἐξέκαύθησαν; Vulg. *exarserunt*; and so the others. There are two modes of accounting for these translations; one is by Capellus, who supposes that the reading in ancient times must have been בְּעָרִי, i. e. the ב has been changed into כ, and the ר into ד; and that these letters have been transposed. Now it is extremely improbable that any word should undergo such great changes from the carelessness of transcribers, or by any other means; and therefore the proposed emendation should be at once dismissed. The other mode consists in giving to the Pual conj. of this verb a sense opposite to that which it has in Kal, viz. that

of *burning*. In this case, the first member of the verse would speak altogether of the revenge with which the Psalmist was threatened by his enemies, and the next of their destruction. Now in the two preceding verses we observe that this arrangement of the subject is adopted, and so far the argument is in favour of taking *דָּעֲכוּ* *they burned*. Indeed, without any reference to these verses, it seems at first sight unreasonable to say that the adversaries of David *were extinguished* (i. e. destroyed) *as the fire of thorns*; and for the Psalmist afterwards to state, *In the name of the Lord I will destroy them*. The main object of the metaphor, I apprehend, would be to express the quick termination of the hostility of these men, however savage; how soon it would languish and die, as the fire of thorns, which although for a moment it makes a great crackling, and rages violently as if it would quickly consume everything near, soon ceases, and nothing remains but the ashes. The Psalmist says then, *They are soon quenched, for in the name of the Lord I will destroy them*. This is much the better rendering, because the former is not supported by a like usage of the verb in any other passage of the Old Testament.

13. *דָּחַהּ דְּחִיתָנִי* *Thou hast thrust sore at me*. Here is a change from the third pers. to the second, and from the plu. numb. to the sing. The speaker turns to his enemies and speaks to their leader, or to each of them distributively.

14. The vowel Kametz under Resh of *זְמַרְתָּ*, shews that the pronominal affix Yod is understood. *Jehovah is my strength and my song*. Similar examples we have in several other places.

15. The Psalmist says here, that not only he, but the pious generally, on witnessing those benefits which God had conferred on him, rejoiced in their tents, and offered up their heartfelt thanksgivings. The latter members of this and of the following verse contain the words of those who rejoice.

16. רוֹמְמָה *Exalted*. The LXX. read ὑψώσετέ με, *hath exalted me*. So the Syr., Arab., and Vulg.

17. The faith of the Psalmist in the help of God to enable him to overcome the enemies who surrounded him, and threatened his destruction, is here expressed. *I shall not die, but live*. כִּי *but*, as if כִּי אִם. So Ps. xiv. 5; xlv. 4, 8. וְאֶסְפָּר וְגו' *and I shall declare the works of the Lord*, i. e. those works by which He protects and saves His people, I will ever be mindful of, and publish to all mankind.

18. וְלֹאֲמַתּוֹ וְגו' *And He hath not given me over to death*. Here we have the ground of the confidence expressed by the Psalmist in the last verse: "Because the Lord hath not given me over to death, although I have been sorely afflicted, therefore am I confident as to the issue of my present troubles."

19. שַׁעְרֵי צְדָקָה *Gates of righteousness*. These are called upon by the Psalmist to open to him that he may enter the sanctuary, and offer his thanksgiving unto the Lord. "The gates of the sanctuary were called the gates of righteousness; because there was the well of righteousness for Israel." Hengstenberg.

22. We have here a figure employed, from which we learn that some one who was poor and despised by men, was afterwards exalted to the highest possible position. To any person, indeed, whose history accords with what is implied in the terms of the metaphor, this verse is applicable. It is applicable to David, for he sprung from a humble family; was rejected by Saul and his party in his claims to the throne; and yet, subsequently, became the sovereign of Judea. The Chald. paraphrase of this and the remainder of the Psalm shews that it was thus understood by the Jews of the period in which it was made. The paraphrase runs in this manner: "The builders despised the youth who was of the sons of Jesse, but he was worthy of being appointed king and ruler. This hath been of the Lord.

saith the builders ; It is wonderful to us, said the sons of Jesse. The Lord made this day, said the builders ; Let us rejoice, and be glad of it, said the sons of Jesse." There are other interpreters, as Kimchi, who are of opinion that the stone represents Israel ; which, although despised by all other people, was nevertheless the nation chosen by God. It would, however, be more in accordance with similar figures employed in Scripture, to compare the Israelitish nation not to a stone of a building, but to the building itself. But, although the metaphor may be adapted to the history of David, or even of the nation which he ruled, it is certain that a much more complete application of it may be found in our Lord ; and so He Himself applies it in Matt. xxi. 42 ; and the passage is further cited for the same purpose in the Acts and the Epistles. The Jews rejected his mission, yet He succeeded in establishing His church, whilst He Himself, saith Bishop Horne, " is the main support of the edifice, and a centre of union for Jew and Gentile, the two parts of which it consisted ; that this was the work of God, and the admiration of man." Many of the Jewish Rabbis themselves consider Messiah to be the subject of this passage. The comment of Yarchi on Mic. v. 2, is, *Out of Bethlehem shall come משיח בן דוד Messiah the son of David ; as the Psalmist saith, the stone which the builders refused, &c.* Kimchi, at the commencement of his Commentary on this Psalm, observes : ויש אומרים כי על ימות המשיח נאמר *And there are those that say that it (this Psalm) is said of the days of the Messiah.*

24. The day on which this triumph was accomplished, whether that when David was anointed king at Hebron, or when our Lord rose from the dead, is here for the sake of emphasis called the day which the Lord hath made.

25, 26. In these two verses we have the language of joy and exultation, which they used who spoke the latter member of the 24th ; hence the word לְאָמַר should be supplied before אָמַר, beginning the 25th verse. There is no doubt, as is ob-

served by Rosenmüller, that this is the passage from whence the joyful exclamation was taken, which was shouted by the multitude who accompanied our Lord on His journey to Jerusalem. Matt. xxi. 9. The word Ὠσαυα, used by them, is a contraction of the two Hebrew terms הוֹשִׁיעָה נָא.

27. אֵל יְהוָה. The logical copula is here understood. *The Lord is God, וַיִּאָר לָנוּ, and He hath shined upon us. Et illuxit nobis.* Pagninus. אֶסְרֵה־הֶגַּג bind the sacrifice. The word הֶגַּג is ordinarily used for a festival; but it sometimes denotes the sacrifice which is offered on such occasions. In Exod. xxiii. 18, we have חַגִּי my festival sacrifice, נִכְסַת חֶגְגָּא. Again, in Is. xxix. 1, we have הַחֲגִים יִנְקְפוּ they kill the sacrifices: see also Amos v. 21; Mal. ii. 3. This sacrifice was to be bound, אֶסְרֵה, enjoins the Psalmist, even to the horns of the altar. The Chald. has rendered the whole passage as follows: “Bind a lamb for the festival sacrifice with cords, until ye have sacrificed it and sprinkled the blood upon the horns of the altar.” It seems to be necessary to supply some such word as וְהִבִּיאֵהוּ after אֶסְרֵה, and then the sense would be the same as the Chald., which is doubtless the correct one; for as to binding the sacrifice to the horns of the altar, (supposing עַד to be equivalent to לְ prefixed to קַרְנוֹת) after the animal was killed, we do not find any such custom in the Mosaic law. The LXX., preferring to take חַג as denoting a feast, have deviated from the Hebrew, and have συστῆσασθε ἑορτῆν ἐν τοῖς πυκάζουσι, appoint a feast in the thick (boughs). This last word πυκάζουσι, may have been intended by the LXX. to denote the tabernacles, which were made of boughs, and of which there was a feast once a year. The sense of this translation accords very well with what goes before; still it is certainly not the one which the original text contains.

קִיט

- 1 אֲשֶׁרִי תְּמִימֵי־דֶרֶךְ הַהֲלָכִים בְּתוֹרַת יְהוָה : 2 אֲשֶׁרִי
 נֹצְרִי עֲדוֹתַי בְּכָל־לֵב יִדְרְשׁוּהוּ : 3 אֵף לֹא־פָעַלְו עוֹלָה
 בְּדַרְכָּיו הִלְכּוּ : 4 אַתָּה צִוִּיתָה פְּקוּדֶיךָ לְשֹׁמֵר מֵאֵד :
 5 אַחֲלִי יִפְנּוּ דַרְכֵי לְשֹׁמֵר הַקְּוֶה : 6 אִזּוּ לֹא־אֲבוֹשׁ בְּהַבִּיטִי
 אֶל־כָּל־מַצּוֹתֶיךָ : 7 אֹדֶךְ בִּישָׁר לֵבָב בְּלִמְדֵי מִשְׁפָּטִי
 צִדְקֶךָ : 8 אֶת־הַקְּוֶה אֲשֹׁמֵר אֶל־תַּעֲזֹבֵנִי עַד־מָאֵד :
 9 בַּמָּה יִזְכֶּה־נֶעַד אֶת־אֲרָחוּ לְשֹׁמֵר בְּדַבְּרֶךָ : 10 בְּכָל־לִבִּי
 דִּרְשָׁתִּיךָ אֶל־תִּשְׁגְּנִי מִמַּצּוֹתֶיךָ : 11 בְּלִבִּי צִפְנָתִי אִמְרַתְּךָ
 לִמְעַן לֹא אַחֲטֶא־לָךְ : 12 בָּרוּךְ אַתָּה יְהוָה לְמִדְנֵי הַקְּוֶה :
 13 בִּשְׁפָתַי סִפַּרְתִּי כֹל מִשְׁפָּטֵי־פִיךָ : 14 בְּדֶרֶךְ עֲדוֹתֶיךָ
 שִׁשְׁתִּי בַּעַל כָּל־הַחַן : 15 בְּפַקוּדֶיךָ אֲשִׁיחָה וְאִבִּיטָה אֲרַחֲתֶיךָ :
 16 בַּחֲקִיתֶיךָ אֲשַׁתְּעֶשֶׂע לֹא אֲשַׁכַּח דְּבַרְךָ : 17 גַּמַּל
 עַל־עַבְדְּךָ אַחִיָּה וְאֲשַׁמְרָה דְּבַרְךָ : 18 גַּל־עֵינַי וְאִבִּיטָה
 נִפְלְאוֹת מִתּוֹרַתְךָ : 19 גֵּר אֲנִכִּי בָאָרֶץ אֶל־תִּסָּתֵר מִפְּנֵי
 מַצּוֹתֶיךָ : 20 גִּרְסָה נַפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת :
 21 גַּעֲרַת זָדִים אַרְוִירִים הִשְׁגִּים מִמַּצּוֹתֶיךָ : 22 גַּל מַעְלִי
 חֲרָפָה וּבִוּוּ בִּי עֲדוֹתֶיךָ נֹצְרַתִּי : 23 גַּם יֵשְׁבוּ עָרִים בִּי
 נִדְּבָרוּ עֲבָדֶיךָ יִשִּׁיחַ בַּחֲקוּךָ : 24 גַּם־עֲדוֹתֶיךָ שְׁעִשְׁעִי אֲנִשִּׁי
 עֲצָתִי : 25 דְּבַקָּה לְעַפְרָה נַפְשִׁי חִינֵי כְּדַבְּרֶךָ :
 26 דַּרְכֵי סִפַּרְתִּי וְתַעֲנֵנִי לְמִדְנֵי הַקְּוֶה : 27 דֶּרֶךְ־פַּקוּדֶיךָ

- הִבִּינֵנִי וְאִשִּׁיחָה בְּנַפְלְאוֹתֶיךָ : 28 דַּלְפָּה נַפְשִׁי מִתּוֹנָה קִיַּמְנִי
 בְּדַבְרֶךָ : 29 דָּרַךְ־שֶׁקֶר הָסֵר מִפְּמִנִי וְתוֹרַתְךָ חֲנִנִי :
 30 דָּרַךְ אַמוּנָה בַּחֲרָתִי מִשִּׁפְטֶיךָ שׁוֹיֵתִי : 31 דְּבַקְתִּי
 בְּעֵדוֹתֶיךָ יְהוָה אֶל־תְּבִישְׁנִי : 32 דָּרַךְ־מִצּוֹתֶיךָ אֲרוּץ כִּי
 תִרְחִיב לִבִּי : 33 הוֹרֵנִי יְהוָה דָּרַךְ חֲקִיךָ וְאַצְרַנָּה
 עֵקֶב : 34 הִבִּינֵנִי וְאַצְרָה תוֹרַתְךָ וְאַשְׁמְרָנָה בְּכָל־לֵב :
 35 הִדְרִיבֵנִי בְּנִתִיב מִצּוֹתֶיךָ כִּי־בו חִפְצָתִי : 36 הֵט־לִבִּי אֶל־
 עֲדוֹתֶיךָ וְאֶל־אֶל־בְּצַע : 37 הֶעֱבֵר עֵינֵי מְרֹאוֹת שׁוֹא בְּדַרְכֶּךָ
 חֲנִינִי : 38 הִקֵּם לְעַבְדְּךָ אִמְרַתְךָ אֲשֶׁר לִירְאָתְךָ : 39 הֶעֱבֵר
 חֲרָפְתִּי אֲשֶׁר יִגְרָתִי כִּי מִשִּׁפְטֶיךָ טוֹבִים : 40 הִנֵּה תֹאבָתִי
 לְפָקוּדֶיךָ בְּצַדִּיקְתֶּךָ חֲנִינִי : 41 וַיִּבְאֵנִי חֶסֶדְךָ יְהוָה
 תְּשׁוּעָתְךָ כְּאִמְרַתְךָ : 42 וְאַעֲנֶה חֲרָפִי דָבָר כִּי־בִטְחָתִי
 בְּדַבְרֶךָ : 43 וְאֶל־תִּצַּל מִפִּי דְבַר־אֱמֶת עַד־מָאֵד כִּי
 לְמִשִּׁפְטֶיךָ יִחְלָתִי : 44 וְאַשְׁמְרָה תוֹרַתְךָ תָּמִיד לְעוֹלָם וְעַד :
 45 וְאַתְהָלֶכְהָ בְּרַחֲבָה כִּי פָקֻדֶיךָ דִּרְשָׁתִי : 46 וְאַדְבַּרָה
 בְּעֵדוֹתֶיךָ נֶגֶד מַלְכִים וְלֹא אִבּוֹשׁ : 47 וְאַשְׁתַּעֲשַׁע בְּמִצּוֹתֶיךָ
 אֲשֶׁר אֶהְבֵּתִי : 48 וְאַשָּׂא כָפִי אֶל־מִצּוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי
 וְאִשִּׁיחָה בַּחֲקִיךָ : 49 וְכִרְדָּבֵר לְעַבְדְּךָ עַל אֲשֶׁר
 יִחְלָתִנִי : 50 וְאֵת נַחֲמָתִי בַעֲנִי כִּי אִמְרַתְךָ הִתְנִי :
 51 וְדִים הִלִּיצְנִי עַד־מָאֵד מִתּוֹרַתְךָ לֹא נִטִּיתִי : 52 וְכִרְתִּי
 מִשִּׁפְטֶיךָ מְעוֹלָם יְהוָה וְאַתְנַחֵם : 53 וְלַעֲפָה אֶחֱזַתִּי

- מְרַשְׁעִים עֹזְבֵי תוֹרַתְךָ : 54 זְמִירוֹת הַיּוֹלֵי חֻקֶיךָ בְּבֵית
 מְגוּרֵי : 55 זְכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְהוָה וְאִשְׁמְרָה תוֹרַתְךָ :
 56 זֹאת הִתְהַדְּלִי כִּי פָקֹדֶיךָ נִצַּרְתִּי : 57 חֲלָקֵי
 יְהוָה אֲמַרְתִּי לִשְׁמֹר דְּבַרְיֶךָ : 58 חֲלִיתִי פָנֶיךָ בְּכָל־לֵב
 חֲנֹנִי כְּאִמְרַתְךָ : 59 חִשְׁבֹתִי דְרָכֶיךָ וְאִשְׁבֶּה חֲנֹלֵי אֵל-
 עֲדֹתֶיךָ : 60 חִשְׁתִּי וְלֹא הִתְמַהֲמַהְתִּי לִשְׁמֹר מִצְוֹתֶיךָ :
 61 חֲבַלֵי רִשְׁעִים עִנְדְנִי תוֹרַתְךָ לֹא שָׁכַחְתִּי : 62 חֲצוֹת-
 לַיְלָה אֶקוֹם לְהוֹדוֹת לָךְ עַל מִשְׁפָּטֶי צְדָקָתְךָ : 63 חֲבַר
 אָנִי לְכָל־אִשֶׁר יִרְאוּךָ וְלִשְׁמֵרֵי פְקוּדֶיךָ : 64 חֲסִדְךָ יְהוָה
 מִלְּאֵה הָאָרֶץ חֻקֶיךָ לְמִדְנֵי : 65 טוֹב עָשִׂיתָ עִם-
 עַבְדְּךָ יְהוָה כְּדַבְּרְךָ : 66 טוֹב טַעַם וְדַעַת לְמִדְנֵי כִּי
 בְּמִצְוֹתֶיךָ הֵאֱמַנְתִּי : 67 טָרַם אֶעֱנֶה אֲנִי שֹׁגֵג וְעַתָּה
 אִמְרַתְךָ שָׁמַרְתִּי : 68 טוֹב־אֵתָהּ וּמְטִיב לְמִדְנֵי חֻקֶיךָ :
 69 טָפְלוּ עָלַי שִׁקְר וְדִים אֲנִי בְּכָל־לֵב וְאִצֹּר פְּקוּדֶיךָ :
 70 טָפַשׁ בַּחֲלֵב לִבִּם אֲנִי תוֹרַתְךָ שֶׁעֲשִׂיתִי : 71 טוֹב־לִי
 כִּי־עָנִיתִי לְמַעַן אֶלְמַד חֻקֶיךָ : 72 טוֹב־לִי תוֹרַת־פִּיךָ
 מֵאֲלָפֵי זָהָב וּכְסֶפֶת : 73 יָדִיךָ עָשׂוּנִי וַיְבַוְנֵנִי
 הִבִּינִי וְאֶלְמַדָּה מִצְוֹתֶיךָ : 74 יִרְאוּךָ יִרְאוּנִי וַיִּשְׂמְחוּ כִּי
 לְדַבְּרֶךָ יִחְלָתִי : 75 יָדַעְתִּי יְהוָה כִּי־צָדֵק מִשְׁפָּטֶיךָ וְאִמּוֹנָה
 עֲנִיתָנִי : 76 יְהִי־נָא חֲסִדְךָ לְנַחֲמֵנִי כְּאִמְרַתְךָ לְעַבְדְּךָ :
 77 יְבֹאוּנִי רַחֲמֶיךָ וְאַחִיָּה כִּי־תוֹרַתְךָ שֶׁעֲשִׂיתִי : 78 יְבֹשׁוּ

- זדים כִּי-שָׁקַר עֲוֹנוֹנִי אֲנִי אֲשִׁיחַ בְּפִקְדֵיךָ : 79 יִשְׁבוּ לִי
 יִרְאֶיךָ וַיִּדְעוּ עֲדוֹתֶיךָ : 80 יְהִי לִבִּי תָמִים בְּחֻקֶיךָ לְמַעַן
 לֹא אֶבֹשׁ : 81 כָּל־תָּה לְתִשׁוּעָתָה נַפְשִׁי לְדַבְרֶךָ
 יִחַלְתִּי : 82 כָּלוּ עֵינַי לְאִמְרֹתֶיךָ לֵאמֹר מִתִּי תִנְחַמְנִי :
 83 כִּי-הֵייתִי כְנֹאד בְּקִיטוֹר חֶקֶךָ לֹא שָׁכַחְתִּי : 84 כִּמְהֵרָה
 יִמְיַעַבְדֶּךָ מִתִּי תַעֲשֶׂה בְרִדְפֵי מִשְׁפָּט : 85 כָּרִוּלֵי זָדִים
 שִׁיחֹת אֲשֶׁר לֹא כְתוּרְתֶךָ : 86 כָּל-מִצְוֹתֶיךָ אֱמוּנָה שָׁקַר
 רִדְפֹנִי עֲוֹנֵי : 87 כִּמְעַט כָּלוֹנִי בְּאָרְץ וְאֲנִי לֹא-עֹזֹבֶתִי
 פִקְדֵיךָ : 88 כִּחֲסֶדֶךָ חִנִּי וְאִשְׁמְרָה עֲדוֹת פִּיךָ :
 89 לְעוֹלָם יְהוֹה דְּבָרֶךָ נִצַּב בַּשָּׁמַיִם : 90 לְדָר וְדָר
 אֱמוּנֹתֶיךָ כּוֹנְנֹת אֶרֶץ וּתְעַמֵּד : 91 לְמִשְׁפָּטֶיךָ עֲמַדוּ הַיּוֹם
 כִּי הִפֵּל עֲבֹדֶיךָ : 92 לֹא־לִי תוֹרֹתֶיךָ שֶׁעָשִׂי אִם אֲבֹדְתִי
 בְּעֵנָי : 93 לְעוֹלָם לֹא-אֲשַׁכַּח פִּקְדֵיךָ כִּי-בָם חֵייתִנִּי :
 94 לֵךְ-אֲנִי הוֹשִׁיעֵנִי כִּי פִקְדֵיךָ דִרְשָׁתִי : 95 לִי קוֹן
 רְשָׁעִים לְאֹבְדָנִי עֲדוֹתֶיךָ אֲתַבּוֹנֵן : 96 לְכֹל-תִּכְלָה רֵאִיתִי
 קוֹן רַחֲבָה מִצְוֹתֶיךָ מְאֹד : 97 מִה־אֲהַבְתִּי תוֹרֹתֶיךָ
 כָּל-הַיּוֹם הִיא שִׁיחָתִי : 98 מֵאֹיְבֵי תַחֲבַמְנִי מִצְוֹתֶיךָ כִּי
 לְעוֹלָם הִיא-לִי : 99 מִכָּל-מִלְמֹדֵי הַשָּׁכַלְתִּי כִּי עֲדוֹתֶיךָ
 שִׁיחָה לִּי : 100 מִזִּקְנִים אֲתַבּוֹנֵן כִּי פִקְדֵיךָ נִצַּרְתִּי :
 101 מִכָּל-אֶרֶץ רַע פָּלֵאתִי רַגְלִי לְמַעַן אֲשַׁמֵּר דְּבָרֶךָ :
 102 מִמִּשְׁפָּטֶיךָ לֹא-סָרְתִי כִּי-אֲתָה הוֹרֵתִנִּי : 103 מִה־נִּמְלָצוּ

לַחֲכֵי אִמְרֹתֶיךָ מִדְּבַשׁ לִפִּי : 104 מִפְּקוּדֶיךָ אֲתַבּוֹנֵן עַל-פִּנּוֹן
 שְׁנֵאתִי , כֹּל-אֶרֶץ שֹׁקֵר : 105 גֵּר-לִרְגֵלִי דְבַרְךָ וְאוֹר
 לְנִתְיָבְתִי : 106 נִשְׁבַּעְתִּי וְאַקְיִמָּה לִשְׁמֵר מִשְׁפָּטֵי צְדָקָה :
 107 נֶעֱנֵיתִי עַד-מָאֵד יְהוָה חִינֵי כְדַבְּרֶךָ : 108 נִדְבֹות פִּי
 רִצְהֵנָּה יְהוָה וּמִשְׁפָּטֶיךָ לְמִדְנִי : 109 נִפְשֵׁי בְכַפִּי תָמִיד
 וְתוֹרֹתֶיךָ לֹא שָׁכַחְתִּי : 110 נִתְּנוּ רִשְׁעִים פֶּה לִי וּמִפְּקוּדֶיךָ
 לֹא תַעֲיִתִי : 111 נִחַלְתִּי עֲדוֹתֶיךָ לְעוֹלָם כִּי-שִׁשׁוֹן לִפִּי
 הִמָּה : 112 נָטִיתִי לִבִּי לַעֲשׂוֹת חֻקֶּיךָ לְעוֹלָם עֲקֹב :
 113 סֵעָפִים שְׁנֵאתִי וְתוֹרֹתֶיךָ אֲהַבְתִּי : 114 סִתְרִי וּמְגִנִּי
 אַתָּה לְדַבְּרֶךָ יִחַלְתִּי : 115 סִירוּ מִפְּנֵי מִרְעִים וְאַצְרֵה
 מִצּוֹת אֱלֹהֵי : 116 סָמַכְנִי כְאִמְרֹתֶיךָ וְאַחִיהַּ וְאַל-תִּבְיִשְׁנִי
 מִשִּׁבְרִי : 117 סִעַדְנִי וְאוֹשַׁעַה וְאוֹשַׁעַה בַּחֻקֶּיךָ תָמִיד :
 118 סָלִית פֹּל-שׁוֹגִים מִחֻקֶּיךָ כִּי-שֹׁקֵר תִּרְמִיתֶם : 119 סִיגִים
 הַשִּׁבְתָּ כָּל-רִשְׁעֵי-אָרֶץ לִבֶּן אֲהַבְתִּי עֲדוֹתֶיךָ : 120 סָמַר
 מִפְּחָדֶךָ בְּשָׂרִי וּמִמִּשְׁפָּטֶיךָ יִרְאֵתִי : 121 עֲשִׂיתִי
 מִשְׁפָּט וְצֶדֶק בַּל-תִּנְיַחֵנִי לְעִשְׂקֵי : 122 עָרַב עַבְדְּךָ לְטוֹב
 אֶל-עֲשִׂקֵי זָרִים : 123 עֵינֵי פָלוּ לִישׁוּעָתֶךָ וְלֹא-אִמְרַת
 צְדָקָה : 124 עֲשֵׂה עִם-עַבְדְּךָ כְּחֹסֶדֶךָ וְחֻקֶּיךָ לְמִדְנִי :
 125 עַבְדְּךָ-אֲנִי הִבִּינֵנִי וְאַדְעָה עֲדוֹתֶיךָ : 126 עַת לַעֲשׂוֹת
 לַיהוָה הִפְרוּ תוֹרֹתֶיךָ : 127 עַל-פִּנּוֹן אֲהַבְתִּי מִצּוֹתֶיךָ מִזֶּהָב
 וּמִפֶּזֶז : 128 עַל-פִּנּוֹן , כֹּל-פְּקוּדֵי כָּל יִשְׂרָאֵל כֹּל-אֶרֶץ שֹׁקֵר

- שִׁנְאַתִּי : 129 פְּלֹאוֹת עֲדוֹתֶיךָ עַל-פֶּן נִצַּרְתָּם נַפְשִׁי :
 130 פִּתַּח-דְּבָרֶיךָ יְאִיר מִבֵּין פְּתִיִּים : 131 פִּי פִּעַרְתִּי וְאִשְׁאֵפָה
 כִּי לְמִצּוֹתֶיךָ יֵאָבֵתִי : 132 פִּנְהָ-אֵלֵי וְחַנּוּנִי כְּמִשְׁפָּט
 לְאַהֲבֵי שִׁמְךָ : 133 פִּעְמֵי הַכֶּן בְּאִמְרַתְךָ וְאֶל-תִּשְׁלַט-בִּי
 כָּל-אֲנֹן : 134 פָּדַנִי מֵעֶשֶׂק אָדָם וְאִשְׁמְרָה פִּקּוּדֶיךָ :
 135 פָּנִיךָ הָאֵר בְּעִבְרֶךָ וְלִמְדֵנִי אֶת-חֻקֶּיךָ : 136 פְּלִגְי-מִים
 יִרְדּוּ עֵינַי עַל לֹא-שִׁמְרוּ תוֹרַתְךָ : 137 צַדִּיק אַתָּה
 יְהוָה וַיֵּשֶׁר מִשְׁפָּטֶיךָ : 138 צִוִּיתָ צֶדֶק עֲדוֹתֶיךָ וְאִמוּנָה
 מְאֹד : 139 צִמְתַּתְנִי קִנְיַתִּי כִּי-שָׁכַחוּ דְבָרֶיךָ צָרִי :
 140 צְרוּפָה אִמְרַתְךָ מְאֹד וְעִבְרֶךָ אֲהַבָּה : 141 צָעִיר
 אֲנִכִּי וְנִבְוָה פִּקּוּדֶיךָ לֹא שָׁכַחְתִּי : 142 צִדְקַתְךָ צֶדֶק
 לְעוֹלָם וְתוֹרַתְךָ אֱמֶת : 143 צְרוּמָצוֹק מִצְאוּנֵי מִצּוֹתֶיךָ
 שִׁעֲשַׁעֵי : 144 צֶדֶק עֲדוֹתֶיךָ לְעוֹלָם הִבִּינֵנִי וְאַחִיָּה :
 145 קָרַאתִי בְּכָל-לֵב עֲנֵנִי יְהוָה חֻקֶּיךָ אֲצַרָּה : 146 קָרַאתֶיךָ
 הוֹשִׁיעֵנִי וְאִשְׁמְרָה עֲדוֹתֶיךָ : 147 קִבַּמְתִּי בַּנֶּשֶׁף וְאִשׁוּעָה
 לְדְבָרֶיךָ יִחַלְתִּי : 148 קִדְמוּ עֵינַי אִשְׁמֵרוֹת לְשִׁיחַ בְּאִמְרַתְךָ :
 149 קוֹלִי שָׁמְעָה כְּחֹסֶדְךָ יְהוָה כְּמִשְׁפָּטְךָ חִינֵי : 150 קָרְבוּ
 רַדְפֵי זִמָּה מִתּוֹרַתְךָ רַחֲמוּנֵי : 151 קָרֹב אַתָּה יְהוָה וְכָל-
 מִצּוֹתֶיךָ אֱמֶת : 152 קָדָם יָדַעְתִּי מֵעֲדוֹתֶיךָ כִּי לְעוֹלָם
 יִסְדָּתָם : 153 רְאֵה-עֲנֵנִי וְחַלְצֵנִי כִּי-תוֹרַתְךָ לֹא

- שְׁכַחְתִּי : 154 רִיבָה רִיבֵי וּגְאַלְנֵי לְאִמְרַתְךָ חֲיִנִי :
- 155 רְחוֹק מִרְשָׁעִים יִשְׁוְעָה בִּי-חֲקִיךָ לֹא דָרָשׁוּ : 156 רְחֹמֶיךָ רַבִּים , יְהוָה כְּמִשְׁפָּטֶיךָ חֲיִנִי : 157 רַבִּים רָדַפּוּ וְצָרִי מְעֹדוֹתֶיךָ לֹא נִטִּיתִי : 158 רֵאִיתִי בְּגָדִים וְאֶתְקוֹמְטָה אֲשֶׁר אִמְרַתְךָ לֹא שָׁמְרוּ : 159 רָאָה בִּי-פְקוּדֶיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ חֲיִנִי : 160 רֵאשֵׁד־בְּרַךְ אֲמַת וְלְעוֹלָם כָּל-מִשְׁפָּט צְדָקָה : 161 שָׁרִים רָדַפוּנִי חֲנָם וּמִדְּבַרְיֶךָ פָּחַד לִבִּי : 162 שֵׁשׁ אֲנֹכִי עַל-אִמְרַתְךָ כְּמוֹצֵא שְׁלָל רַב : 163 שֶׁקֶר שָׁנְאֵתִי וְאֶתְעַבָּה תוֹרַתְךָ אֶהְבֵּתִי : 164 שִׁבְעַת בַּיּוֹם הִלְלֵתֶיךָ עַל מִשְׁפָּטֶי צְדָקָה : 165 שְׁלוֹם רַב לְאֶהְבֵּי תוֹרַתְךָ וְאִין לָמוּ מִכְשׁוֹל : 166 שִׁבְרַתִּי לִישׁוּעָתְךָ יְהוָה וּמִצוֹתֶיךָ עָשִׂיתִי : 167 שָׁמְרָה נַפְשִׁי עֲרֵתֶיךָ וְאֶהֱבֶם מְאֹד : 168 שָׁמְרַתִּי פְקוּדֶיךָ וְעֲדוֹתֶיךָ בִּי כָל-דְּרָכֵי נִגְדָה : 169 תִּקְרַב רַנְתִּי לְפָנֶיךָ יְהוָה כִּדְבַרְךָ הִבִּינִנִי : 170 תִּבּוֹא תְחַנְתִּי לְפָנֶיךָ כְּאִמְרַתְךָ הִצִּילְנִי : 171 תִּבְעֵנָה שִׁפְתֵי תְהַלָּה בִּי תִלְמַדְנִי חֲקִיךָ : 172 תַּעַן לְשׁוֹנֵי אִמְרַתְךָ בִּי כָל-מִצְוֹתֶיךָ צָדֵק : 173 תְּהִי-יָדְךָ לְעֹזְרִנִּי בִּי פְקוּדֶיךָ בַּחֲרַתִּי : 174 תִּאֲבָתִי לִישׁוּעָתְךָ יְהוָה וְתוֹרַתְךָ שִׁעֲשָׁעִי : 175 תְּהִי-נַפְשִׁי וְתִהְלֶלְךָ וּמִשְׁפָּטְךָ יְעֹזְרֵנִי : 176 תַּעֲרִיתִי בְּשֵׁה אֶבֶד בִּקֵּשׁ עֲבָדְךָ בִּי מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי :

PSALM CXIX.

WE find in this Psalm an encomium pronounced on the Divine law, with an exhortation to obey its ordinances. There are also scattered over all its parts many petitions to God, as well as the expression of various emotions of the soul, affording its readers the most ample instruction in all matters pertaining to religious experience. Whoever reads the Psalm with attention must observe in it one great characteristic, and that is, how decisive are its statements that in keeping the commandments of God nothing can be done by human strength; but that it is He who must create the will for the performance of such duty. The Psalmist entreats the Lord to open his eyes that he may behold the wondrous things of the law, to teach him His statutes, to remove from him the way of lying, to incline his heart unto His testimonies, and not to covetousness, to turn away his eyes from beholding vanity, and not to take the word of truth utterly out of his mouth. Each of these petitions shews how deeply impressed he was of his entire helplessness as regarded himself, and how completely dependent upon God he felt himself for any advancement he could hope to make in the knowledge of the truth. All his studies in the Divine law, all his aspirations after holiness of life, he was well assured could never meet with any measure of success, except by the grace of God preventing and co-operating, implanting in him a right desire, and acting as an infallible guide, whereby alone he would be enabled to arrive at the proper sense of Holy Scripture, as well as to correct principles of action in his daily walk before God and man.

Most commentators, both Jewish and Christian, ascribe the authorship of the Psalm to David; but the evidence for the determination of this point is small, consisting chiefly in the style being in a certain degree similar to that of some Psalms which are universally allowed to have been written by David. We have, for instance, the first two verses, commencing with the rather uncommon word אֲשִׁירֵי, which also begins the first Psalm, and is found in the last verse of the second, of both of which David was unquestionably the author. The Psalm is also free from those Chaldaisms which abound in most of the later compositions. It is considered probable that he wrote it at the time he was an exile among the Philistines (1 Sam. xxvii.); or at all events when he was a young man, before he had obtained the kingdom, and when he was oppressed and persecuted by Saul and his party. Those passages which indicate that the Psalm might have been written at such a period, and under such circumstances, are vv. 9, 23, 46, 141, and 161. Rudinger has stated as his opinion that it was composed in the time of Antiochus, but he has brought forward no particular reason for fixing on so late a date; and considering that the canon of Jewish Scripture had then been long completed, his hypothesis is quite inadmissible. A peculiarity of this Psalm is its length, together with its formal arrangement. It consists of 176 verses, and is divided into twenty-two portions of 8 verses each. In the first portion each verse commences with the letter א; in the second each verse begins with the letter ב, and so on through the twenty-two portions; the verses in the last, of course, commencing with the letter ת. Kimchi, after mentioning the alphabetical order of the Psalm, proceeds

to make the following statement : ובכל פסוק ופסוק יש דרך או תורה או עדות או פקודים או מצוה או אמירה או דבור או משפט או צדק או חוקים ואלה המלות הם חלקי כל התורה. "And in every verse is (to be found) דרך *way*, or תורה *law*, or עדות *testimony*, or פקודים *precepts*, or מצוה *commandment*, or אמירה *word*, or דבור *speech*, or משפט *judgment*, or צדק *righteousness*, or חוקים *decrees*. *And these words are (denote) the divisions of the whole law.*" Kimchi however is not quite correct, for the 122nd verse does not contain any one of these terms, although I believe it is the only exception to the truth of the above remark.

1. דִּרְךְ. Kimchi has undertaken to give the particular sense and value of each of the terms above mentioned, of which דרך is one. Of this, he says that it is *the rule of the commandments* תיקון המצות; as, *be holy, because God is holy; merciful, because He is merciful.* Hence by the rule of the commandments, he doubtless means *the motive for keeping them.* But as for many of the above words, such as תורה, עדות, פקודים, מצוה, משפט, חוקים, &c.; notwithstanding the distinctions he has drawn, they are without question used promiscuously in this Psalm.

2. נִצְרִי. This word is rendered here and in verses 34, 69, 115, 129, by the LXX. ἐξερευνῶντες, by the Vulg. scrutantur. Supposing this sense to be implied in the idea of *keeping*, the literal signification of the Hebrew verb נצר, they probably traced it as follows: *to keep is to watch, or take care of, to look diligently after, as they who search for anything.* To keep the statutes of God, watchfulness of one's self is requisite; and searching out the full design and requirements of the Divine laws is also essential for that class of persons who in this passage are denominated נִצְרֵי עֲדֹתַי. The noun עֲדָה says

Kimchi, signifies *a testimony and commemoration*, as the sabbath, feasts, phylacterics, &c.

3. Before the particle לֹא, the pronoun אֲנִי is understood, as well as אֲשֶׁרִי at the commencement of the verse.

4. מְאֹד *Exceedingly*, i. e. with great diligence or earnest desire, as is evident from the general tenour of the verse, in which we are commanded to keep God's precepts, to render a strict and ready obedience to them, and not that partial attention which indolent and indifferent multitudes are wont to believe is sufficient.

5. אֲחֻלִּי. This particle occurs here, and in 2 Kings v. 3, only. Kimchi says, מענין ויחל משה והאל"ף נוספת, "it is of the meaning, *and Moses prayed*, and the Aleph is paragogic." So also Rabbi Nathan in his Concordance. Hence, considering it as a noun with the affix of the 1st pers. plu., it may be translated *my prayers*; which in the position it here occupies would be equivalent to saying, *utinam, O that*. J. D. Michaelis, in the Supplement to his Lexicon, has given a less probable sense of the term, by referring it to the Arabic حلا *suaris, dulcis fuit*.

6. אִן *Then*. The sense of this verse and the preceding is as follows: "When my ways are established for keeping Thy statutes, then I can look upon all Thy commandments without being ashamed. This is the fruit of a constant observance of Thy laws, that I shall not incur any shame or confusion such as they experience who are prone to neglect their duty, in consequence of being led astray by the enticements of the flesh or the world. I shall then act upon the conviction that Thy commandments are good, and that to do them is most conducive to my benefit."

7. בְּיִשָּׁר לֵב *With uprightness of heart*, i. e. as Campensis observes, *pectore candidissimo*. בְּלִמְדֵי *On my learning*, or, *when I shall have learned*.

8. עַד מְאֹד. The LXX. render these words, ἕως σφόδρα, *to any high degree*. The Chald. עַד לְיַחַד *unto all at once*; Syr. עַד לְעַד *for ever*. In this latter version the reference of these particles is made *to time*, whilst in the others it is made *to degree*. I apprehend the latter is right; for the prayer of the Psalmist seems to be, that God would not forsake him, or withdraw His assistance to such an extent that he should be unable to continue his observance of the Divine statutes. Aben Ezra rightly remarks, that these particles are to be joined to אֶל-תַּעֲזֹבֵנִי, that the sense may be: “I will observe Thy statutes; *but do not Thou forsake me very much*, so that I shall not be able to keep them.” Kimchi takes עַד מְאֹד with אֶשְׁמֵר, and refers to verse 4. He considers the Psalmist to say that he would keep strictly the statutes, i. e. with all the powers of mind and body, if God would not forsake him, but rather assist him in his attempts to obedience. Such rendering violates entirely the arrangement of the text.

9. בְּמָה. *In what, or wherewithal, &c.* The second member of this passage וְגוֹ' לְשִׁמּוֹר is by some persons considered as a part of the question with which the verse commences; and by others, as an answer to it. The latter is the preferable mode. As to the former, it does not appear agreeable to the context to introduce a question to which no answer follows, and which stands by itself without any apparent object. With respect to the expression לְשִׁמּוֹר בְּדַבְרֶךָ, the prefix ל forms the gerund, so לְשִׁמּוֹר is *in keeping*. But what is the thing which is to be kept? The LXX. suppose the כ of בְּדַבְרֶךָ to be pleonastic, and have rendered the word accusatively, viz. by τοῦς λόγους σου, *Thy words*; so also the Vulg. by *sermones tuos*, and the Syr. by חֻמְּוֹתֶיךָ *Thy commandments*. Junius and Piscator think אֶרְחֹו before the gerund to be understood as the accusative after it. Luther: “Wenn er sich hält nach deinem

Worten ;” *When he rules himself according to Thy word.* The question asked by the Psalmist is, *Wherewithal shall a young man keep his conduct pure? How shall he preserve himself from the contaminations of sin, and the power of fleshly lusts? The reply is, By conducting himself according to those rules of life laid down in God’s holy Word, and to act according to its injunctions, of which one is, to pray for such assistance of the Holy Spirit as his circumstances may require.*

10. אֶל־תִּשְׁגֵּנִי. This verb is in the Hiph. conj. from שָׁגָה *to err*; but we can scarcely give here the usual force to this conj., viz. *causing to err*, for it would not be consistent with our notions of God to say, that *He causeth any creature to err*. We must therefore suppose that the Hiph. conj. here implies what has been assigned to it by many recent writers on Hebrew Grammar as its power, viz. *to permit* whatever is indicated by the verb in its simple state. Hence the Psalmist prays that God would not permit him to err from His commandments. So when it is said in our translation that God hardened the heart of Pharaoh, it should rather be that God permitted Pharaoh to harden his own heart.

11. צִפְנֹתַי I have hidden in mine heart. The word of God should be treasured up in our hearts as a precious gift, and not be merely in our heads or upon our lips. By making it the constant subject of our thoughts and the food for our affections, we shall have the strongest protection against sin, and the best antidote with which to fortify ourselves against the corruption of our nature.

12, 13. Aben Ezra connects these two verses by supposing the Psalmist’s object in having been taught the statutes of God was, that he might in turn teach them to the people. “Teach me Thy statutes; for Thou knowest my custom is to declare and teach Thy judgments to the men of this generation.” There seems to be an allusion here to Deut. vi. 1—7.

16. אֶשְׂתַּעֲשֶׂע *I will delight myself.* So Campensis and Pagninus. The verb is the Pilpeal form of שָׂעָה : see Ps. xciv. 19; Is. xi. 8. Hence we have the noun שְׂעֵשְׂעַי *my pleasures.*

17. גָּמַל *Recompense, &c.* The object of this petition is explained in the next clause. The Psalmist desires to live in observance of the commandments, and for this purpose he supplicates God for such communications of spiritual assistance as will be necessary. The verb גָּמַל, in its ordinary acceptation, is *to reward, to recompense*, either for good or for evil; but it also signifies *to do good, to confer a favour*, absolutely, as in Prov. xi. 17: גָּמַל נַפְשׁוֹ *he doeth good to his own soul.* LXX. τῆ ψυχῆ αὐτοῦ ἀγαθὸν ποιεῖ. Also when it is followed by the preposition עַל, as Ps. cxlii. 8, בִּי תִגְמַל עָלַי, “for Thou shalt deal bountifully with me.” So here גָּמַל is to bestow the help of the Holy Spirit, to enable the supplicant to live more agreeably to the Divine will and law. Genebrard: *benefac, da liberaliter.* Luther: *hilff deinem Knecht, help Thy servant.*

18. גָּל Root is גָּלָה. *Open, viz. my eyes, the eyes of my understanding, in order that I may see נִפְלְאוֹת the wonderful things מִתּוֹרַתְךָ from Thy law.* Make me to know those wonderful portions of Thy law, such as the Levitical ceremonies, setting forth especially the Messiah, and whatever is contained therein, which is especially hard and mysterious. Hence Campensis: “ut intelligere queam admiranda illa mysteria, quæ continentur in doctrina tua.”

19. The Psalmist speaks of himself here as a stranger in the earth, unacquainted with its customs, without any guide to direct him as to the things which he ought to do, and also as to the things which he ought to omit. It would, he observes, be a great benefit to have a friend to advise in all matters; and hence his prayer to God not to hide from him His commandments, but to grant him that perfect understanding of them. that

they may be to him as the guide he desires for directing his course during his earthly pilgrimage.

20. **נָרְסָה** *Is broken* : my soul is broken. This is a strong term to use, and doubtless it is intended to express metaphorically a very fervent desire for God's judgments. It is employed only in one other place, viz. Lam. iii. 16. In the Chald. this figurative signification of the verb is often found ; thus, in Prov. v. 19, the Hebrew has **תִּשְׁנָה**, rendered in our translation, *being ravished with her love*. The Targum has **תִּנְרָם**. *The desire תִּנְרָם* cannot be more emphatically expressed than it is here ; for the Psalmist says, "My soul is broken on account of the desire it hath for Thy judgments at all times." The Vulg. has, *concupivit desiderare, hath longed to desire, i. e. hath greatly desired*. So the Syr. **ܐܘܪܝܢܐ ܕܢܝܦܫܐ ܕܥܡܪܐ** *hath wished and desired*.

21. The latter part of this verse may be considered as an explication of the former. The cursing here mentioned is, indeed, the rebuke before spoken of ; as if it was said, "Thou hast rebuked the proud, who err from Thy commandments ; and they are cursed because of Thy rebuke." **וְנִרְסָם** and **וְנִשְׁנָם** denote the same class of persons : *the rebuking the proud, and cursing those that err*, are in all respects equivalent phrases.

22. **גַּל** *Roll away, or remove*. The verb is the imper. from **גָּלַל** *to roll away*. We find a parallel passage in Josh. v. 9 : "This day have I rolled away the reproach of Egypt from off you." The Psalmist states that he was exposed to reproach and contempt, and the reason he afterwards assigns, viz. because that he kept the testimonies of God. The children of the world bore the same inextinguishable hatred to the children of God then which they do now. The experience of the Psalmist is a type of that of every consistent and decided believer in the Gospel, and so it must be ; for the man of sin, in witnessing the

daily walk of the man of God, perceives in the clearest manner his own evil neglect and condemnation.

23. גַּם. Mendlessohn says this participle is equivalent here to *אֵף עַל פִּי* *although*. 'יִשְׁבוּ וְגו' *Princes have sat and talked against me*. יִשְׁבוּ implies a quiet, and so a determined and united resolution on the part of them who deliberate, as opposed to a tumultuous, and consequently divided counsel, by which the proceedings of assemblies are sometimes marked. Notwithstanding this conspiring against me, saith the Psalmist, "Thy servant will meditate on Thy statutes."

24. אֲנִישֵׁי עֲצָתִי *Men of my counsel*. A Hebraism for *my counsellors*. By Thy testimonies I am governed.

25. דָּבַקָה וְגו' *My soul cleaveth to the dust*. Kimchi thinks that these words describe the depressed condition of David at the time that he fled from Saul. עָפָר, equivalent to עֶפְרָמֹת in Ps. xxii. 16. The sense of the verse is, that the Psalmist, either from affliction of body or other trouble, was brought well-nigh to the grave; and hence he prays to God to quicken him. i. e. to restore him to a happy and prosperous condition. כְּדִבְרֶךָ *according to Thy word*, or Thy promises.

26. דְּרָכֵי *My ways*, the same as saying, *my affairs*. I have made known to Thee my affairs; at least all such as are complex and troublesome, in order to obtain Thy assistance, which Thou wilt graciously afford, as the verb תִּעַנֵּנִי *implies*. This verb being in the future tense, whilst the previous one is præter., shews the argument to rest upon the success of past appeals to God for help. Many times hast Thou granted my requests, therefore be pleased even now to vouchsafe Thy blessing to me in my troubles. But the Vau of וַתִּעַנֵּנִי may be conversive, and then the passage speaks entirely of past circumstances.

28. דָּלַפָה *Droppeth*. My soul droppeth, or is dissolved on account of anxiety. This verb occurs only twice besides the

present verse in the Old Testament; but in both instances it has the sense of *dropping*; so also דָּלַף means *a drop*. Still some persons think that here it has the signification of the Arab. دَلَف, which indicates the slow walk of an old man; or of a beast of burden, which, on account of the weight it has to carry, proceeds with difficulty. The force of this Arab. verb, therefore, is evidently *to be feeble*, from old age, sorrow, or some other cause; but this is substantially the force of דָּלַף *to drop*. The LXX. read ἐννοσταξεν; Vulg. dormitavit. It is the opinion of Bellarmine, that the original reading in the LXX. was ἐσταξε, *stillavit*, (which reading is used by Origen,) and that the present arose from the inaccuracy of transcribers.

29. וְתוֹרַתְךָ הִנְנִי. Some persons consider that there is an ellipsis of כ before the noun, and they translate the expression: *Have mercy on me, according to Thy law*. So in Ps. li. 3, we have הִנְנִי כַחֲסֶדְךָ. If this ellipsis be not admitted, then it will be necessary to take the verb transitively, with a double accusative. The rendering will then be, *and graciously grant me Thy law*; or, according to French and Skinner, *and graciously afford me Thine instruction*. A similar construction is found in Judg. xxi. 22.

30. שִׁיתִי I have placed. There is an ellipsis of some such word as לִנְגְרִי *before me*, after the verb. Yarchi has שְׁמַתִּי 'עֲצַמִּי לְמִשְׁפַּט' *I have placed myself, or applied myself to Thy judgments*. Others think, but with little reason, that שוה is equivalent here to עָרַךְ *to arrange, dispose, adjust*; for שוה *to make equal*, they say, implies *to proportion, or adjust*; and to adjust or arrange the Divine judgments, is to place one with another, so that their relative importance may be learned. Hence, Mendlessohn's translation is: "Vergleiche deine richter Sprüche."

32. בִּי תִרְחִיב *When Thou shalt enlarge*. This verb when applied, as here, to the heart, must denote *to enlarge*, in the sense

of *to set at liberty*, to free it from something by which it has been oppressed. רָחַב as often as it is used in the Psalms presupposes the existence of *straitness*, or *difficulty*, such as arises from external danger, or from internal sorrow or pain. So in this place it is said: *When Thou shalt liberate my heart from the troubles with which it is bound, I will proceed joyfully* (for this seems the force of אָרַץ in the way of Thy commandments.

33. עָקַב. This word as it signifies *an end*, so it denotes *a reward*, which is the object or end of exertion. In this passage the latter sense is by some persons preferred. Thus Aben Ezra observes, that the meaning here is the same as where it is said, בשׁמֵרם עֵקֶב רַב *in keeping of them there is great reward*, Ps. xix. 11. If this be the sense adopted, then we must consider that the Psalmist's intention is to state that he would keep the commandments of God as a reward, or in gratitude for having been taught them, i. e. God's *teaching* the statutes is to be rewarded by the Psalmist's *observing* them. There can, however, be no advantage in this above the more obvious rendering, *an end*; for the resolution expressed of keeping the way to the end, implies very clearly gratitude to God for that which was previously spoken of, viz. *the teaching*. The end therefore signifies the end of life. Campensis: *quoad vivo*. So the Chald. has עַד גְּמִירָא *unto the end*.

36. בָּצַע *Gain, lucre, or avarice*. Chald. has לִית מַמּוֹנָא *to mammon*. This avarice is described in the New Testament as the root of all evil; and the Psalmist here prays to God to avert from him such cupidity, lest he should fail, in consequence, in a due observance of more weighty matters, such as the requirements of the holy law.

38. The rel. אֲשֶׁר may refer to either of the nouns which precede it. If the antecedent be אִמְרָתֶךָ *Thy word*, or *Thy commandment*, then the sense of לִירְאָתֶךָ is, that *it tends to the*

fear of Thee, it tends to beget a reverence of Thee; if, on the contrary, the antecedent be לְעַבְדֶּךָ, then it seems there is some ellipsis to be supplied before the last word of the verse, equivalent to *given, or addicted, viz. to the fear of Thee*. So the Syr. for the last word has *بِنْتَلَا لِمَ who fears Thee*. So Luther: “dass ich dich fürchte,” *that I may fear Thee*.

39. The Psalmist prays that the reproach which he feared might be made to pass from him. This reproach seems, from the next hemistich, to consist in falling off from obedience to the Divine law, which he desired to maintain, and to enforce on others; for the judgments contained in that law, whatever the enemies of God might say to the contrary, he considered as just and salutary, and proper subjects of anxious study.

40. תְּפַאֲבֹתַי. *I have desired, viz. most ardently Thy precepts, that they should be the rules of my life; for that purpose quicken me by Thy grace, that my conduct may be more conformable to Thy perfect standard of righteousness.* כְּלוֹמַר *as saying, Lengthen my life in order that I may abide in the commandments.* Kimchi.

43. וְאַל־תִּצֵּל *And deliver not, i. e. take not away the word of truth from my mouth; be not so indignant at my ingratitude as to obliterate as it were from my understanding whatever pertains to Thy Divine word, and so to give me over to the consequences of my own perverseness.* עַד־מָאֵר. These words many persons refer to the latter part of the verse. Thus Aben Yachiah says the latter member is the same as תָּמִיד *I have hoped continually for Thy judgments.* But it is manifest from the arrangement of the sentence, and especially from the position of כִּי, that these particles belong to the verb תִּצֵּל; the second part constitutes an argument for not inflicting the penalty intimated in the first.

45. וְאַתָּה־לִּכְהָ בְּרַחֲבָה *And I will walk in a wide place, or at liberty.* To walk in a wide place denotes here to live

freely, tranquilly, and without anxiety; and in this blessed condition of mind to engage in a course of piety.

46. מְלָכִים *Kings*. Saul may be here meant, as also the Moabitish or Philistine king with whom David held intercourse, and so had opportunities of declaring to them the value of God's testimonies.

48. וְאִשָּׂא־כַפָּי *And I will lift up my hands*. The lifting up the hands is an expression frequently used in Scripture for setting about to do any work. Thus, in Gen. xli. 44, we have, *without Thee shall no man lift up his hand*, i. e. to do any thing. See also Ps. x. 12. So here the lifting up the hands to the commandments doubtless signifies to engage in the keeping of them.

49. עַל אֲשֶׁר *Concerning which*. It is not usual to place prepositions before the rel. pronoun, but rather after it, with a pronominal affix. There is probably an ellipsis of בּוֹ after יִחַלְתָּנִי; and if so, then עַל אֲשֶׁר may be translated *because that*: *Because that Thou hast made me to hope in it*.

50. The Psalmist speaks of the great comfort he had derived from God's word, that it was to him a source of never-failing consolation, which had kept him alive in times of the greatest distress, and without which he must have died.

52. I am consoled by the remembrance of Thy judgments in past times. I know of the judgments Thou hast brought upon godly men, and how Thou hast afterwards bestowed on them good. And so with respect to myself, although Thou hast now visited me with affliction, I take comfort from Thy known dealings with Thy servants, and feel assured that this my present distress will conduce to my permanent good, and that, like others before me, I may yet appear to the world as an object of Thy especial regard.

53. וְלִעֲפָה. Gesenius thinks that the primary sense of this word is *heat*. He considers the verb וְלִעָרַף may have come from

זָעַרָה to be angry, i. e. to be hot in temper. The Syr. **اَوْجَح**, according to Bar Bahul, signifies *combustus, crematus est*. Hence the expression in Ps. xi. 6, **רוּחַ זֹלְעָפוֹת**, would mean *a hot, burning wind*. See Note to that passage. Here he states that it is *the heat of anger*, and he translates the first member of this verse thus: *æstus iræ corripit me propter impios*. But the term used in such sense is not worthy of the Psalmist, and therefore I believe that terror which is produced by a heated or excited state of mind, to be the force intended. The Psalmist says: “Terror takes hold of me on account of the wicked—the forsakers of Thy law—when I call to mind their end, and the heavy punishment which is prepared for them.”

54. **זְמִירוֹת** *Songs*, or here rather the subjects of songs. Thy statutes have been my chief study when an exile, and they have constituted the theme of my praise to Thee. **בְּבַיִת מְגוּרֵי** *in the house of my pilgrimage*, i. e. in the place where I was an exile. The singular of the second noun is not found in the Old Testament.

55. **בַּלַּיְלָה** *In the night*. **בְּעֵת צָרָה וְאִפְלָה** *in the time of trouble and darkness*. Yarchi. **שְׁמֶךָ** *Thy name*. Those glorious deeds which Thou hast accomplished in past times, as well as all which I have been able to learn of Thee in the law.

56. **זֹאת הֵיטָה לִּי** *This I had*. It is uncertain what is the antecedent to **זֹאת**; as there is no noun in the previous verse to which it could properly refer, the ellipsis has been supplied in various ways. Thus Campensis has, *hæc consolatio est mihi*; so also Glassius. Luther: “das ist mein Schass;” *this is my treasure*. Cocceius: *hæc benedictio evenit mihi*. It seems to me very probable that **זֹאת** should be taken to allude to *the remembering of God in the night, and keeping His law*; hence, if some such word as **טוֹבָה** should be connected with **זֹאת**, the **טוֹבָה** being *the remembering*, &c. then we shall have **זֹאת טוֹבָה** *this good I had, because (כִּי) I kept Thy statutes*.

57. חֶלְקִי “Jehovah is *my portion*.” Whilst others have chosen for their portion mammon and the fashion of the world, I say that my portion is Jehovah and the keeping His commandments.

59. חֲשַׁבְתִּי דַרְכֵי I *have thought on my ways*. I have instituted a thorough examination of the particular actions of my life, of my thoughts, speech, and habits, so that I might ascertain the extent to which I have deviated from God’s law, the causes of such departure, as well as the times and circumstances; and thus be enabled, by His assistance, to go back to that path of rectitude which is in conformity with His testimonies.

60. הִתְמַהְמַהְתִּי I *have delayed*. This verb is found only in Hithpelpel. The root is מָהַה, and occurs in Syriac.

61. עִוְרֵנִי. The signification of this verb is to be sought for in the Ethiopic. There we have ማድ to *go about*, and in the iv. conjugation to *surround, to girt*; the sense in which it is here used. *The snares of the wicked have surrounded me*. The LXX. περιπλάκησάν μοι. Vulg. *circumplexi sunt me*. The meaning is, that though the wicked have endeavoured to ensnare me, for the purpose of getting me to partake of the sin with which they are defiled, yet have I not been induced to dislike or neglect Thy law.

62. חֲצוֹת-לַיְלָה *Half of the night, or middle of the night*. The Psalmist, to express his ardent desire and love for the service of praise and thanksgiving to God, says, that for the sake of it he would arise in the middle of the night. The theme is, the just judgments of the Lord. So Paul and Silas at midnight sung hymns, Acts xvi. 25. Some persons suppose this time was observed by the Psalmist for commemorating the slaying of the first-born of the Egyptians, recorded in Exod. xi. See Geier and Hengstenberg on this verse; the latter of whom considers that reference is made to the same event in Job xxxiv. 20. But all this is mere conjecture.

66. טַעַם. Root טָעַם *to taste*; and then it is used for *to taste mentally* in Ps. xxxiv. 8; טַעֲמוּ “*taste and see how gracious the Lord is.*” The noun is also applied to the mind, and its application to it is analogous to the primary use of the term to the body. As taste determines what food is agreeable and what not, so does the outward conduct, the general demeanour, divulge what is agreeable, or otherwise, to the mind; hence this external behaviour is called in Hebrew טַעַם, and in our language *taste*. As a person displays good or bad taste, he is said to display good or bad judgment; and thus we have the noun here denoting *judgment*. So Lat. *sapere, sapiens, sapientia*. The Ethiop. ጸጸጥ signifies *taste, judgment*.

69. טָפַלָּו They *forged*. This verb, which is of rare occurrence, is expounded by Rabbi Nathan, by בהור ודבוק *association and adhesion*; and this sense suits very well all the passages where it is found in the Old Testament. It also occurs in Rabbinical writings in the same meaning. It is cognate with תָּפַר *to stitch*. Hence, says Gesenius, we have טָפַל נֶשְׂקָר *con-suit, concinnavit mendacia*.

70. טָפַשׁ בַּחֶלֶב. The LXX. render these words ἐτυρώθη ὡς γάλα, *is made cheese like milk*, and they are followed by the Syr., Arab., and Vulg. The verb is met with nowhere else in Scripture, but it is of frequent occurrence in Chald. Aben Ezra says אין לו ריע *it has not a fellow*. Kimchi renders it *to be fat*. Yarchi passes it over without any remark. In Chald. it signifies *to be fat, or gross*; hence, in Is. vi. 10, for הַשִּׁמָּה it has טָפַשׁ *make fat*, viz. the heart of this people, i. e. make it gross, and, consequently, stupid. This term is employed to describe such persons as have become arrogant from success in life, because they have lost those feelings of delicacy which should be exhibited in their relations to other people. Deut. xxxii. 15; Job xv. 27; Prov. xxviii. 25, &c. The expression here may consequently be rendered. *their heart is gross as fat*.

It would be better perhaps to understand an ellipsis of the prefix ב before חֶלֶב, *their heart is become gross as if with fat.* This gross heart stands in opposition to the טוֹב טַעַם *good judgment*, for which the Psalmist prayed in a previous verse.

72. מֵאַלְפֵי *Than thousands of.* Piscator has *quam multa millia fragminum.* He thinks the word רִצִי from Ps. lxxviii. 31, should be supplied after מֵאַלְפֵי. The Chald. has בְּכַרְיִן *talents*; Luther, Stück, *piece.* Geier at the end of his note on this verse has the following: “Versus hujus allegatione R. Joseph Ben Kisma declinavit vocationem, qua spe ingentis lucri alliciebatur ad locum, ubi non erat synagoga.”

74. יִרְאֶיְךָ וְגו' *They fearing Thee, &c.* They fearing Thee will see me in prosperity and rejoice, because they will understand that I have lived in confidence on Thy word.

75. צֶדֶק *Justice.* This noun is employed as an adjective; the substantive may have been used here for the sake of emphasis. *Thy judgments are most just, or are justice itself.* Before אֲמוֹנָה we must understand the particle ב. Thou hast afflicted me in order to maintain Thy laws; Thou hast deservedly afflicted me.

81. The first hemistich of this verse seems to have the same sense as the second, only that sense is here expressed with much greater intensity. *I have hoped in Thy word, yea, my soul hath most earnestly desired Thy salvation.* Hoping, or confiding in God's word, is confiding in those promises of salvation which the Psalmist so much longed for. If the latter member be taken as parenthetical, this and the next verse will hang better together.

82. In this verse the Psalmist states that his eyes *longed*, or were consumed with looking for God's promises. We have a continuation of the strain of language in which he was indulging in the previous verse, not indeed to express an angry impatience, as the words at first sight may incline one to think;

but only the greatness of his desire for an end of his sorrow, as well as for the enjoyment of a tranquil and holy state of mind, which must be an object of the highest importance for every sincere believer to realize.

83. **בְּנֹאֵד** *As a bottle.* The root is supposed to be the obsolete word **נָאֵד**. Arab. **نَاد** *aquam emisit terra.* From whence is **נָאֵד** *terra aquam fundens*, and so our term **נֹאֵד**, because, etymologists say, *it exudes water.* This derivation is certainly very vague, and seems to me very improbable. Gesenius, in his Thesaurus, considers **נָאֵד** to have the same force as **נָדַד** *to agitate*; for he says, *the bottle being agitated, butter is made from milk*: “*utre enim agitato ex lacte butyrum fit.*” If this be so, it would appear that the primary use of **נָאֵד** was *a churn*; but as there is nothing in any of the passages in which the word is found from whence this can be inferred, we are bound to conclude that Gesenius’s derivation is equally improbable with the former, and that the root is as yet unknown. **בְּקִיטוֹר** *in smoke.* A bottle in the smoke has reference to the mode of preparing the skin, the material of the bottle: it was necessary to exhaust it of all moisture, and for this purpose it was probably suspended in a chimney over the fire. Thus the Psalmist compares himself to a bottle in the smoke; for on account of the intensity of his sorrow, his skin, like that of a bottle, was parched and shrivelled. “A broken spirit drieth the bones.” Prov. xvii. 22. The LXX. for **בְּקִיטוֹר** have *ἐν παχυῆι*, *in the frost.* Vulg. and Syr. the same. “Their notion of **קִיטוֹר**,” says Dr Hammond, “is probably from the manner of the generation of *a frost*, or congealed mist, being but *a smoke* out of the earth.” See Ps. cxlviii. 8, where **קִיטוֹר** is used in connection with hail and snow.

84. The low condition to which the Psalmist was reduced, and the danger which on all sides threatened him, so that no

hope seemed to remain, induced him to enquire of the Lord of the probable term of his future life, as well as of the likely period when judgment would be executed on his persecutors. By placing the two enquiries together, the Psalmist expresses most emphatically the great magnitude of his troubles, and his earnest longing for deliverance from them. He believed that he should be cut off prematurely from the number of the living, unless Divine assistance was speedily vouchsafed.

85. זָרִים *The proud.* The proud here, as well as in many other parts of Scripture, stand for *lawless, wicked men.* So the rendering of the LXX. is *παράνομοι*; Syr. *זָרִים*; Vulg. *iniqui.* The rel. *אֲשֶׁר* is referred to *שִׁיחֹת pits*, by many persons, as Amyraldus, who thus paraphrases the latter part of the verse: “At retia illa, cum lege tua directe pugnant.” Others make זָרִים the antecedent, of whom they consider the second hemistich as descriptive. *The proud, who have not acted according to Thy law, have dug pits for me.* The sense is more obvious according to this latter exposition; for one does not see the force of the phrase “digging pits which *are not according* to God’s law,” as if pits might be dug which *are according* to it. The Vulg. has for *שִׁיחֹת לִי בָרָה*, “narraverunt mihi iniqui fabulationes;” from which it would appear that the translator, or rather the LXX., whom he follows, read *שִׁיחֹת*. How they obtained *narraverunt* from *בָרָה*, it is difficult to say, unless they thought *digging idle discourses*, to be a metaphorical expression for *narrating them.*

86. שָׁקֶר *Falsehood.* This noun is used adverbially, or perhaps the prefix ב is to be understood.

87. כִּמְעַט *Almost.* *They had almost consumed me, still my constancy in Thee continued: I forsook not Thy commandments.* If David be the speaker here, the verse may refer to his history in the cave at Engedi. See 1 Sam. xxiv.

88. וְאֲשַׁמְרָה *That I may keep.* Campensis, *ut observem.* See Noldius’s Concord. under this participle.

89. יְהוָה may be taken vocatively, and the whole verse considered as consisting only of one member; or, if we attend to the accents, we shall find that it may be taken as if composed of two, the first of which is יְהוָה לְעוֹלָם. In the latter case, we may suppose the eternity of God's word in heaven, to be compared to the eternity of God Himself, i. e. as He is eternal and immutable, equally so is His word.

91. עֲמָרוּ *They*, viz. the heavens and the earth *continue*. הַיּוֹם *to this day*. There is an ellipsis of some such particle as עַד before הַיּוֹם. The heavens and the earth have gone on to this day, according to Thy judgments, or decrees; they have all continued in obedience to those laws prescribed for them, and have strictly served the purposes for which they were created. הַכֹּל *all things* which are in heaven and earth.

94. The Psalmist prays to God, that on the ground of being His worshipper, He would afford him such assistance as he so greatly needed in a time of trouble.

96. תִּבְלָה. This word is an ἀπαξ λεγόμενον; but although we do not meet with it elsewhere, there is not any doubt respecting its signification, for the root is the verb בָּלָה *to be finished*, or *completed*; and hence the noun signifies *perfection*, the same as תִּבְלִית. The second member, “Thy commandment רַחֲבָה מְאֹד *is exceeding broad*,” is evidently intended to contrast with the sentiment contained in the first. The word רַחֲבָה consequently stands opposed to קָו *a limit*, and therefore we understand, that whilst there is *a limit* to בְּלֵית־תִּבְלָה, to מִצְוֹתָה none can be discerned by human observation. The sense of the verse is, that there is a limit to the wisdom, wealth, and power of this world. In all human affairs there is found the impress of mutability; in them, whatever seems to the eye of man to be most durable and perfect, even to that an end comes, and sometimes suddenly; whilst the commandments of God, framed for the benefit of mankind, necessary for all times, sure

and universal in their operations, are indeed *exceedingly broad*; in them no change is perceived, and the execution of them will never cease so long as there is sin remaining to be punished.

98. מֵאֵיבֵי תַחֲכַמְנִי מִצְוֹתֶיךָ *Thy commandments have made me wiser than my enemies.* The verb is in many versions taken as the 2nd pers. sing. masc., the prefix ב being understood to the noun which follows. Hengstenberg considers מִצְוֹתֶיךָ as a collective noun. “*Thy ordinances, or commandments, represent one compact whole, and so they are equal to ‘dein Gesetz,’ תּוֹרַתְךָ: thus is explained the sing. of the verb, and the הֵיא.*” This is the best mode of regarding the construction. Such construction in Arab. is very common, viz. the plural of a noun signifying *a thing*, is elegantly construed with a verb sing., as جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ *gardens under which rivers flow*, an expression of very frequent occurrence in the Koran. The sense is, that Thy law, with its admirable precepts, makes me far more prudent and wiser than my enemies, who place their confidence in their own craftiness; their designs, wilily begun and carried on, come nevertheless to nothing, whilst just inductions of the mind, and rules conformed to equity, God prospereth and bringeth to an honourable and a happy termination.

99. It is not to be supposed that the Psalmist in this and the following verse intends to indulge in any vain boasting of the greatness of his attainments or mental power; his object is rather to continue his discourse upon the vast amount of benefit to be derived by meditation on the Divine law. He says, he has become wiser than those who once were his teachers, yea, that he has more intelligence than the elders of the people; howbeit he has become so not because he excels them so greatly in the natural force of his intellect, or because of his more extensive reading, or of his more elaborate researches into the mysteries of nature; but because the law in all its departments constituted

the grand subject of his *meditation*, and thus, and thus alone, he excelled; for thus he acquired a knowledge of its objects and enactments more complete than that which could have been imparted to him by mere external assistance.

101. לִמְעַן *In order that*. The object of the Psalmist in turning from every evil way, was that he might keep God's word, not from fear of punishment, but from love of virtue.

106. נִשְׁבַּעְתִּי *I have sworn*, viz. to keep the judgments of Thy mouth. The verb וְאֶקְיָמָה *and I have established*, should be considered parenthetical. Some such noun as שְׁבוּעָתִי is understood after it, and of course forming a part of the parenthesis.

108. נְדָבוֹת *Free-will offerings*. This noun denotes an oblation which it is not necessary by the law to offer, neither was it an offering for sin, but voluntary, for the sake of thanksgiving. Deut. xxiii. 24. רֵצָה *be pleased*, viz. to accept; the verb signifies *to be satisfied with*. See Eccles. ix. 7. The Psalmist beseeches God *to be satisfied with*, or to accept the offerings as a token of an earnest desire on the part of the petitioner to render unto Him such sacrifices of praise and thanksgiving as may be acceptable.

109. נַפְשִׁי בְּכַפִּי *My soul, or my life is in my hand*. This is a proverbial expression, and the meaning of it is, that *my life is in danger*. It occurs in several places of Scripture, in all of which this is undoubtedly its signification. In Judg. xii. 3, "And when I saw that ye delivered me not, *I put my life in my hands*, and passed over against the children of Ammon." 1 Sam. xix. 5, "*he put his life in his hand*, and slew the Philistines." Job xiii. 14, "Wherefore do I take my flesh in my teeth, and *put my life in my hand*?" We are accustomed to say that an affair is in a person's hands when the management and issue of it rest entirely with him, and so we speak when that affair is the life or death of an individual. Hence similarly, when the Hebrews spoke of a person's life being in his own hands, they might mean that the preservation of his life was

entirely with him, that he was destitute of all external assistance, and that consequently his life was in danger. This is particularly the case with military men, who as they fight bravely, or otherwise, may preserve or lose their lives: so Jephthah, as appears from the passage above cited. The LXX. have changed the person of the pron., ἐν ταῖς χερσί σου, *in Thy hands*; so also the Syr. It is probable that these ancient interpreters did not understand the phrase, and so expressed it according to what they thought might be the original reading, thus affording a very obvious sense. Augustine says that many MSS. in his time had the 2nd pers. However, no such MSS. are known now, and there is no doubt whatever of the correctness of the present text. The Psalmist states, that though his life was in danger, yet he did not forget God's law.

112. עֲקֵב. Mendlessohn renders this word in the sense of reward, תגמולם הוא לעולם *their reward is for ever*. So also Bellarmine says, that it means *the reward of good works*; and he uses the passage in support of the Romish doctrine of human merit. But if this be the correct sense, עֲקֵב would be better with an affix; its connection with לְעוֹלָם is also against this signification. The Chald. has עַד סוֹפָא *unto the end*, which is doubtless the proper force. See the note on the 33rd verse.

113. סַעְפִּים. The LXX. have translated this word παρανόμους; Vulg. *iniquos*; Syr. ܥܘܩܪܝܢ *transgressors*. The Chald. paraphrase is ܕܚܫܒܝܢ ܡܗܫܒܘ ܫܪܝܩܢ *those who think vain, or false thoughts*, which seems more correct than the foregoing renderings, as they appear destitute of any support from etymology. The root is סָעַר *to divide*, and in piel סִעַר *to amputate*, or *lop boughs*, Is. x. 33. So we have סַעְפּוֹת *boughs*, Ezek. xxxi. 6. 8. Aben Ezra says that it is an adj. שֵׁם הַתּוֹאֵר; but Kimchi states that *it is a noun, and not an adj., and the explanation of it is, All the rest of the thoughts do I hate, but Thy law do I love*. Gesenius adopts Aben Ezra's view of its being an adj.

et quod ex etymologia ad utramque lectionem referri potest: ὅτι ψευδεῖς συνεπιθέσεις αὐτῶν. Symmachus vero: ματαία γὰρ πᾶσα ἡ δολιότης αὐτῶν." The present text, however, affords a very good meaning, if we take שָׁקַר adverbially, *in vain*, or *to no purpose*: see Ps. xxxv. 19. Hence the Psalmist says, "their deceit is to no purpose;" i. e. though men deceive the world, and make themselves appear as if they were righteous and holy, yet such deceit is without profit, for God understands these hypocrites and will reject them, and make them a spectacle to all men when the day of account has arrived.

119. The LXX. render the first two words παραβαίνοντες ἐλεγισάμην, *I have accounted prevarications*. For סִיגִים, they probably read שְׁגִימִים *those that err*, and for הַשְּׁבִתִי, הַשְּׁבִתִי. Before the noun סִיגִים, the part. כ of similitude is understood, so that the Psalmist says, "Thou hast entirely removed (made to cease) all the wicked of the earth as dross," which is removed from metals by fusion, or from corn by winnowing. The society of men is as a mass of metal in which the wicked are as rust and dross. The judgments of God, which are searching, will cause a separation of the dross from the metal, and thus He will destroy the one and preserve the other. It was the consideration of this fact which induced the Psalmist to say, *I have loved Thy testimonies*, for I learn from them, and from observation on Thy dealings with mankind, Thy inflexible justice; and thus perceive that obedience to them is conducive to my temporal and eternal welfare.

120. וְגַרְסִי מִסָּמֶר *My flesh is seized with horror*. The verb סָמַר denotes being seized with horror so as that the hair stands on end. It occurs in Piel in Job iv. 15. From this word we have מִסָּמֶר *a nail*, to which derivation the LXX. had respect in translating סָמַר by καθήλωσον *fix with nails*. The affix הָ in מִפְּחָדָהּ, denotes the object of *fear*: see Ps. cv. 18. The Psalmist says he is seized with horror on seeing the judgments executed on the impious, and is thus brought to fear God.

121. עֲשִׂיתִי וְגו' *I have done* judgment and justice in all my public and private transactions; therefore give me not over to my oppressors, who without cause seek my destruction by calumny, or by exciting others against me.

122. עָרַב. This verb signifies *to be pleasant, acceptable*. So Bucer has translated the first part of this verse, *oblecta servum tuum bono*; and indeed the Chaldee has given the same sense to the verb, for it is rendered by בְּפִים *make merry*. But the other meaning which it has, viz. *to become surety*, is evidently more suitable; for the expression, *be surety for Thy servant for good*, corresponds very well with the previous and subsequent petitions, which are for deliverance from the hands of the enemy.

123. לְאִמְרַת צְדָקָה *For the word of Thy justice*, i. e. for the sentence of justice on my oppressors, as the first part of the verse teaches; for the passing this sentence will be equivalent to the granting the salvation which the Psalmist so ardently desired.

126. יָעַת לַעֲשׂוֹת לַיהוָה. Some persons render these words in the sense of *time to do the will of the Lord*. Thus the Chaldee has, “time to do, רְעוּתָא דְיְיָ *the will of the Lord*;” Syr. לְמַעַן לְמַעַן לְמַעַן *to worship God*; and so we must understand the LXX., *καὶρὸς τοῦ ποιῆσαι τῷ Κυρίῳ*. But the other sense of which it is capable is to be preferred, *a time for the Lord to work*, viz. to execute judgment. יָעַת expresses emphatically *the proper time* for the Lord to do His own work; as if the Psalmist had said, “It is not for us to prescribe the time and occasion for God to exercise His power, and to vindicate the authority of His own law; He does every thing at the proper time, and He will at the proper season punish those *who have made void His law*, and who have become notorious for their impiety and wickedness.”

128. כָּל-פְּקוּדֵי כָל *All the precepts of every thing*, i. e. all

precepts concerning all things. See a similar construction in Ezek. xlv. 3. יִשְׁרָתִי *I have esteemed right*. I embrace Thy whole revealed word, without any exception. Syr. اذعنتمني *I have loved*. Chald. תִּרְצֶתֶנּוּ, from רָצָה, *to be pleased with*. The Psalmist states here that he had most diligently applied his mind to the consideration of all God's commandments, the circumstances and occasions on which they were given, and he observed that they abounded in justice and holiness. Since therefore they are all equally just and holy, whatsoever is contrary to them he regarded as unjust, impure, false, and detestable. Hammond remarks, that "the reduplication of the universal particle כָּל is emphatic, *all, even all*; and so the plain rendering is most current, *All Thy commandments, even all, have I approved*."

130. פֶּתַח־דְּבָרֶיךָ *The opening of Thy words*. By some persons, *the entrance of Thy words*, is here understood, i. e. the rudiments, or first lessons of the Divine law, these even enlighten the minds of those who are acquainted with them; so that this heavenly illumination is not confined to such as have made the study of revelation the business of their lives, and who have brought to it all the aids of human learning; but the simple, they who are not skilled in letters, and they whose occupation has unhappily not been the reading of God's word, yet if they commence with a humble and docile mind, they shall soon learn truths of the highest importance, and become wise unto salvation. מְבִין *making intelligent*. This word serves to give emphasis to יָאִיר.

132. כְּמִשְׁפָּט *According to the custom, or usual mode of acting*. So Luther, "wie du pflegest zu thun," &c.; *as Thou art accustomed to do, &c.* In Gen. xl. 13, "Thou shalt deliver the cup כְּמִשְׁפָּט *according to custom*."

136. פִּלְגֵי מַיִם *Rivers of waters*, i. e. a great profusion of tears. My eyes drop tears most profusely, arising from the great grief I feel on observing that Thy law is not kept by men.

137. To יִשָּׂר some noun as דְּבַר must be understood.

139. צָמַתְתֵּנִי *Hath consumed me.* Root צָמַת. The strong term here made use of corresponds very well with the forcible language of the preceding verse. My zeal for Thy word is so great, that when I see how my enemies disregard it, I am overpowered by feelings of shame at their neglect.

141. צָעִיר *Small.* I am small in the eyes of wicked men, who despise me on account of my zeal for God's law.

147. קָדַמְתִּי *I have prevented.* Such is the primary and usual sense of this verb, one which it has also in the next verse; but since there is no subject mentioned here which the Psalmist could prevent, or be before, we conclude that its meaning in this passage is, *to rise very early: I arose very early, in the dawn of the morning.* This notion is implied in that of *preventing.*

148. אֲשַׁמְרוֹת *Watches.* Any or all of these divisions of the night may be here meant; but from the last verse it is probable that the morning-watch may be more especially intended.

150, 151. After קָרְבוּ understand אֵלַי. The followers of wickedness, who keep at a distance from Thy law, draw near to me, but as Thou art also near I am not afraid.

152. קֶדֶם *Of old.* I have been acquainted with Thy testimonies ever since I have possessed any knowledge, i. e. as soon as I came to years of reflection. *From a child thou hast known the holy Scriptures.* 2 Tim. iii. 15.

158. וְאֶתְקוֹטְטָהּ *And I am disgusted. Invasit me horror.* Piscator. *Tedio affectus sum.* Bucer. The Psalmist says, in this and the preceding verse, that although he was persecuted, yet he was not driven from his constancy and obedience to God; and that the only effect which the conduct of his adversaries produced on his mind, was excessive disgust at their daring to neglect the word of revelation.

165. אֵין לָמוֹ מְכֻשׁוֹל *They have not any offence,* i. e. no occasion to bring them into sin, but such as, with God's Spirit

assisting them, they are enabled to overcome. The love of the law is a security to them from the enticements of wickedness, by which others are drawn aside from the path of rectitude, and are brought to ruin.

168. **נִגְדָה** *Before Thee*. I know that all my thoughts, words, and actions, are observed by Thee; therefore have I given most diligent attention to Thy precepts and testimonies.

169. **כְּדַבְרֶךָ** *According to Thy word*. The Psalmist prays that his understanding may be enlightened, according to the rule of God's revealed word.

172. **תִּעַן**. Piscator renders this verb here *cantabit*; the correct sense; for the language of praise is obviously intended.

קב

1 שִׁיר הַמַּעֲלוֹת אֶל־יְהוָה בְּצַרְתָּהּ לִי קָרָאתִי וַיַּעֲנֵנִי :
 2 יְהוָה הִצִּילָה נַפְשִׁי מִשִּׁפְּת־שֶׁקֶר מִלְשׁוֹן רְמִיָּה : 3 מֵהִיתָן
 לִּי וּמֵהִיָּסֵף לִּי לְשׁוֹן רְמִיָּה : 4 חֲצִי גִבּוֹר שְׁנוּנִים עִם
 גִּהְלִי רְתָמִים : 5 אוֹיְהִלִּי בִּי־גִרְתִּי מִשָּׁךְ שְׁכַנְתִּי עִם־
 אֱהָלֵי קָדֹר : 6 רַבַּת שְׁכֵנָה־לָּהּ נַפְשִׁי עִם שׁוֹנֵי שְׁלוֹם :
 7 אֲנִי־שְׁלוֹם וְכִי אֲדַבֵּר הֵמָּה לְמַלְחָמָה :

PSALM CXX.

THE speaker in this Psalm was evidently suffering great anguish and vexation of spirit, arising, it seems, from having been assailed with calumnies by false and malicious persons, which perhaps had obtained very general currency, and doubtless a corresponding amount of credence. Under these most painful circumstances the Psalmist approaches the throne of mercy, and there

states his case, and pleads his cause before the most High.

In considering the date of this Psalm, and the author, we must notice the expression שִׁיר הַמַּעֲלוֹת, which forms the title of this and fourteen following Psalms. In our version this title is translated, *A Song of Degrees*. The word הַמַּעֲלוֹת, from עָלָה *he ascended*, denotes *steps*, or *ascents*; and so the title is properly rendered by, *A Song of Ascents*. Whatever may be the real sense intended by this expression, it is clear that if it be at all explanatory of the object of the Psalm, it must be equally so of the fourteen which follow; and thus we are obliged to conclude, that these fifteen Psalms are to be considered, either as so many parts of one poem, or at least that they were all anciently used for one and the same object. Now one account, suggested by the title, has been given, which is, that these Psalms were sung by the Jews as they went up to Jerusalem for the purpose of keeping the three great annual festivals. In support of this hypothesis, some passages in the different Psalms have been cited, as cxxii. 1, *Let us go into the house of the Lord*: see also cxxxiv. 1. A great part of these sacred compositions might have been employed with great propriety on such occasions, for they consist of praise, exultation, and thanksgiving; and are adapted for being sung by persons in that joyful condition of mind which actuated the Jews as they advanced towards the holy city and temple where their forefathers worshipped, and which were hallowed by so many sublime associations. But whilst this fact must be admitted, we must also admit that there are other passages, particularly in this Psalm, which are entirely of a contrary

character; passages expressing so strongly complaint and lamentation, that they could never have been employed on such occasion of rejoicing and triumph. We must, therefore, regard these Psalms as not intended for the purpose which has been mentioned; for there could be nothing in the circumstances of the journey to Jerusalem to call forth this language of complaint, and to produce that alternation of sorrow and joy, which influenced the feelings of the sacred penman. We therefore proceed to consider another notion, which may be entertained with respect to these Psalms, which is also suggested by the title, and that is, that some of them were sung by the Jews as they returned from the Babylonian captivity, and went up to Jerusalem; and that the others, which seem to allude to events occurring immediately after their return, might have been composed and sung after they had got back to Jerusalem. But as their return and these events may be considered as constituting one and the same portion of their history, it would not be unsuitable, either to give to this collection of poems the same designation; or that such designation should be made with reference to the chief of those events which it is the object of the poems to commemorate; and that, consequently, the appropriate title to each Psalm would be שִׁיר הַמְּעִלֹת. We are told (Ezra ii. 65) that among those who returned from Babylon there were two hundred singing men and singing women; or, according to Nehemiah's statement (vii. 67), two hundred and sixty-five; and it is not unlikely that these might sing songs of praise as they were proceeding to their native country, partly as the overflowings of grateful hearts, and partly to beguile the tedium of their journey. The use of the plural מְעִלֹת,

does not militate against this supposition, for we read of the Israelites returning in two companies at two different times; the first, in Ezra ii., which states the departure from Babylon of the great body of the people; and secondly, in Ezra vii. viii., where we read of the departure of Ezra and his companions. Again, those expressions of complaint which are scattered over these Psalms, and which seem to be a grave objection to the former hypothesis, are not inapplicable to the circumstances of the period we are now considering. We learn, from the same history which records the return from the Babylonian captivity, that the Jews quickly mixed with the people of the lands, and participated in all their abominations, and that this conduct was a source of great grief to Ezra, who may possibly be the speaker in some of these compositions. Again, we find from the Book of Nehemiah, that much opposition was experienced in rebuilding the Temple, so that all the energy and persuasion of that leader were necessary for stimulating the desponding Jews to undertake the work.

We may just mention that מַעֲלִיִּת has been thought to denote particular musical tones, coming from עָלָה *he ascended*. It has been considered to signify *elevated*, or *loud tones*, and that these Psalms were to be sung in such tones, i. e. in a loud or grand chorus. So Aben Ezra, Luther, and Tholuck. Mason Good calls them *march-songs*. See his "Historical Outline of the Psalms," p. 18.

1. בְּצָרָתָהּ *In trouble*. The ת is emphatic, as in יִשְׁעָתָהּ, Ps. iii. 3. קָרָאתִי *I have called* constantly, attentively, and anxiously; not with violent external gesture, or elevation of

voice, but with strong inward emotion. וַיַּעֲנֵנִי *And He hath answered me.* This verse may be considered as a preface to the prayer contained in the next, and as the ground of hope for a favourable answer.

2. לְשׁוֹן רְמִיָּה *The deceitful tongue.* We have here two nouns, both of which are in the absolute state, so that we must suppose the latter to be put emphatically for an adj.; the force of the expression being the same as that of רְמִיָּה לְשׁוֹן *tongue of deceit*, i. e. *deceitful tongue*, a more frequent construction. So also we have שִׁפְתַּי שְׁקֵרָה *lip of falsehood*, for *false lip*, in the first member of this verse. The literal rendering of the words לְשׁוֹן רְמִיָּה is *tongue, deceit*, i. e. *tongue*, (which is) *deceit itself*.

3. מַה יִּתֶּן לְךָ *What shall He give to thee?* Some persons make the last clause of the verse the nominative to the verbs in the first two. *What shall a deceitful tongue give to thee, and what shall it profit thee?* In this case we suppose the Psalmist to turn to his adversaries, and address them distributively, asking each of them what profit he is to expect by using a false tongue for calumniating other people. So the Syriac. But since in the preceding verse he prays for his soul's deliverance from a false tongue, it is probable that he here speaks direct to the person who is his calumniator, and enquires of him what profit or advantage he expects to derive from such a course of conduct; how he can suppose such behaviour can advance his interests, or can in any degree promote his happiness either temporal or eternal. So Kimchi: אָמַר כַּנְגַד הַלְשׁוֹן מַה יִּתֶּן לְךָ אוֹ מַה יוֹסִיף לְךָ לְשִׁמּוֹרֶךְ שְׁלֵא תִדְבֵר רַע *he spake as before the tongue; what will God give to thee, or what will He add to thee to preserve thee, that thou speakest not evil?*

4. We learn from this verse how virulent were the detractors of the Psalmist, whose calumnies he here compares to the

sharp arrows of the mighty, or military man, such as are used in war. There is an ellipsis of the particle כ before הַצִּי. The next words עִם נֶחְלִי רִתְּמִים with coals of juniper, constitute another comparison, i. e. the deceitful tongue is like to the coals of juniper. The particle עִם is sometimes one of similitude, as Ps. cvi. 6: "We have sinned *like as* our fathers." See also Ps. vii. 11. By coals of juniper we understand arrows made of this wood, which when heated possesses the property of retaining the heat for a long time; and consequently, arrows of this kind, after having been placed in the fire, would in the hands of the warrior do terrible execution. Of the remarkable power of this wood to retain heat, Jerome, in his work "De Mansionibus ad Fabiolam," thus writes: "*cum carbonibus juniperorum: ferunt lignum hoc ignem multo tempore conservare ita ut si prunæ ejus cinere fuerint opertæ, usque ad annum perveniant.*" In the Midrash Tehillim there is the following story, which is confirmatory of the above quotation from Jerome: "There is a tradition of two men who went into the wilderness, and sat under a juniper-tree; they gathered together some wood of the tree, and cooked themselves food; having eaten they departed. After one year they came to the wilderness, to the place where they ate their meal, and they found the ashes of what they had burned twelve months before; and they put their feet among the ashes and warmed them of the coals which were under the ashes; for they were not quenched." Without giving implicit credence to one or the other of these statements, we may at least infer that there exists in the juniper the property mentioned in a very high degree, and that it must have been the best of all wood of which to make the fiery arrows so much employed in ancient times as weapons of warfare. Some persons think that this verse is not to be understood as a figurative description of calumny, but rather of the punishment which God will inflict on the calumniator. They therefore regard this as

an answer to the question in the preceding verse, *what shall He give, &c.*

5. מִשֶּׁךְ. Most of the ancient versions render this word not as a proper name, but rather as if from the verb מִשַּׁךְ to draw out, to protract. Thus the LXX. : ἡ παροικία μου ἐμακρύνθη, *my sojourning is protracted*: they are followed by the Syr., Vulg., and Arab. Aquila: προσηλύτευσα ἐν μακρυσμῶ, *I was a stranger for a long time*. Sym.: παροικῶν παρίλκυσσα, *I have protracted sojourning*. The Chald., however, has departed from the other translators, by taking מִשֶּׁךְ as a proper name, and has put for it עַם אֲסִיּוֹת *with the Asiatic*. In determining which is the proper mode of considering this word, we derive assistance from the parallelism of the verse; this poetical artifice of the Hebrews is indeed of frequent advantage, even when other helps for the interpretation of a passage entirely fail. Here the term corresponding to מִשֶּׁךְ in the next hemistich, is קָדָר; and as all persons agree that this is the name of a place, there can be no doubt that such is also the case with respect to מִשֶּׁךְ. Indeed, to take this word adverbially, in the manner done by the LXX., is clearly inconsistent with the genius of the Hebrew language; and no other instance of a like construction can be found. If the adverbial sense be intended, then the expression should not have been גִּרְתִּי מִשֶּׁךְ, but something analogous to רַבַּת שְׁכָנָה in the next verse. Many localities have been mentioned for the geography of Mesech, as Tuscany, Cappadocia, Armenia, &c., which prove that the particular district called by this name is uncertain; although we may presume that the name would be derived from Mesech, the son of Japheth, Gen. x. 2. So also Kedar was most probably some place in Arabia, inhabited by a portion of the descendants of Ishmael, who was the father of Kedar, Gen. xxv. 13. We need not suppose that the Psalmist dwelt at either of these places; but that he is speaking only of his residence among a heathen people.

and to express strongly their uncivilized character, he calls such residence, dwelling at Mesech and Kedar, the inhabitants of which places were noted barbarians. So in our day we are accustomed to call gross and ignorant people, Turks and Hot-tentots.

6. רַבַּת *Much*. An adverb; abs. form רַבָּה. It is frequently used as here in the construct. state; Ps. lxx. 10; 2 Chron. xxx. 18. The pron. לָהּ is pleonastic.

7. אֲנִי שָׁלוֹם *I am a man of peace*. There is an ellipsis of the noun אִישׁ after אֲנִי: so such expressions, as *prince of peace, God of peace, &c.*, are found in the Old Testament; or we may regard שָׁלוֹם as an abstract noun, put emphatically for a concrete; as אֶתְהָ שָׁלוֹם, 1 Sam. xxv. 6: see also Ps. cxix. 4.

קבא

1 נָשִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶרְהֶהְרִים מֵאֵין יְבוּא
 עֲזָרִי : 2 עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ : 3 אֵל-
 יִתֵּן לַמוֹט רִגְלֶךָ אֶל-יָנוּם שְׁמֶרְךָ : 4 הִנֵּה לְאֲיָנוּם וְלֹא
 יִישָׁן שְׁמֶר יִשְׂרָאֵל : 5 יְהוָה שְׁמֶרְךָ יְהוָה צִלְּךָ עַל-יָד
 יְמִינֶךָ : 6 יוֹמָם הַשֶּׁמֶשׁ לֹא-יַפְּחֶה וַיְרֵחַ בַּלַּיְלָה : 7 יְהוָה
 יִשְׁמְרֶךָ מִכָּל-דָּע יִשְׁמֵר אֶת-נַפְשֶׁךָ : 8 יְהוָה יִשְׁמֵר-צִאֲתֶךָ
 וּבֹאֶךָ מֵעַתָּה וְעַד-עוֹלָם :

PSALM CXXI.

IT is probable that this Psalm was written just as the Israelites were about to commence their journey to their native land. From the 1st verse it seems that

the Psalmist was in a strange country ; in a place where he cast a longing and anxious look towards the hills of Palestine, the sight of which filled his mind with many stirring and sacred emotions, and which led him to confess his confidence in the ever-watchful providence of God. From Him he felt he should derive all the support and protection necessary for his safety in passing through a hostile nation, on his way to Judea. Again, the title affords some evidence that the Psalm was written under the circumstances here mentioned ; for it is שִׁיר לַמַּעֲלוֹת, and not שִׁיר הַמַּעֲלוֹת, as it is in the other fourteen Psalms. Now, the former expression may be rendered, *A Song with respect to the Ascents*, i. e. A song having reference to the goings up of the people from Babylon to Jerusalem. Also, in the first two verses the speaker appears to be petitioning Jehovah for help and safety in the way, and he is encouraged by the speaker in the rest of the Psalm to believe that he would certainly obtain all the assistance for which he had been praying ; therefore the reference to the goings up, must have been made before they were commenced, and so the title may be regarded as equivalent to, שִׁיר אֲשֶׁר יוֹשֵׁר בְּעֵבֹר הָעֲלִיָּה וְקוֹדֵם לָהּ *A Song which was sung because of the going up, and before it.*

1. אֲשָׁא וְגו' *I will lift up my eyes to the mountains*, viz. Zion, Tabor, Carmel, &c. ; but especially to the first, as being the place of the ark, and consequently the place to which the Israelites directed their eyes, as to a fountain of all good. There they looked for help, as often as circumstances rendered especial assistance requisite, as we learn from several passages in the Psalms : see Ps. xiv. 7 ; xx. 3. מֵאֵן. It is usual to take this word interrogatively, as Gen. xxix. 4 : “ My brethren, *whence*

are ye?" מֵאֵין אַתֶּם. "From whence (מֵאֵין) have ye come?" Gen. xlii. 7 : see Josh. ix. 8 ; Judg. xvii. 9. The interrogative sense here would, however, give great abruptness to the passage ; and consequently most commentators prefer to take מֵאֵין relatively, viz. *from whence*. So Luther, Rosenmüller, &c. In this signification it is found in Josh. ii. 4. Syr. ܡܝܢ.

2. מֵעַם Literally, *from with*. Here it denotes the Psalmist's help to come from God, that He was the depository of such help, from whence only it could be obtained, i. e. that He was the sole cause and author of it. In general, the word seems employed with reference to the separation of men, or things previously existing together : see Gen. xiii. 14 ; Deut. xv. 12 ; It is equivalent to the Arab. من عند .

3. A new speaker is here introduced, who addresses to the previous one the remainder of the Psalm. אֶל-יְהוָה *He will not give, or permit*. אֶל is not to be taken *prohibitively*, but *negatively*, as is evident from the use of the same particle in the next hemistich. לָמוֹט. Ewald and Hitzig render this word as the Inf. Kal of מוֹט, in the sense of *to reel, or totter* ; but Gesenius and others consider that it is a noun ; and the Patach under the prefix Lamed seems to shew that such is the case.

4. וְלֹא יִשָּׁן לֹא יָנוּם וְלֹא יִישָׁן *He will not slumber, nor sleep*. In Hebrew, נוּם signifies *to slumber*, and יִישָׁן *to sleep*. The sense of this expression, therefore, appears to be that *God will not even slumber, much less will He sleep* ; but He is ever watching His creatures. A notion prevailed among the heathens, we learn from Elijah's address to the followers of Baal (1 Kings xviii. 27), that their gods sometimes slept, and were not then conscious of the wants of their worshippers.

5. עַל יְד יְמִינֶךָ *Thy shade at Thy right hand*. The Lord is thy protector at thy right hand, ready to afford assistance as often as necessary. It is a figurative expression, referring

to the custom which prevails, in tropical climates especially, of keeping off the intense heat of the sun by a portable screen, such as an umbrella or parasol. In the case of a Jewish exile returning from Babylon, he would have to travel in an easterly direction, and would, consequently, have the south on *his right hand*; the quarter of the sun at mid-day when its rays are the most scorching, and when a shade would therefore be the most requisite.

6. **לֹא יִכָּהֵךְ** *Shall not smite thee.* The verb **יִכָּהֵךְ** signifies *to smite*. In Syr. **ܢܚܐ** has the meaning of *laesit, nocuit*, and some persons have proposed to give to **יִכָּהֵךְ** this sense here; but it does not appear necessary, for the word *smiting* will consistently express the effects, whatever they may be, which the sun and moon produce; their influences on the human body must be primarily external. The speaker is still discoursing on God's protection to the individual addressed, and says, that He will preserve him from the baneful effects of the sun by day, and moon by night; which many a weary traveller experiences, especially in countries where sudden changes from one extreme of temperature to another are frequent. With respect to the sun, it strikes an individual, and inflicts an injury by its extreme heat; by the striking of the moon, we may understand that of the cold of the night, which in some oriental regions is extremely severe. A notion seems to have prevailed, that as the sun was the fountain of heat, so the moon was the fountain of cold. Among the Romans, we find that *dew* was regarded as an effect of the moon, as we have in Virgil's *Georgics*, iii. 337: "et saltus reficit jam roseida luna," *and now the dewy moon refreshes the lawns.*

8. **צֵאתְךָ וּבֹאֲךָ** *Thy going out and coming in*, i. e. thy whole life, in all situations and circumstances. It is an Hebraic expression, occurring many times in the Scriptures: 2 Sam. iii. 25; 1 Kings iii. 7; Acts i. 21.

קכב

1 שִׁיר הַמַּעֲלוֹת לְדָוִד שִׁמְחֵתִי בְּאֹמְרִים לִי בַּיִת
 יְהוָה נִלְקָךְ : 2 עֲמֻדֹת הַיָּיִן רִגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם :
 3 יְרוּשָׁלַם הַבְּנוּיָה פָּעִיר שְׁחַפְּרָה-לָהּ יַחְדָּו : 4 שְׁשֵׁם עָלָו
 שְׁבֹטִים שְׁבֹטֵי-יָהּ עֵדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יְהוָה :
 5 כִּי שָׁמָּה יֵשְׁבוּ כִסְאוֹת לְמִשְׁפַּט פְּסָאוֹת לְבַיִת דָּוִד :
 6 שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלֹוּ אֶהְבִּיךָ : 7 יְהִי-שְׁלוֹם
 בְּחִילְךָ שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ : 8 לְמַעַן אֲחִי וְרַעִי אֲדַבְּרָה-נָא
 שְׁלוֹם בְּךָ : 9 לְמַעַן בַּיִת-יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ :

PSALM CXXII.

WE find in this Psalm that the speaker begins by expressing his joy at the opportunity afforded him of going to the house of God, and engaging in public worship; he then proceeds to describe the glory of Jerusalem, and to offer up a prayer for her peace and welfare.

According to the title it was composed by David, as also, according to the same authority, others of these Songs of Degrees were written by the royal Psalmist. But with respect to his being the author of this Psalm, there is certainly some internal evidence which can be produced against the hypothesis. 1st, The prefix *ש* in the 3rd and 4th verses belongs to Hebrew of a later age. 2nd, The pilgrimages to Jerusalem, so distinctly alluded to in the 4th verse, did not, in all probability, become general till after the time of David. 3rd, The mention of the

house of David points to a later period, viz. to that of the posterity of David. 4th, The 3rd verse seems to allude to the rebuilding of Jerusalem. 5th, The LXX. have not the name of the author to the title. We must therefore conclude, that if the Psalm were originally written by David, it must have been much modified subsequently by Ezra or some other person, so as to adapt it to some peculiar occasion, which circumstances after the captivity might call forth.

1. בְּאִמְרַיִם לִי When they say to me. So the Syr. ܕܢܘܩܡܢܝܢ.
וְאֵינִי מְבַכֵּה וְרַגְלַי מְבִטִּים. The prefix ב has precisely the same force as the Syr. ܕܢܘܩܡܢܝܢ.

2. This verse is paraphrased in Mendlessohn's *Beor* as follows: *For already our feet have been standing at the gates of Jerusalem, and we have rejoiced at the perfection of its beauty.* There is thus no occasion to connect the verb in this verse with נִלְוָה of the preceding, as Rosenmüller has done.

3. Here and in the following verses the praises of Jerusalem are sung. The connection with the preceding appears by considering the repetition of Jerusalem as emphatic. *O Jerusalem, Jerusalem, I say, which is built as a city which is at unity in itself,* i. e. the city is composed of buildings which are uniform and consistent with one another, so that there is exhibited to the eye of the beholder a perfect harmony in all its parts, as well as continuity; the houses are not separated from each other at irregular intervals. This is the usual interpretation of the verse; but it is more probable that the Psalmist is here speaking of the rebuilding of the city, of gathering together its scattered fragments and restoring its ruins, so as to make it once more complete as to its public edifices, &c., and

entire; being separated from the adjacent places by a wall surrounding it: see Neh. iii.

4. **עֲדוּתָא** *Testimony*, and thence *a statute*, or *law*. Amyraldus says: “quacunq̄ re Deus voluntatem suam significet, id Dei testimonium solet appellari.” The particle כ should be understood as prefixed to this word. The statute spoken of here is that which is found in Ex. xxiii. 16, and Deut. xvi. 16, enjoining the tribes of Israel to assemble together before the Lord at the three great feasts. The place of their assembling was that which God choose for the residence of the ark, which was first at Shiloh, and afterwards at Jerusalem.

5. **יִשְׁבּוּ**. The Chald. has rendered this word by **מְתִיבִין** *were placed*; Gesenius, by *they stand*. He observes that **יִשְׁבּוּ** is here applied to inanimate things, where we apply the verb *to stand*. The Psalmist mentions in this verse another circumstance which contributed to the glory of Jerusalem, viz. that in it existed the seats of judgment; the Sanhedrim, the supreme court of the nation, and also lesser courts of judicature, where justice was impartially dispensed, and where the people of the country in all material cases were obliged to repair for the legal adjudication of them. Another cause of glory was, that in it were the thrones of the house of David. It was not only the seat of justice, but also the residence of the king, and the seat of government, both during the time of David, and also during that of his successors.

6. **שְׁאַלָהּ** *Ask*, viz. the peace of Jerusalem. Entreat God that peace may be her portion, both as regards her domestic condition, and her relations with other people. The sense of the whole verse will be stronger by taking the next hemistich as declarative, *they shall prosper that love thee*.

8. **לְמַעַן גּוֹ** *For the sake of*, &c. The Psalmist speaks of the inhabitants of Jerusalem as his brethren and neighbours, being persons living in the same place, and professing the same religion.

שְׁלוֹם אֲדַבֵּרָה *I will speak peace.* This expression occurs in Esth. x. 3, where it is used concerning Mordecai. “seeking the wealth of his people לְכָל-זֶרְעוֹ שְׁלוֹם לְדַבֵּר, and speaking peace to all his seed,” which, according to Drusius, means *consulens saluti et prosperitati.* The particle נָא is redundant, as Ps. cxvi. 14. בְּךָ *in thee, or concerning thee.*

קכג

1 שִׁיר הַמַּעֲלוֹת אֶל־יְהוָה נִשְׂאָתִי אֶת-עֵינַי הַיֹּשְׁבֵי בַשָּׁמַיִם :
 2 הִנֵּה כְעֵינַי עֹבְדִים אֶל-יְדֵי אֲדוֹנֵיהֶם כְּעֵינַי שֹׁפְחָה אֶל-יְדֵי
 3 גְבוֹרֹתָהּ בֵּן עֵינַי אֶל-יְהוָה אֱלֹהֵינוּ עַד שִׁיחַנְנוּ : 3 חָנְנוּ
 4 יְהוָה חָנְנוּ כִּי-רַב שָׂבַעְנוּ בּוֹ : 4 רַב־תּוֹ שִׁבְעָה-לָהּ נַפְשֵׁנוּ
 הֲלַעַג הַשָּׂאֲנָנִים הָבוּ לַגֵּאוֹנִים :

PSALM CXXIII.

WE have in this Psalm an expression of confidence in God, accompanied with a prayer for the Divine mercy, by which the supplicants might be able to bear, in a manner becoming God's people, the contempt and insolence of their adversaries. On the supposition that it was written soon after the return from Babylon, the conduct of the Samaritans, as related in Nehemiah, furnishes undoubtedly an occasion for the offering up such a petition as that which is before us. The leader of the people commences the prayer, in which he is afterwards joined by the multitude who accompany him, to the end.

1. **הַיִּשְׁבִּי** *O Thou who dwellest.* The rel. ה is employed emphatically, and the י is paragogic.

2. The father of Rabbi David Kimchi explains the comparison in this verse as follows: *When servants are struck by their masters, to whom can they lift up the eye but to them, that they would have compassion on them, and let their hand fall from them? so we whom God (blessed be He!) hath smitten, can only lift up our eye to Him that He will mercifully bring us out from our captivity.* Others explain it thus: "When servants or maids are injured by others, because they are not able to defend themselves from such injury, nothing remains for them but to lift up their eyes to their masters and mistresses for protection; so, under like circumstances, must we turn to God and implore his aid and defence."

3. **רַב** *Much.* Kimchi **זמן ארוך** *long time.* Aben Ezra **זמן רב** *much time.* But both this word and **רבת** in the next verse seem to partake of the character of the adverb, *much.* So Campensis translates **רַב שְׁבַעְנוּ** *ad nauseam usque repleti sumus.* The Syr. translator has rendered the verb by **ܫܡܥܢܝ**, from which it is evident he read **שְׁמַעְנוּ**.

4. **לָהּ**. This word is pleonastic, as in Ps. cxx. 6. **הַלְעַג** **הַשְׂאֲנַנִּים**, according to our translation, *the scorning of those that are at ease.* But if the first noun be in the constructive state, it ought not to have the article. Ben Melech says, "*there is an ellipsis of the construct, הכר הנמשך*, and that the full expression is **הַלְעַג לְעַג הַשְׂאֲנַנִּים**. So we have **הָאֲרוֹן הַבְּרִית** for **הָאֲרוֹן אֲרוֹן הַבְּרִית**, Josh. iii. 14." But in the passage in Joshua there is a constructive upon a constructive, as the word **נושאי** precedes the above expression. Perhaps the prefix ל should be understood to **הַשְׂאֲנַנִּים**, as it is expressed to **גֵּיאִוִּנִים**, and then the grammar of the verse is obvious, for ל will perform the same office as the Syr. **ܫܡܥܢܝ** **הַשְׂאֲנַנִּים** *those who are at ease, the prosperous in the world, and then the insolent.*

קכד

1 שִׁיר הַמַּעֲלוֹת לְדָוִד לְגִלְיָהּ יְהוָה שְׁהִיָּה לָנוּ יֵאמֶר-
 נָא יִשְׂרָאֵל : 2 לְגִלְיָהּ יְהוָה שְׁהִיָּה לָנוּ בְּקוֹם עָלֵינוּ אָדָם :
 3 אֲזִי חַיִּים בְּלָעוּנוּ בַּחֲרוֹת אַפֶּם בָּנוּ : 4 אֲזִי הַמַּיִם
 שִׁטְפוּנוּ נָחֲלָה עָבַר עַל-נַפְשֵׁנוּ : 5 אֲזִי עָבַר עַל-נַפְשֵׁנוּ
 הַמַּיִם הַיּוֹדוּנִים : 6 בְּרוּךְ יְהוָה שְׁלֵא נִתְּנָנוּ טָרֶף
 לְטַנְיָהֶם : 7 נַפְשֵׁנוּ בְּצַפּוֹר נִמְלְטָה מִפֶּה יֹקְשִׁים הַפֶּה
 נִשְׁפָּר וַאֲנַחְנוּ נִמְלְטָנוּ : 8 עֲזָרְנוּ בְּשֵׁם יְהוָה עֲשֵׂה שָׁמַיִם
 וָאָרֶץ :

PSALM CXXIV.

THIS Psalm contains an acknowledgment to God by persons who had experienced some signal deliverance by means of His gracious assistance. The title ascribes it to David; but if he ever had any concern in its composition, it must have been only in the manner stated in the argument to Ps. cxxii.; for some of the objections there mentioned against that Poem being regarded as the production of David, will apply with equal force in the case of the present Psalm. I am disposed to believe that it refers to the opposition which the Israelites experienced in building the wall, as recorded in Nehemiah iv. 7—15; where we read that *the Arabians, and the Ammonites, and the Ashdodites, when they heard that the walls of Jerusalem were made up, were very wroth, and conspired together to fight against Jerusalem, and to hinder it. But the Jews*

made a prayer unto their God, and set a watch against them day and night, and God brought the counsel of the enemy to nought, so that the Jews were able to return to their work.

1. לֹא־לִי *Except*. It is composed of לִי *if*, and לֹא *not*. Arab. لا, the same. שְׂהוּיָהּ *who was*. The rel. שֶׁ prefixed to the substantive verb involves the necessity of supposing an ellipsis, or of considering the שֶׁ as redundant. In the former case we may supply the verb הָיָה immediately after לֹא־לִי, constructed with the prefix ל to הָיָה. *Except it had been for Jehovah who was with us*. De Dieu has thus rendered the first words of this verse: *Nisi fuisset Dominus, quem habuimus*; which he accompanies with the following remark: “Id est, nisi Dominum habuissemus; quum enim habendi verbo carcant Hebraei, efferunt id per verbum substantivum, sequente dativo, ut et Latini, *est nobis pater, pro habemus patrem.*”

2. There is a similar ellipsis in this verse, which the Chald. has supplied by introducing the word בְּסַעֲדָנָהּ. The noun אֲדָם is to be taken collectively, and the enemies seem to be called so here by way of contempt.

3. אֲזַי *Then*. An adverb of time, the same as אָז, the Yod being paragogic. It occurs nowhere but in this and the two following verses of this Psalm. בְּלָעֵנֵנוּ *They had swallowed us up alive*; a figurative expression to intimate the savageness of the adversaries; alluding to the practice of many predatory animals of swallowing their victims alive. Such is the well-known habit of many of the predatory kinds of fish.

4. The pride and petulance of the enemies are here expressed under the figure of many waters. The Israelites would have been overwhelmed by these waters, as the Egyptians of old were by the waters of the Red sea, had not God interposed in their behalf. גַּחֲלֵהּ the same as גַּחַל; the ה being paragogic.

5. הַמַּיִם הַיְדוּדִים *The waters of the proud.* The ה of הַמַּיִם, says Geier, is emphatic. The expression, however, may be elliptical, like that noticed in Ps. cxxiii. 4. The noun יְדוּדִים is not elsewhere found; in all other places we have יָד.

7. After כַּצְפוֹר the rel. pron. אֲשֶׁר should be understood.

קִבְּה

1 שִׁיר הַמַּעֲלוֹת הַבְּטָחִים בַּיהוָה כְּהַר־צִיּוֹן לֹא־יִמוּט
 לְעוֹלָם יֵשֵׁב : 2 יְרוּשָׁלַיִם הָרִים סְבִיב לָהּ וַיְהוֶה סְבִיב
 לְעַמּוֹ מִעַתָּה וְעַד־עוֹלָם : 3 כִּי לֹא יִנּוּחַ שִׁבְט הָרָשָׁע
 עַל גּוֹרֵל הַצַּדִּיקִים לְמַעַן לֹא־יִשְׁלְחוּ הַצַּדִּיקִים וּבְעוֹלָתָהּ
 יִדְיָהֶם : 4 הַטִּיבָה יְהוָה לְטוֹבִים וְלִישְׂרִים בְּלַפּוֹתָם :
 5 וְהַמַּטִּים עַקְלָקְלוֹתָם יוֹלִיכֵם יְהוָה אֶת־פְּעֻלֵי הָאֵוֹן שָׁלוֹם
 עַל־יִשְׂרָאֵל :

PSALM CXXV.

THE Psalmist here speaks of the safety of such as place implicitly their trust in God, and are not seduced into the crooked ways of the wicked. Upon them no harm shall come; they shall be able to withstand, through God's assistance, the assaults of their adversaries, and shall be like unto mount Zion, which can never be moved. From the last verse it appears probable that the Psalm was composed with reference to some secret attempts which were employed to draw away the people of Israel from their allegiance; and it is not unlikely that it may refer to such endeavours as were

made by Sanballat and Tobiah against Nehemiah, and to the secret communications which they had with the nobles of Judah. See Nehemiah vi. Such is the opinion which Tilingius has expressed in his *Disquisition on the שִׁירֵי הַמַּעֲלוֹת*, p. 99.

1. Before לֹא-יִמּוֹט the pronoun אֲשֶׁר must be understood; the antecedent to which is either הֶרְרֵצִיּוֹן; or הַבּוֹטְחִים, taken distributively. The sense in either case is the same, viz. that they who trust in the Lord, and place confidence in nothing besides Him, and who are proof against the devices of insidious men, as their faith is quite immovable, so shall they be immovable by the assaults and the temptations of the flesh and devil, and shall dwell perfectly steadfast and secure. The LXX. have rendered the passage as follows: Οἱ πεποιθότες ἐπὶ Κύριον ὡς ὄρος Σιών, οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλήμ. *They trusting in the Lord are as mount Zion; He inhabiting Jerusalem shall not be moved for ever.* It appears that they considered the first word of the next verse to belong to this, and that for יֵשֶׁב they read יוֹשֵׁב.

2. As the security of those who trust in the Lord is represented in the last verse under the figure of the stability of a mountain, so here, by a similar figure, is represented the earnest, unceasing watchfulness of God over His people, viz. over those who are faithful in His service. The comparison is not expressed by כ before הָרִים, and בֵּן before יְהוָה, as is usual, but by connecting by ו the first parallel with the second; the first containing the figure, and the second the sentiment which the figure is intended to teach. Many instances of such construction are found in Proverbs, as ch. xvii. 3: *The fining-pot for silver, and the furnace for gold; but the Lord trieth the hearts.*

3. שָׁבֵט. If this word be translated *rod*, then we under-

stand the Psalmist to speak of *the assaults* of the wicked upon the righteous; but as *the lot of the righteous*, גִּזְרֵל הַצְּדִיקִים, evidently denotes their estates, possessions, &c., שֹׁבֵט consequently seems employed as the emblem of dominion, i. e. sceptre. This notion of שֹׁבֵט comports better with that of גִּזְרֵל; and so the sense of the whole expression is, that the wicked shall not exercise dominion permanently over the righteous; the sceptre of the wicked *shall not rest*, &c. לֹא יָנוּחַ. The reason assigned is, lest *the righteous should put forth their hands to iniquity*; lest, being oppressed with the tyranny of the wicked, they should be induced to lapse into their evil ways. רִשְׁעִי *wickedness*. The abstract is put for the concrete.

4. יֶשְׁרִים בְּלִבָּוֹתָם *The upright in their hearts*. This expression is equivalent to the more common one, יֶשְׁרֵי לֵב.

5. To the upright in their hearts are opposed הַמְּטִים *those that decline to their tortuous courses*. The allusion in this verse, as has been already stated in the argument, seems to be to the attempts which were made to draw away the Jews from their fidelity to the government and religion, after they had returned from their exile in Babylon. If such be the case, then we perceive the full force intended in the two expressions which are here placed in opposition to each other. *The upright* were they who were not drawn off by the promises of the adversaries, but who continued firm to Nehemiah; for, like him, they saw the drift of the parties who were averse to the work of the wall; whilst they who turned aside to crooked ways were such as conspired with the enemy to produce division in Israel, and to interrupt the progress of the restorations in Jerusalem. עֲקֻלְקֻלוֹת occurs, besides this place, only in Judges v. 6. יוֹלִיכֵם גֹּרֵי. The meaning of this member of the verse is, that the portion of הַמְּטִים shall be with the workers of iniquity. Compare Ps. v. 11. הַדִּיחֵמוֹ גֹּרֵי.

קבו

1 שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ
 בְּחַלְמִים : 2 אִזּוּ יִמְלֵא שְׁחֹק פִּינוּ וְלִשְׁנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ
 בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי : 3 הַגְּדִיל יְהוָה
 לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים : 4 שׁוּבָה יְהוָה אֶת־שְׁבוֹתֵנוּ
 כַּאֲפִיקִים בְּנֶגֶב : 5 הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ : 6 הָלֹךְ
 יֵלֵךְ וּבִכְהֵ נִשָּׂא מִשַׁדְּהַזְרַע בְּאִיבָא בְּרִנָּה נִשָּׂא אֶלְמַתָּיו :

PSALM CXXVI.

THIS Psalm was written, in all probability, after the Jews had begun to return from the Babylonian captivity; and it is supposed by Grotius and Amyraldus that Ezra was the author. It contains a grateful acknowledgment of the Divine mercy for the restoration to their native land, which had already taken place, of many of the captives, accompanied by a prayer for the completion of the work which had commenced, by granting a safe return to every exile who had not embraced the first opportunity presented to him of acquiring his freedom, i. e. was not of the number of those whose return is recorded in Ezra ii.

1. שִׁיר הַמַּעֲלוֹת *The captivity of Zion*, i. e. the captives of Zion, those who were led away captive from Zion. The abstract noun is put for the concrete. שִׁיבַת seems to be identical in sense with שְׁבוֹת, which is of more common occurrence. There are some MSS. mentioned by Kennicott which exhibit שְׁבוֹת,

or שְׁבִית, in this verse. The form in the present text is similar to אִיתוֹן *entrance*, from אָתָה, which is found in Ezek. xl. 15. Aben Ezra, however, thinks that the root of שִׁיבָה is not שָׁבָה, but שָׁב, as קִימָה, Lam. iii. 63, from קָם. In the next member we have כְּהֹלְמִים *as those that dream*. So great was the magnitude of God's mercy to His people, that it appeared to them as if they were dreaming—as if it could be only a phantom of the imagination. Similarly, we read of Peter, when he was liberated from prison, that “he wist not that it was true which was done by the angel; but thought he saw a vision.” Acts xii. 9.

2. יִמְלֵא. This and the next verb being in the future, Luther and many others take the verbs of the preceding verse as also future. Now, however allowable it may be to render the gerundial form בְּשׁוֹב as future, there is no rule by which הֵינְנִי can be considered otherwise than præterite. The Psalmist in the first verse is undoubtedly speaking of a return which had been accomplished, whilst in this he is describing the joy which will fill the mind of the Jew when he sees all those of his countrymen safe in Judea who did not join the first company of exiles in their journey home. The change from the past to the future is abrupt, but not unusual. יֵאמְרוּ is impersonal, *it shall be said*. הִגְדִּיל יְהוָה וְגו' *Jehovah hath made great, &c.* These words are said by the heathen, which the Jews take up and make their own in the first member of the next verse; thereby not only approving of the judgment shewn concerning the God of Israel, but also testifying more vividly their joy. So Kimchi: עַם אֱלֹהֵי יִשְׂרָאֵל וְאוֹמְרִים יִשְׂרָאֵל אֱמַת שֶׁהִגְדִּיל ה' *With these, with Israel and Israel say, truly that “Jehovah hath made great,” &c.*

4. We have here a prayer for the return of those Jews who still remained in captivity. בְּנֶגֶב *in the dry place*. The noun נֶגֶב in its usual acceptation signifies *south*; but its pri-

mary sense is that of *dryness*, in which it is used in Josh. xv. 19; Judg. i. 15; where אָרֶץ הַנֶּגֶב is opposed to גְּלֵת מַיִם *springs of water*. בְּאַפְיקִים בְּנֶגֶב Junius translates: “tanquam validissimas aquas in regionem siccam.” The holy land, almost deserted by its inhabitants, is panting for their return, and for the exercise of the ancient worship of the true God, as a dry and barren country thirsts for full rivers of waters.

5. יִקְצְרוּ *May they reap*. A continuation of the prayer commenced in the last verse. May those who have been oppressed and afflicted be brought to a condition of happiness and prosperity. The expression seems proverbial.

6. מִשֶּׁךְ. This word has been variously interpreted; for, as it is found only here and Job xxviii. 18, its signification is uncertain. In Syr. we have ܣܢܐ a *skin*, and hence J. D. Michaelis proposes to take מִשֶּׁךְ a *sack* made of skin. So Aben Ezra, שֵׁם הַכְּלִי שִׁישׁ בּוֹ הַזֶּרַע *that it is the name of a measure in which there is seed*. The author of Mendlessohn's *Beor* approves of this comment, and observes that מִשֶּׁךְ *was a small cup made of skin*. כּוֹס קַטָּן שֶׁל עוֹר. The root is מִשַּׁךְ *to draw out*, from which Tilingius infers that מִשֶּׁךְ הַזֶּרַע is, “*semen subtractum quotidiano et necessario usui pauperculi agricolæ, ultra sementem vix quicquam domi retinentis ad alendam familiam, unde illæ lacrymæ.*” We should, however, adhere as strictly to the meaning of the root if we render the expression as Gesenius has done, by *the drawing of the seed*, i. e. the strewing or sowing of the seed. I think, however, Michaelis's rendering is the best, as fitting with the preceding word נָשָׂא; and so we have *carrying the sack of seed* at the end of the first hemistich, which corresponds with *carrying his sheaves* at the end of the second.

קבו

1 שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה אֶם־יְהוָה | לֹא יִבְנֶה בַּיִת שׁוֹא
 עֲמְלוֹ בּוֹנֵיו בּוֹ אֶם־יְהוָה לֹא־יִשְׁמַר־עִיר שׁוֹא | וְשֹׁקֵד שׁוֹמֵר :
 2 שׁוֹא לָכֶם מִשְׁפִּימִי קוֹם מֵאַחֲרֵי־שֵׁבֶת אֲכָלִי לֶחֶם הַעֲצָבִים
 בֶּן יִתֵּן לִידִירֹו שֵׁנָא : 3 הִנֵּה נִחַלַת יְהוָה בָּנִים שֹׁכֵר פְּרִי
 הַבֶּטֶן : 4 כְּחֲצִים בִּיד־גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים : 5 אִשְׁרֵי
 הַגִּבּוֹר אֲשֶׁר מָלֵא אֶת־אֲשֵׁפְתּוֹ מֵהֶם לֹא־יִבְשׁוּ כִּי־יִדְבְּרוּ
 אֶת־אוֹיְבֵים בַּשָּׁעַר :

PSALM CXXVII.

IN the title this Psalm is ascribed to Solomon. According to the Syriac inscription it was written by David concerning Solomon. In either case, whether it was composed originally by him, or with respect to him, it would be introduced into the collection of the שירי המעלות, as being agreeable to the objects for which these songs were designed. At the time the Jews were engaged in rebuilding the city and Temple, such a Psalm as the present, teaching them that their success depended entirely on God, would be highly appropriate. We therefore conceive, that if Solomon were originally the author, and that if it were written by him at the period the first Temple was erected, still it might probably, with some modifications, be even more advantageously employed at the erection of the second; for when the people were so much harassed and perplexed by adversaries, they would especially need to be taught to place their trust in God alone.

1. **בֵּית**. *The house of the sanctuary*. Kimchi, **בית המקדש**. Although we have merely the noun **בֵּית**, yet the mention of God's guarding the city in the following part of the verse, also the supposed date and object of the Psalm, shew that allusion is intended to some particular house, and that house would be the house of God, the second Temple. The reference in the verse seems obviously to be to the rebuilding of the Temple, and God's protection of the city; when the Jews engaged in making the wall were exposed to such great annoyance from the enemy.

2. The object of this verse is to teach that man is entirely in the hands of God. Whatever diligence he may exercise in his occupation, rising up early and going late to rest, all this labour will be lost, unless it be crowned with God's blessing; whilst, on the contrary, He may grant the desires of them who make no such extraordinary exertion, but who feel that the issue of events is with God, and not with themselves. We have a lesson against that intense anxiety which is so often displayed about the things of the world; such a lesson as our Lord teaches in Matth. vi. 34: "Take no thought for the morrow; for the morrow shall take thought for the things of itself." **מֵאַחֲרַי** **שָׁבֶת** in the second parallel, from its correspondence with **מִשְׁבִּימֵי קוֹם** in the first, would seem to signify, *going late to rest*. See Isaiah v. 11. **לֶחֶם הָעֵצָבִים** *the bread of pains*, i. e. bread acquired by much labour and anxiety. **כֵּן** *so*. This particle connects by comparison the former part of this verse with the following: **לְיָדָיו** *to His beloved*, i. e. to any pious man.

3. The parallelism shews that **יְהוָה** is to be understood after **שָׁכַר**.

4. **בְּנֵי הַנְּעוּרִים** *Sons of youth*, words which may signify children begotten by the father in his youth, as **בְּרִזְקָנִים** is a son begotten by a parent in his old age (Gen. xxxvii. 3); or

the expression may denote youths, as בְּנֵי נָכַר mean *strangers*. Ps. xviii. 45. Either rendering, I apprehend, will be suitable on this occasion; for the object of the verse is doubtless to shew that a numerous progeny is a great blessing to a man, and an important addition to his strength and safety; that they will be a defence to him in a time of danger, and serve him to repel an enemy, as arrows do in the hand of a mighty man.

5. מֵהֵם *Of them*, viz. of הַצִּיּוֹם *arrows*, as appears from the figure employed in the preceding verse, which is continued in this. לֹא יִבְשׁוּ *they shall not be ashamed*, i. e. the fathers. of their children. בְּיַד־דְּבָרוֹ אֶת־אֹיְבָיִם בְּשָׁעַר *when they speak with the enemies at the gate*; an expression which is usually explained as having reference to forensic disputes, because judicial proceedings among the ancients were usually carried on at the gates of the city. The sense therefore is, that children will be of service to the parent when he has a cause to be conducted in a court of justice. Rosenmüller, however, thinks that דָּבַר means *to destroy* here, as if from the noun דָּבָר; Arab. ^صدبر *death*; and so his rendering of this clause is: *sed periment hostes in porta*. The gate is mentioned because at the gates the fighting is usually the hottest. Such sense has at least this advantage. that the consistency of the figure is maintained throughout.

קכח

- 1 שִׁיר הַמַּעֲלוֹת אֲשֶׁר־יָרָא יְהוָה רְחֹלָךְ בְּדַרְכֵי :
 2 יָגִיעַ בַּפִּיךָ כִּי תֹאכַל אֲשֶׁר־יָדָה וְטוֹב לָךְ : 3 אֲשַׁתֶּךָ וּבְגָדֶיךָ
 פָּרִיָה בְיַד־כַּתְּמֵי בֵיתְךָ בְּנֵיךָ בְּשִׁתְּלֵי זֵיתִים סָבִיב לְשַׁלְחָנְךָ :
 4 תִּגַּה כִּי־בֵן יִבְרַךְ גֹּבֵר יָרָא יְהוָה : 5 יִבְרַכְךָ יְהוָה מִצִּיּוֹן
 וְרָאִהָ בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ : 6 וְרָאִהָ־בָנִים לְבָנֶיךָ
 שְׁלֹום עַל־יִשְׂרָאֵל :

PSALM CXXVIII.

THE Psalmist here mentions the many blessings which shall attend the man who feareth the Lord and walketh according to His commandments. These blessings are, the success of his labours, having numerous children, long life, and beholding the prosperity of his country. Supposing the Psalm to have been written about the time of the return from Babylon, its object might have been to encourage the Jews to steadfastness in the service of God, amid the many temptations with which they were beset to draw them away from the path of duty. It may allude to those promises of prosperity which are found in their prophetic books—such as Is. lii; Jer. xxx; Zech. viii, &c.—as so many predictions which were about to receive their accomplishment; and so would doubtless furnish the people with the strongest incentive to rectitude of conduct and fidelity to God.

1. כִּלְיָרָא יְהוָה *Every one fearing the Lord.* Cocceius observes that כֹּל here, and גְּבַר in verse 4, are to be taken collectively for the whole Jewish congregation. See his note on this verse.

2. כִּי is by some persons regarded as a particle of time; but it seems better to render it in the sense of *for*, as the Psalmist is describing the manner in which the pious man shall be blessed. Its position at the beginning of this member, viz. immediately before יִנִּיעַ, would be more according to custom. Glassius, however, in his *Philologica Sacra*, has noticed many instances of its occupying a place in the sentence similar to the present. Prosperity is here promised to him who lives in the

fear of God; the Divine blessing shall be upon him; he shall be declared happy, and his affairs shall arrive at a happy issue.

3. אֲשֶׁתָּהּ *Thy wife.* We have here Segol under א, the usual punctuation being אֲשֶׁתָּהּ. So in Hosea xiv. 9, we have פְּרִיָּהּ for פְּרִיָּהּ. בְּיַרְכְּתֵי בֵיתָהּ *In the sides of thy house.* As the figure of a vine is here employed, and as it is the custom to plant vines so as to spread on the walls of buildings, many persons consider this expression to belong to גִּפְּנָן; but if so, then in the following part of the verse we must have *olive-plants*, שְׁתְּלֵי זַיִתִּים, and not *thy sons*, בְּנֵיהָ, as being *round about thy table* סָבִיב לְשֻׁלְחָנָה. This rendering, however, is not at all consistent; and consequently we are bound to refer בְּיַרְכְּתֵי בֵיתָהּ to אֲשֶׁתָּהּ; thus, *thy wife in the sides of thy house shall be as a fruitful vine.* The passage treats of a wife who occupies herself at home with her family, in opposition to the harlot described in Prov. vii. *as wandering in the streets, &c.* The same expression, viz. יַרְכְּתֵי הַבַּיִת, is found in Amos vi. 10. So also we have Jonah going down to the sides of the ship, Jonah i. 5.

4. כִּי Many persons consider this particle to be an expletive. Cocceius has translated the passage, *Ecce! nam sic benedicitur.* Attention is desired to be given to the fact, that God in such a manner emphatically blesses, &c. Campensis has rendered it *planè.*

5. יְבָרְכֶהּ. Some persons take this word optatively, i. e. *May Jehovah bless thee.* Others render it as a future, which is more in accordance with the use assigned to the preceding verbs. מִצִּיּוֹן *from Zion*, i. e. from the place of public worship, where God graciously heard prayers, and dispensed mercy. וְרָאָה *and see*, i. e. *and thou shalt see.* By a sudden change the imper. is put for the fut.; so we have this enallage in Gen. xii. 2; Prov. iv. 4. To see the good of Jerusalem is to enjoy that prosperity which God is pleased to grant to its inhabitants;

such as public peace, opportunity for public worship, and success in the business of life.

6. **וַרְאֵה** *And see, i. e. and thou shalt see*, as in the preceding verse. The verb needs to be repeated before **שְׁלוֹם**. *Thou shalt also see peace upon Israel.* This verse contains a promise of long life, during which Israel shall be in the enjoyment of peace and happiness, provided it continues in the fear of God.

קכט

1 שִׁיר הַמַּעֲלוֹת רַבַּת צָרָוֹנִי מִנְעוּרֵי יִאֲמֶר־נָא יִשְׂרָאֵל :
 2 רַבַּת צָרָוֹנִי מִנְעוּרֵי גַם לֹא־יָבֹלוּ לִי : 3 עַל־גְּבֵי הַרְשֵׁוֹ
 הַרְשִׁים הָאֲרִיכוּ לְמַעֲנֹתֶם : 4 יְהוָה צַדִּיק קָצִין עֲבוֹת
 רַשָּׁעִים : 5 יָבֹשׁוּ וַיִּסָּגוּ אַחֲוֹר כָּל שִׁנְאֵי צִיּוֹן : 6 יְהוּי כַּחֲצִיר
 גִּגּוֹת שְׂקֻדַּמַּת שֶׁלֶף יָבֹשׁ : 7 שְׁלֵא מִלֵּא כִפּוֹ קוֹצֵר וַחֲצִנּוּ
 מַעֲמָר : 8 וְלֹא אָמְרוּ הַעֲבָרִים בִּרְבַת־יְהוָה אֱלֹהֵיכֶם בִּרְכָנוּ
 אֶתְכֶם בְּשֵׁם יְהוָה :

PSALM CXXIX.

THIS Psalm was written when the people of Israel had to encounter hostility of some kind or another. To sustain them in their adversity they were reminded by the Psalmist of the many remarkable deliverances from the hands of the enemy, which Israel, from her earliest existence as a nation, had experienced through the interposition of Almighty God; therefore they ought to feel encouraged, and to be patient till help from the same source was afforded. From the 5th verse to the

7th inclusive, the enemies of Israel are threatened with the terrible judgments of the most High. As to the date of this sacred composition, Tilingius thus speaks: "Et hunc esse compositum post reditum Judæorum, adeo evidens est, ut non dubitem negare, ullum fuisse unquam tempus, quo ecclesia Judaica his verbis possit esse usa, nisi statim post solutam captivitatem."

1. רַבַּת *Much*. Often and in various ways. מִנְעִירִי *from my youth*. Israel is here mentioned as an individual. The first ages of this nation are spoken of as her youth. The verse alludes, without doubt, to the cruel tyranny of the Egyptians, and to the Israelites' liberation from it through God, which constituted the theme of the Levites in their confession of God's goodness and their own wickedness, as recorded in Neh. ix.; which confession was probably made about the same time as this Psalm was written; a circumstance which goes to shew a connection between these compositions.

2. גַּם לֹא־יִכְלוּ לִי *But, or nevertheless they shall not prevail against me*. Chald. בְּרַם. Mendlessohn's Beor, אַעפ"כ. Piscator, *attamen*. Campensis, *sed*. See Ezek. xvi. 25.

3. עַל־גְּבִי *Upon my back*. The enemies of Israel are here, by way of figure, compared to ploughmen ploughing upon the backs of the people. The expression is strong, and may allude to the stripes inflicted upon their backs during the period of their recent captivity; or the whole figure may represent intense affliction and suffering generally, as if the Psalmist had said, these persecutors are as little sparing of their oppression and torture, as the ploughman is of the land, the whole of which is cleaved and turned up by the ploughshare. Aben Ezra says, הַטַּעַם הַבּוֹזֵן וְהַשְּׁפֹלוֹת; *the sense is that of contempt and humiliation*. As to the noun גֶּבַע, see Gesenius's Thesaurus.

לְמַעַנֹתָם הָאֲרִיכּוּ *they have made long their furrows.* The inflections of the enemies of Israel continued for a long time. As to the noun מַעַנֹת, it occurs only here, and in the sing., 1 Sam. xiv. 14. The root is עָנָה *to afflict.* מַעַנָה is usually translated *a furrow*, “because,” says Gesenius, “in ploughing a furrow the seed is overturned, and so afflicted.” Kimchi thus explains: *they are the lines which the ploughman ploughs in rows.*

4. The figure of the last verse is continued. *Jehovah is just*; therefore *He hath cut the cords of the wicked.* He hath cut asunder those cords by which the oxen were tied to the plough, so that the ploughmen were no longer able to plough their furrows. God has deranged the counsels of these enemies, and made abortive their plans for the oppression of Israel.

5. In this and the two following verses the Israelites are invited to take encouragement from God’s past mercies to them in overthrowing the enemy, and to feel confident that now also the enemies shall be put to shame; or this part of the Psalm may be taken optatively; thus, *as God has cut the cords, &c., so now may the enemies of Zion be confounded, &c.*

6. שֶׁקֶדְמַת *Which before that.* קֶדְמַת is a noun in the constructive state, used adverbially, and corresponds with רִבַּת, Ps. lxxv. 10; cxx. 6. שֶׁלֶף is differently interpreted. By the greater number of persons it is translated, *to extract, to pull out*; and thus it is used in Ruth iv. 7, 8, and Job xx. 25. *Before any one extracts the grass it withereth.* The LXX. have πρὸ τοῦ ἐκσπασθῆναι, and the Vulg. priusquam evellatur. Our translators have rendered שֶׁלֶף שֶׁקֶדְמַת, *before it groweth up*, in which they are supported by Aquila and Symmachus. Theodoret observes that many MSS. of the LXX. have ἐξανθῆναι for ἐκσπασθῆναι. In either case the sense is, that *the haters of Zion shall be exterminated by the just and wonderful judgments of God, before they have time to accomplish their wicked intentions.*

7. חֲצֵנוּ. According to some persons, *his arm*; according to others, *his bosom*. Ethiop. ሕፀን *bosom*.

8. וְלֹא וְגו'. The sense of the verse seems to be this: The travellers that way will not condescend to say of the reapers of such grass, *The blessing of the Lord be upon you; we bless you in the name of the Lord*: so the enemies of Zion shall sink low in the esteem of all people, and shall not be counted worthy of God's blessing.

קל

1 יְשִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרֵאתֶיךָ יְהוָה : 2 אֶרְצִי
 שְׁמָעָה בְּקוֹלִי תִהְיֶינָה אֲוֵיךָ בְּשִׁבּוֹת לְקוֹל תַּחֲנוּנֵי :
 3 אִם-עֲוֹנוֹת תִּשְׁמְרֶינָה אֶרְצִי מִי יַעֲמֵד : 4 כִּי-עֲמֵךְ
 הַפְּלִיחָה לְמַעַן תִּנְרָא : 5 קִנִּיתִי יְהוָה קִנְיָתָה נַפְשִׁי
 וְלִדְבָרוֹ הוֹחֵלְתִי : 6 נַפְשִׁי לְאֶרְצִי מִשְׁמְרִים לְבַקֵּר
 שְׁמְרִים לְבַקֵּר : 7 יִחַל יִשְׂרָאֵל אֶל-יְהוָה כִּי-עַם-יְהוָה
 הִחְסַד וְהִרְבָּה עִמּוֹ פְדוּת : 8 וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל
 מִכָּל עֲוֹנוֹתָיו :

PSALM CXXX.

WE have here the language of fervent supplication. The Psalm contains the prayers of the whole people of Israel, as the 7th and 8th verses shew. They were therefore offered by each person individually, or by some one who acted as leader of the congregation, as appears from the uninterrupted use of the first pers. sing., as the speaker in the first six verses. The con-

clusion is a chorus, in which the whole people doubtless joined. The penitential character of the Psalm makes it probable that it was a part of the service spoken of in the Book of Ezra, ch. ix. and x.; and if so, he was most probably the author.

1. מִמְעַמְקִים *From the Depths.* Deep ditches are used in Scripture as an emblem of affliction, both of body and mind: see Ps. lxxix. 3. Aben Ezra and Kimchi consider the Psalmist to refer in this word to the captivity.

2. שְׁמָעָה *Hear.* The verb שָׁמַע frequently, as here, implies not only to hear the sound of words, but also to attend kindly to them; especially when it is constructed with ב: see Gen. xxi. 12; xxvii. 13; Exod. xviii. 19.

3. אִם עֲוֹנוֹת תִּשְׁמְרֵיהֶּנּוּ. The Prayer-book translation of these words is: *If Thou, Lord, wilt be extreme to mark what is done amiss.* שָׁמַר denotes not only to observe, but to observe diligently, so as to retain a perpetual memory of it; a rigid and judicial observation of faults: see Job x. 14; xiv. 16, 17.

4. כִּי *Yea, or truly:* Gen. xlv. 8; Ps. xlix. 11. טַעַם כִּי לֵאמֹת; “the meaning of כִּי is לֵאמֹת *truly.*” Mendlesohn’s *Beor*. The Psalmist states, as a continuation of the subject in the last verse, that it is not a property of God to mark strictly iniquities, and to punish accordingly; but rather with Him is mercy and forgiveness. The LXX. for לִמְעַן תִּגְרָא have ἐνεκεν τοῦ ὀνόματός σου; but the Vulg., although usually a translation only of the Greek, has *propter legem tuam*; and therefore Agellius conjectures the LXX. to have had ἐνεκεν τοῦ νόμου τοῦ σου. If so, they read תּוֹרָה for תִּגְרָא. The Chald. also exhibits a different reading still, having מִן בְּגִלְלֵי דְתַתְּחִמִּי *that Thou mayest see.* The translator must have had תִּקְרָא.

5. The Psalmist now passes on to expressions of confidence in the Lord וְלִדְבָרוֹ, and in His word, i. e. in those promises of mercy and assistance which are contained in God's revealed word.

6. נַפְשִׁי *My soul waiteth for the Lord.* קִיְתָה of the last verse may be understood after נַפְשִׁי. The Psalmist says that his soul longs for the Lord more earnestly than the watchers of the morning long for the day, when the time of watching will expire, and they, wearied with duty, will be enabled to enjoy rest and repose. Of שֹׁמְרִים, which is repeated, it is used in the first instance as a noun, and in the second as a participle; thus, *the watchers in the morning, watching the morning.* A similar construction is found in Jer. xxiii. 2. הָרְעִים הָרְעִים *the shepherds who feed.* Allusion is here made to the watchings which the Priests and Levites exercised during the night in the Temple, (see Ps. cxxxiv. 1); especially to those watchers who were daily sent before light to observe carefully the first dawn of the morning, when it would be lawful to offer the morning sacrifice. In the Talmudical Tract Tamid, it is related, אמר להם הממונה צאו וראו אם הגיע זמן השחיטה אם הגיע הרוואה אומר ברקאי, *The prefect said to them, Go and see if the time of slaying have arrived; if it had arrived, the watcher calls out ברקאי* *Coruscations.* Agreeably to this explanation of the verse is the rendering of the Chald., which is as follows: *My soul waits for the Lord, more than the keepers of the morning vigils, which they observe for offering of the morning oblation.*

קלא

וְשִׁיר הַמַּעֲלוֹת לְדָוִד יְהוּדָה וְלֹא־גִבְעָה לְבִי וְלֹא־דָמָו

עֵינַי וְלֹא־הִלַּכְתִּי בְגִדְלוֹת וּבְנִפְלְאוֹת מִמֶּנִּי : 2 אִם־לֹא

שִׁיתִי וְדוֹמַמְתִּי נַפְשִׁי בְּגִמְלָה עָלַי אֲמוֹ בְּגִמְלָה עָלַי נַפְשִׁי :
 3 יַחַל יִשְׂרָאֵל אֶל־יְהוָה מִעַתָּה וְעַד־עוֹלָם :

PSALM CXXXI.

IN the title this Psalm is said to have been written by David, and its internal character is such as to correspond very well with the hypothesis of the royal Psalmist being the author. The denial of the speaker of having any proud thoughts, or secret aspirations after worldly greatness, and the declaration of the humility by which his general deportment was characterized, might with great justice and truth have been made by David at the time he was basely and falsely charged by Saul and his party with fostering ambitious designs of possessing himself of the throne of Israel; for although he was divinely anointed to the office of king, yet he never attempted for a moment to displace Saul, or to act otherwise than as the appointed instrument for carrying out the purposes of God. It appears here as one of the collection of שירי המעלות; because what was applicable to David in the first instance, was afterwards equally applicable to Israel, when, after their return from Babylon, they were accused by Sanballat of conspiring against the king of Persia, and that on that account they were building the wall around the city of Jerusalem. See Neh. vi.

1. בְּגִדְלוֹת *In great things, or matters*; such as may exceed my powers of mind, or my vocation, or position in the state; in such matters I have not been occupied. נַפְלְאוֹת is a

synonymous term here with גְּדֹלוֹת, employed to give emphasis to the whole expression : see Gen. xviii. 14 ; Deut. xvii. 8.

2. אִם לֹא. A formula of swearing, which may be translated *surely*, or *indeed*. I have surely so disposed and disciplined my soul as to remove it from any longing after great things, from any ambitious tendencies. Some persons take these particles interrogatively, as Tilingius, who renders them by *annon?* The two verbs express the training which the Psalmist had undergone so as to produce that condition of the soul which he is here describing. *I have disposed, or put in order, and preserved my soul quiet*, so as to keep down pride, haughtiness, and desire after unworthy objects. The comparison בְּגַמְלַי אִמּוֹ is variously explained. But of all explanations, the best is that of considering the comparison to consist between the humbleness and simplicity of the Psalmist's mind, and that of a little child in whom there does not exist a sufficient consciousness to create an ambition for any worldly object. The comparison is not with יוֹנֵק *a suckling* ; for it has a longing after the mother's breast, and therefore such comparison would not be appropriate. The same, indeed, may be said of a child who has only just been weaned ; for in that stage how often does it cry and moan after that of which it has been deprived, and the possession of which was just before its chief pleasure ? We therefore conclude, that the comparison is intended to be with a child who has been weaned a sufficient time to have forgotten its infantile nutriment, and who is not conscious of any particular desires or cravings, and quietly resigns itself to its mother's care and training.

קלב

1 שִׁיר הַמַּעֲלוֹת זְכוּר־יְהוָה לְדָוִד אֵת כָּל־עֲנוּתוֹ :

2 אֲשֶׁר נִשְׁבַּע לַיהוָה נָדַר לְאָבִיר יַעֲקֹב : 3 אִם־אָבֵא

בִּאֵהָל בֵּיתִי אִם־אֶעֱלֶה עַל־עֵרֶשׁ יְצוּעֵי : 4 אִם־אַתָּן שְׁנַת
לְעֵינַי לְעַפְעַפֵּי תִנּוּמָה : 5 עַד־אֲמַצָּא מָקוֹם לַיהוָה
מִשְׁבְּנוֹת לְאֲבִיר יַעֲקֹב : 6 הֲנֵה שְׁמַעְנוּהָ בְּאַפְרַתָּה
מִצְאֲנוּהָ בְּשֵׁד־יַעֲר : 7 נְבוֹאָה לְמִשְׁבְּנוֹתַי נִשְׁתַּחֲוֶה לַהֲרֹם
רְגִלּוֹ : 8 קוֹמָה יְהוָה לְמִנוּחַתֶּךָ אֲתָה וְאַרְוֹן עֲדֶךָ :
9 בְּהִנֵּךְ יִלְבָּשׁוּ־צֹדֵק וְחִסְדֶּיךָ יִרְנְנוּ : 10 בְּעֵבוֹר דָּוִד
עֲבַדְךָ אֶל־תָּשֵׁב פָּנָי מִשִּׁיחֶךָ : 11 נִשְׁבַּע־יְהוָה לְדָוִד
אֲמַתֹּ לֹא־יָשׁוּב מִמֶּנָּה מִפְּרֵי בִטְנֶךָ אִשִּׁית לְכַסֵּא־לְךָ :
12 אִם־יִשְׁמְרוּ בְנֶיךָ בְּרִיתִי וְעֲדוֹתַי זֹו אֶלְמַדְם גַּם־בְּנֵיהֶם
עַד־יֵעַד יִשְׁבוּ לְכַסֵּא־לְךָ : 13 כִּי־בָחַר יְהוָה בְּצִיּוֹן אֹהֶל
לְמוֹשָׁב לּוֹ : 14 זֹאת־מִנוּחַתִּי עַד־יֵעַד פֹּה אֲשֵׁב כִּי
אוֹתִיהָ : 15 צִידָה בְּרַךְ אֲבָרְךָ אֲבִיוֹנִיהָ אֲשַׁבֵּעַ לָחֶם :
16 וּכְהֵנִיָּה אֲלַבִּישׁ יֵשַׁע וְחִסְדֶּיהָ רִנָּן יִרְנְנוּ : 17 שֵׁם
אֲצַמִּיחַ קָרוֹן לְדָוִד עֲרֹכְתִי נֹר לְמִשִּׁיחִי : 18 אוֹיְבָיו
אֲלַבִּישׁ בִּשְׂת וְעֲלִיו יִצִּיץ נֹרוֹ :

PSALM CXXXII.

WE have here David's anxiety for the ark expres-
sed, and a resolution to build for it a suitable
habitation, vv. 3—6. Then follows a prayer to God,
that the public worship at the place where it should
please Him to dwell, might be conducted by priests
distinguished by holiness of life and character, so that

the pious portion of Israel might be encouraged, by the example of the officers and teachers of religion, to continue in the course of practice they were pursuing with respect to their daily life and conversation. The Lord's promise, which he made by oath unto David, to place him on the throne, is next brought forward, and treated of to the end of the Psalm. By some persons it is thought that it was composed by David; but others are of opinion that it was written by some one to be used at the dedication of the Temple. The mention of David's name in the 10th verse, and the terms there employed, rather militate against the notion of his being the author. The general tenour of the Psalm shews that it might properly constitute a part of the service for the dedication of the first Temple; and as it forms one of the שירי המעלות, we conclude that Ezra selected this ancient song for a similar use at the dedication of the second.

1. זְכוֹר וגו' *Remember, &c.* The pause Athnach being put after לְדָוִד in this verse, seems to indicate that a certain emphasis is to be given to the subsequent clause. The whole may be rendered as follows: "O Jehovah, remember David, *together with* all his troubles." The object of the Psalmist appears to be that of entreating God to perform the promise He had made to him; and the argument he employs is, the great solicitude which he evinced to build a temple, whereby he might exhibit his faith in, and love for, the pure worship of Jehovah. The ancient versions have rendered the last word as if they read it עֲנִיתִי. Thus the LXX. have *πραότητος. meekness*; and similarly, the Vulg. and Syr. The Chald., however, has translated it in the sense of *affliction.*

2. אֲשֶׁר *Who.* The antecedent is דָּוִד.

3. In this and the next two verses we have the vow mentioned which David made to the Lord; the first pers. is employed, as if the very words with which the vow is described were those that David used. אֹהֶל בֵּיתִי *the tabernacle of my house*, i. e. *my house*. אֹהֶל itself signifies a house, as in Is. xvi. 5, where we have אֹהֶל דָּוִד. A similar instance of two names of the same thing being used jointly, we have in the next hemistich, viz. עָרַשׁ יְצִיעִי. As we cannot suppose that David, from the time he uttered this vow, abstained altogether from entering his house, from going to bed and taking sleep, it has been thought by Junius and others, that the passage refers not to the house made of cedar (2 Sam. vii. 2), in which David dwelt, but to some other which belonged to him, and which he had never inhabited previously to making the vow; and of course, for the sake of adhering strictly to his solemn obligation, he never inhabited it afterwards. In support of this notion, they cite such passages as 2 Sam. v. 9; 1 Chron. xv. 1; but in looking at them, one can see but very little on which they could ground their opinion; in truth, their explanation is purely imaginative. It is much more probable that the language of these verses is hyperbolical, and that it is intended only to express the great anxiety of David with respect to the house of God, to build which was the chief object of his thoughts.

4. רָצָה לֹמַר שֵׁנָה קְבוּעָה. הַתִּיּוֹ בַמָּקוֹם שֶׁנָּתַתְּ *Sleep*. ה'א ואינה לסמיכות, "wishing to say, *fixed sleep*; the ת is in the place of ה, and it (the noun) is not constructive." Kimchi.

5. מִשְׁבָּנוֹת. We have here the plural put by enallage for the singular. לַאֲבִיר יַעֲקֹב; "for the mighty *God* of Jacob." The Psalmist by this expression, both here and in the 2nd verse, evidently has reference to the patriarch's own words, which he employed in his blessing to Joseph, where God is emphatically styled, *the mighty God of Jacob*: see Gen. xlix. 24.

6. The objective affix הָ, which appears to each of the verbs in this verse, is thought by some persons to refer to שְׁמָעָה טוֹבָה *understood*, and by others to שְׁכִינָה הַקְּבוֹד. Some, again, think that the antecedent is אֲרוֹן *ark*; which, although it is generally masc., is nevertheless sometimes fem., as 1 Sam. iv. 17; 2 Chron. viii. 11; whilst others, with greater reason (according to Rosenmüller) than can be assigned for the previous opinions, consider the הָ to have reference to מְשֻׁכְּנֹת. As to the plural number of this noun, see the foregoing verse. With respect to the noun אֶפְרָתָה, it is doubtless the name of a place, and many persons consider it to be another name for Bethlehem, for the two words are found in connection in Mic. v. 2. The objection to this explanation is, it being nowhere recorded that the ark was ever at Bethlehem; and therefore the force of the expression here is not apparent. Others, consequently, are of opinion that אֶפְרָתָה must mean the region which was assigned to the tribe of Ephraim, where the city Silo was situated, in which place the ark rested for a long period: see Judg. xviii. 31; xxi. 19; 1 Sam. i. 3. The next place here spoken of by the designation of שְׂדֵי יַעַר *fields of the wood*, may be קְרִית־יַעֲרִים, in which place the ark remained for twenty years: see 1 Sam. vi. 21; vii. 1, 2. That district might be so called because it abounded in wood. Other expositions of this verse may be found in Rosenmüller; but none of them seem to have so much argument in their favour as the one above given; for the whole tenor of the context requires that אֶפְרָתָה and שְׂדֵי יַעַר should be places in which the ark at some period or another abode.

7. נְבוֹאָה *Let us come.* The people of Israel exhort one another to frequent the habitation of the ark, and to engage in the public services of religion. הָדוֹם רַגְלָיו *His footstool.* The ark of the covenant seems to be here spoken of as the הָדוֹם רַגְלָיו *the footstool of God.*

8. By a reference to 2 Chron. vi. 41, 42, it will be perceived that this and the two following verses form a part of the prayer which Solomon offered at the dedication of the Temple; and this circumstance contributes much towards confirming the opinion of those who believe Solomon to have been the author of the Psalm, and that it was composed by him for the purpose expressed in the argument. אָרוֹן עֲנֹךָ *the ark of Thy strength*, i. e. the symbol of Thy power and majesty. The phrase is found only here and in the passage above cited.

9. The verbs in this verse should be taken optatively: *may Thy priests be clothed, &c.; may Thy saints shout for joy*, i. e., according to Campensis, *may they have reason to shout for joy*.

11. אֱמֶת *Truth*. There is an ellipsis before this noun of some such word as שְׁבוּעַת; we shall then have the expression, *oath of truth*, or a true, infallible, irrevocable oath, and so the fem. affix of מִמְנָה may refer to שְׁבוּעָה. If this ellipsis be not admitted, then we must understand אֱמֶת as having an adverbial signification, the same as בְּאֵמֶת. So we have frequently שְׁקַר, meaning *in vain, to no purpose*, Ps. xxxviii. 20. מִפְּרֵי וְגו' *of the fruit, &c.* Here we have the oath, or promise, which Jehovah made to David: allusion is made to 2 Sam. vii. 12.

12. Jehovah in this verse promises to the posterity of David the possession of the throne of the kingdom, on the condition of their obedience to the law and the testimony. We have in the plural עֲדוֹתֵי the affix י, which is that of a singular noun. A similar instance we meet with in Deut. xxviii. 59, where we find מִכּוֹתֶיךָ for מִכּוֹתֶיךָ. The force of the affix in such case is, distribution; as if Jehovah had here said, *every one of My testimonies*. Kimchi, however, is of opinion that Cholem is put for Shurek, and thus, by a slight change in the punctuation, the word would become עֲדוֹת.

13. בִּי. Some persons translate this particle in this place,

certainly. Rosenmüller connects this verse with the 7th. *Let us come to His habitation, &c.; truly, God hath chosen, &c.* But the long interval between the two passages renders it improbable that such connection was intended; it is much more likely that the general tenour of this verse is designed to be in accordance with that which immediately precedes. In verses 11, 12, we have Jehovah's choice of a king for His chosen people, and here, His choice of a city, where He might make to them signal manifestations of His will.

15. צִירָהּ *Her provision.* The word צִיר signifies food which is taken in hunting, and then it is used to express food of any kind, provision generally. The LXX. have θήραν, which denotes provision that has been hunted, and so obtained; but another reading of the Greek version is τὴν χήραν αὐτῆς, which has been followed by the Vulg., Arab., and Ethiop.; the rendering of the Vulg. being, *viduam ejus.* This corrupt reading is noticed by Jerome.

16. In the 9th verse the prayer of the Psalmist to God is, that the priests may be clothed with righteousness; and in this concluding portion of the Psalm, where God is declaring what He will do to the king and city of His people, He promises to grant even more than was asked for in the petition; for, says He, "I will clothe her priests with *salvation*; not with righteousness only, but with what is the consequence or reward of righteousness, viz. *salvation.*"

17. שֶׁם וְגוֹ' *There will I make the horn of David to flourish,* i. e. the power and prosperity of his kingdom shall be great. The figure is taken from those animals whose strength and means of defence consist chiefly in their horns. עֲרֹכְתִי נֵר לְמִשְׁחִי *I have prepared a lamp for my anointed.* I have so arranged that the splendour and dignity with which he shall be invested, as the sovereign of my people, shall be exhibited, and extensively made known.

קִלְג

1 שִׁיר הַמַּעֲלוֹת לְדָוִד הַנָּה מֵהַטּוֹב וּמֵהַנְּעִים שֶׁבֶת
 אֲחִים גַּם־יָחַד : 2 בְּשִׁמְן הַטּוֹב , עַל־הָרֹאשׁ יָרַד עַל־הַזָּקָן
 וְקָן־אֲהָרֹן שִׁיר עַל־בְּנֵי מְדוּתָיו : 3 כַּמֶּל הַרְמוֹן שִׁיר
 עַל־הַרְרֵי צִיּוֹן בְּיַם שָׁם , צִוָּה יְהוָה אֶת־הַבְּרָכָה הַיּוֹם עַד־
 הָעוֹלָם :

PSALM CXXXIII.

IF David were the author of this Psalm, as is stated in the title, we might suppose it to have been written when the internal disturbances had ceased, which Saul's jealousy of David had produced; and when the different tribes of Israel, anxious that the tranquillity of the kingdom should be restored, assembled at Hebron to make the son of Jesse their king. Assuming such to be the case, then it is most likely that Ezra selected the Psalm for the service of the Jews after the captivity, on the occasion recorded in Neh. viii. 1, &c.

1. אֲחִים *Brethren*. The word expresses more than those who are descended from the same parents; it denotes members of a community, having the same religion, and being governed by the same institutions. The passage, in the first instance, was addressed to the whole Israelitish nation.

2. A metaphor is here employed to represent the desirableness and benefit of unity amongst those who dwell together, and to whom the public good must be a common object. The figure is taken from the custom of anointing the High Priest with oil

when he was consecrated to his office; and the fragrance and sweetness of this oil upon the head, beard, and garments of the High Priest, are emblems of the fruits of concord amongst a people. The art. ה is understood before שָׁמֶן. Aaron, as he was the first high priest, is put for high priests in general. The repetition of זָקֵן is emphatic. See, for a similar instance, Ps. cxxii. 4. מְדוֹתָיו *his garments*. The fem. form of this noun, when it signifies garments, occurs nowhere else in Scripture. In all other cases it denotes measures.

3. Another figure is employed in this verse to represent the same as that intended by the 1st, viz. the advantages of unity. According to the construction of the passage it should be rendered, *As the dew of Hermon, which descends upon the hills of Zion*; but as Hermon and Zion were very remote from each other, not to mention the difficulty of understanding how the dew of one mountain can descend down others, we are bound to conclude that there must be another sense given to the verse. This sense will be readily obtained, and will be satisfactory, if we repeat כָּטֹל before שִׁירָד. The particles בִּי שֵׁם refer not to Zion, but are put as introducing the reason of the goodness spoken of in verse 1. הַיִּים נְעִימִים וְטוֹבִים *pleasant and good things*. Mendlessohn's Beor.

קֹלֶד

1 שִׁיר הַמַּעֲלוֹת הַנֶּהָה | בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי
 יְהוָה הָעֹמְדִים בְּבַיִת־יְהוָה בַּלֵּילוֹת : 2 שְׁאוּ־יְדַכְּם קֹדֶשׁ
 וּבְרַכּוּ אֶת־יְהוָה : 3 יְבָרְכֶךָ יְהוָה מִצִּיּוֹן עֲשֵׂה שָׁמַיִם
 וָאָרֶץ :

PSALM CXXXIV.

THE Psalmist enjoins, by way of encouragement, the Levites and priests, whose duty it was to watch at night in the Temple, to bless and pray to Jehovah; or the Psalm might have been used by the watchers themselves,—a sort of watch-song, accustomed to be sung as an exercise of piety when they were engaged in the discharge of the labours of their office.

1. **הַעֹמְדִים** *Those who stand*, who minister in the Temple, attendants, such persons as wait on others to receive commands; and in this place they are the servants of God who were appointed to minister in the sanctuary.

2. **קָדַשׁ**. Some persons render this word as if it were an adverb. So Tilingius has: *Attollite manus vestras sancte*. There is no doubt that lifting up the hands reverently is the ordinary and proper posture of supplicants at the throne of grace; farther, St Paul, in 1 Tim. ii. 8, apparently with reference to this passage, speaks of *lifting up holy hands*. The LXX. and Syr., however, have taken the word as a noun, signifying *the sanctuary*; the former have *εἰς ἄγια*, and the latter **לְחֶסֶד**.

3. **יְבָרֶכֶּךָ** *Will bless Thee*. The affix of the sing. numb. seems to be put distributively.

קלה

1 הַלְלוּ יְהוָה הַלְלוּ אֶת-שֵׁם יְהוָה הַלְלוּ עַבְדֵי יְהוָה :

2 שְׁעֵמְדִים בְּבַיִת יְהוָה בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ : 3 הַלְלוּ-

יְהוָה בְּיָטוֹב יְהוָה וּמְרוּ לְשֵׁמוֹ בְּיַגְעִים : 4 כִּי-יַעֲקֹב
 בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ : 5 כִּי אֲנִי יָדַעְתִּי כִּי-
 גָדוֹל יְהוָה וְאֲדַנְיָנוּ מִכָּל-אֱלֹהִים : 6 כָּל אֲשֶׁר-חָפֵץ יְהוָה
 עָשָׂה בַשָּׁמַיִם וּבָאָרֶץ בַּיָּמִים וְכָל-תְּהוֹמוֹת : 7 מֵעַלָּה
 נְשֹׂאִים מִקְצֵה הָאָרֶץ בְּרִקְסִים לְמִטְרַי עָשָׂה מוֹצֵא רוּחַ
 מֵאֲצֻרֹתָיו : 8 שֶׁהָפָה בְּכוֹרֵי מִצְרַיִם מֵאֲדָם עַד-בְּהֵמָה :
 9 שָׁלַח אֶתוֹת וּמִפְתִּיּוֹת בְּתוֹכֵכִי מִצְרַיִם בְּפִרְעֹה וּבְכָל-
 עַבְדָּיו : 10 שֶׁהָפָה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים :
 11 לְסִיחֹן מֶלֶךְ הָאֱמֹרִי וְלַעֲזוּג מֶלֶךְ הַבְּשָׁן וְלִכָּל מַמְלָכוֹת
 בְּנֶעֱן : 12 וְנָתַן אֶרֶצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ :
 13 יְהוָה שִׁמְךָ לְעוֹלָם יְהוָה זְכָרְךָ לְדֹר-וָדָר : 14 כִּי-יִדְוֶן
 יְהוָה עַמּוֹ וְעַל-עַבְדָּיו יִתְנַחֵם : 15 עֲצַבֵי הַגּוֹיִם בְּסָף
 וְזָהַב מֵעֵשָׂה יְדֵי אָדָם : 16 פֶּה לֶהֱם וְלֹא יִדְבְּרוּ
 עֵינֵי לֶהֱם וְלֹא יִרְאוּ : 17 אֲזַנִּים לֶהֱם וְלֹא יֵאָזְנוּ אֶף
 אֵין-יֵשׁ-רוּחַ בְּפִיהֶם : 18 בְּמוֹהֶם יְהִיוּ עֹשִׂיהֶם כָּל אֲשֶׁר-
 כָּמַח בָּהֶם : 19 בֵּית יִשְׂרָאֵל בְּרַכּוּ אֶת-יְהוָה בֵּית אֲהֲרֹן
 בְּרַכּוּ אֶת-יְהוָה : 20 בֵּית הַלְוִי בְּרַכּוּ אֶת-יְהוָה יִרְאֵי
 יְהוָה בְּרַכּוּ אֶת-יְהוָה : 21 בְּרוּךְ יְהוָה מִצִּיּוֹן שְׁכֵן
 יְרוּשָׁלַם הַלְלוּ-יָהּ :

PSALM CXXXV.

THE title of this Psalm is הַלְלוּ יְהוָה, and this inscription is consistent with its contents; for we have in it an exhortation to praise God, with the reasons on which the exhortation is grounded, such as the choice of Israel for a peculiar inheritance, the miracles which He wrought for His people, and the folly of idolatrous worship. From the 15th verse the Psalm, with a few verbal differences, is the same as a portion of the 115th. The period of its composition is not known.

2. שְׁעֵמֲדִים *They who stand.* This word must be repeated before בְּהִצְרוֹת. The בַּיִת יְהוָה, says Mendlesohn in his *Beor*, is the place where the priests stand; whilst the courts surrounding the Temple were occupied by the people when engaged in their public prayers.

4. יַעֲקֹב *Jacob.* The name is here employed by the figure metonymy for the posterity of Jacob, as is evident from the parallelism of the two members, which is thus complete in all its parts.

5. Here is mentioned a cause of rejoicing, viz. the incomparable greatness and majesty of God; the declaration of which is introduced to the reader by the emphatic words, כִּי אֲנִי יְדַעְתִּי. See *Exod.* iii. 19; *1 Sam.* xvii. 28.

7. נִשְׂאִים *Clouds.* הֵם הַעֲנָנִים נִקְרְאוּ כֵן לְפִי שֶׁהֵם עוֹלִים מִן הָאָרֶץ וּמִתְנַשְּׂאִים לְמַעַל *They are clouds, so called because that they ascend from the earth, and are lifted up on high.* Mendlesohn's *Beor*. So *Chald.*, *Vulg.*, *Kimchi*, *Pagninus*, *Campensis*, *Luther*, &c. *Aben Ezra* has given to the word the meaning of אֵיד *dew*. מִקְצֵה הָאָרֶץ *from the end of the earth.* “*Mari, quo terræ fines ambiuntur.*” *Geier*. See the same form

of speech in Jer. x. 13; xii. 12. The ל of לְמַטֵּר, Kimchi says, is the same as עַם.

9. בְּתוֹכִי. *In the midst of thee.* The affix כִּי is Chaldaic; it is several times used in the latter Psalms.

11. The ל of לְסִיחוֹן is the sign of the accusative here; as הרגו לאבנר *they slew Abner*, 2 Sam. iii. 30.

14. יִדִּין. This verb signifies not only *to judge, to pass sentence*, but also *to plead, to perform the office of an advocate*, especially of the innocent and oppressed. See Gen. xxx. 6; Jer. xxii. 16. In this passage such is the import of the term. *Jehovah will plead the cause of His people.* He will defend them from hostile nations seeking to oppress and trample on their rights; and this sense agrees with the next parallel: *And He will repent Himself concerning His servants*, i. e. He will forego their punishments, and shew them mercy. The verb *to repent*, יִתְנַחֵם, is often used in this manner in Scripture.

17. אֵף. Some persons take אֵף as the adv. in the sense of *even*; so Kimchi; but the context, and also the corresponding passage in Ps. cxv. 6, shew that it has the signification of *nose*. אֵין, because it is followed by יֵשׁ, has merely the sense of *not*, 1 Sam. xxi. 9. The meaning of this part of the verse is, that the idols of the heathen have not even breath to pass through the mouth and nostrils.

קלו

- 1 הוֹדוּ לַיהוָה בְּיִשׁוּב בְּיָ לְעוֹלָם חֲסִדוֹ : 2 הוֹדוּ
 לֵאלֹהֵי הָאֱלֹהִים בְּיָ לְעוֹלָם חֲסִדוֹ : 3 הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם
 בְּיָ לְעוֹלָם חֲסִדוֹ : 4 לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ בְּיָ
 לְעוֹלָם חֲסִדוֹ : 5 לַעֲשֵׂה הַשְּׂמִים בַּתְּבוּנָה בְּיָ לְעוֹלָם חֲסִדוֹ :

6 לְרוֹקַע הָאָרֶץ עַל-הַמַּיִם בִּי לְעוֹלָם חֲסָדוֹ : 7 לַעֲשֵׂה אוֹרִים
 גְּדֹלִים בִּי לְעוֹלָם חֲסָדוֹ : 8 אֶת-הַשָּׁמַשׁ לְמַמְשֶׁלֶת בַּיּוֹם בִּי
 לְעוֹלָם חֲסָדוֹ : 9 אֶת-הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת בַּלַּיְלָה
 בִּי לְעוֹלָם חֲסָדוֹ : 10 לְמַנְה מַצְרִים בְּבְכוּרֵיהֶם בִּי לְעוֹלָם
 חֲסָדוֹ : 11 וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכֶם בִּי לְעוֹלָם חֲסָדוֹ :
 12 בֵּינְךָ הַזִּקְנָה וּבְיָרוּעַ נְטוּיָהּ בִּי לְעוֹלָם חֲסָדוֹ : 13 לְגִזְרֵי
 יַם-סוּף לְגֹזְרִים בִּי לְעוֹלָם חֲסָדוֹ : 14 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
 בִּי לְעוֹלָם חֲסָדוֹ : 15 וַנֶּעַר פְּרַעֲהַ וְחִילוֹ בַּיַם-סוּף בִּי לְעוֹלָם
 חֲסָדוֹ : 16 לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר בִּי לְעוֹלָם חֲסָדוֹ : 17 לְמַנְה
 מַלְכִים גְּדֹלִים בִּי לְעוֹלָם חֲסָדוֹ : 18 וַיַּהַרְג מַלְכִים אֲדִירִים
 בִּי לְעוֹלָם חֲסָדוֹ : 19 לְסִיחֹן מֶלֶךְ הָאֲמֹרִי בִּי לְעוֹלָם חֲסָדוֹ :
 20 וְלַעֲוֹג מֶלֶךְ תְּבַשֵּׁן בִּי לְעוֹלָם חֲסָדוֹ : 21 וְנָתַן אֲרָצָם
 לְנַחֲלָה בִּי לְעוֹלָם חֲסָדוֹ : 22 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ בִּי
 לְעוֹלָם חֲסָדוֹ : 23 שִׁבְשַׁפְּלָנוּ וְזָכַר לָנוּ בִּי לְעוֹלָם חֲסָדוֹ :
 24 וַיַּפְרֶקְנוּ מִצְרֵינוּ בִּי לְעוֹלָם חֲסָדוֹ : 25 נָתַן לָחֶם לְכָל-
 בָּשָׂר בִּי לְעוֹלָם חֲסָדוֹ : 26 הוֹדוּ לְאֵל הַשָּׁמַיִם בִּי לְעוֹלָם
 חֲסָדוֹ :

PSALM CXXXVI.

WE have here, as in the preceding Psalm, an
 exhortation to praise God on account of the
 works of creation, and the blessings of providence; but
 especially for the many and signal favours which He
 had shewn to His chosen people. It is thought by

some persons to be a continuation of the foregoing Psalm, because of the identity of subject, and also because here we have no title; but although such is the case, yet that this and the preceding ever existed as one Psalm, is entirely a matter of conjecture. It is highly probable, as is observed by Rosenmüller, that this Poem was sung on the occasion referred to in Ezra iii. 11.

1. **בִּי לְעוֹלָם חֶסֶדּוֹ.** The circumstance of these words forming the conclusion of each verse, indicates that they were sung as a chorus in the Temple by the whole congregation assembled.

4. The Lamed being prefixed to the first word of this and following verses, shews that הוֹדוּ is understood before it in each instance.

5. **בְּתַבּוּיָהָּ** *By intelligence*, i. e. wisely, ingeniously. See Ps. civ. 24.

6. **לְרוֹקַע וְגוֹ'** *To Him who stretched out the earth above the waters*, i. e. who gathered the waters into one place, and made the dry land to appear. The passage alludes to the creation. See Gen. i. 6.

15. **וַיַּעַר** *And He drove.* This verse contains an allusion to Exodus xiv. 27.

קלו

1 **עַל-נְהָרוֹת** , בְּבַל שֵׁם יִשְׁבְּנו גַם-בְּכִינוּ בְּזִכְרֵנו אֶת-
 צִיּוֹן : 2 **עַל-עַרְבִים בְּתוֹכָהּ תִּלְיֵנו בְּנִזְרוֹתֵינוּ** : 3 **בִּי שֵׁם** ,
 שְׁאַלְנוּ שׁוֹבֵינוּ דְבַר-יִשְׁיר וְתוֹלְלֵנוּ שְׂמַחָה שִׁירוּ לָנוּ מִשִּׁיר
 צִיּוֹן : 4 **אֵיךְ נִשְׁיר אֶת-שִׁיר-יְהוָה עַל אֲרָמַת נֹכַר** :

5 אִם-אֶשְׁפָּחַד יְרוּשָׁלַם תִּשְׁבַּח יְמִינִי : 6 תִּדְבַּק לְשׁוֹנִי , לְחַכִּי
 אִם-לֹא אֶזְבְּרְכִי אִם-לֹא אֶעֱלֶה אֶת-יְרוּשָׁלַם עַל רֹאשׁ
 שְׂמֹחָתִי : 7 זָכַר יְהוָה , לְבָנֵי אָדָם אֵת יוֹם יְרוּשָׁלַם הָאֲמָרִים
 עָרֹו , עָרֹו עַד הַיְסוּד בָּהּ : 8 בַּת-בְּבֵל הַשְׂדוּדָה אֲשֶׁרִי
 שִׁישְׁלֶם-לָךְ אֶת-גְּמוּלָךְ שֶׁנִּמְלַתְ לָנוּ : 9 אֲשֶׁרִי , שִׁיאֲחֹו ,
 וְנִפְּיָן אֶת-עוֹלְלֶיךָ אֶל-הַפֶּלַע :

PSALM CXXXVII.

IT is probable that this Psalm was written soon after the return of the Jews from their exile in Babylon, and that it was composed by one of their own poets for public use. It recalls their memory to the trouble and oppression which they experienced in captivity. The longings after Zion which they then felt, and their refusing to comply with the commands of their masters to profane the Lord's songs by singing them in a strange land, are expressed in strains which are beautiful and highly poetical. In the last three verses a strong desire is manifested that the course of God's providence should be such as would bring the people of Babylon to a sense of the crime of which they were guilty.

1. נְהָרוֹת בְּבֵל *Rivers of Babylon.* By Babylon is meant, not the city, but the kingdom; and the mention of rivers, it is suggested by Rosenmüller, is because the synagogues were accustomed to be built near rivers, for the Jews were obliged to wash their hands before prayers. But as they had no syna-

gogues in Babylon, they might frequent such localities as would be suitable sites for places of worship, and there in the open air perform Divine service.

3. The force of the participle **כִּי** is that of *because*; the reason is here assigned for hanging up the musical instruments upon the willows, viz. *because they that carried us away captive required of us a song.* **וְתוֹלְלֵינוּ**. Buxtorf renders this word by *et suspensores nostri*, from the root **תָּלָה**. It is certain that the root must be **תָּלַל**; but it is possible that this root may be identical in sense with **תָּלָה**, and so **תוֹלְלֵינוּ** may signify *suspensores nostri*. We do not, however, see how such a meaning can be admitted into the present verse, where it is evident that the word is employed with reference to those who led the Israelites into captivity. I think, therefore, that Ben Melech is more likely to be correct, who, in his **מכלול יופי**, says that **תוֹלְלֵינוּ** is equivalent to **שׁוֹלְלֵינוּ** *they spoiling us*. So we have **פָּתַר** and **פָּשַׁר** to interpret. Agreeably to this rendering is the Chald., which has **בְּזִזְנָא**, from **זָזַז** to *spoil*. The Syr. **كَبَتُّ** *they subduing us*. After **וְתוֹלְלֵינוּ** we must understand **שְׁאֵלֵנוּ** of the first member of the verse as repeated here.

4. We have the reply of the captives, *How can we sing?* &c. **נָכַר** is an adj., and as **אֲדַמַּת** is of the fem. gend. const. state, the full expression may be **נָכַר גּוֹי אֲדַמַּת**, or **אֲדַמַּת אֵל נָכַר**.

5. **תִּשְׁכַּח יְמִינִי** *May my right hand forget*. We have here an abrupt termination of the sentence, which shews that some word is to be supplied in order to make it complete. The Chald. has altered the person of the verb, and so avoided the ellipsis; **אֲנִשְׂיָא לְיְמִינִי** *may I forget my right hand*; Syr. **لَا تُنْسِي** *may (my right hand) forget me*. The LXX. have a passive verb, viz. *ἐπιλασθῆναι*, as if the original were **תִּשְׁכַּח**. I think, however, the next verse shews how this is to be understood; there we have, *Let my tongue cleave to the roof of*

my mouth, &c. The object of both verses is to express a great regard for Jerusalem; and failing in that regard, the Psalmist hopes that the two members of the body, by which both instrumental and vocal music are performed, may be made incapable of doing their work—that the tongue may be unable to utter, and the right hand may forget the art of playing, or *her cunning*, as our translators have expressed it.

6. אִם לֹא וְגו' *If I do not make Jerusalem to go up above the chief of my joy*, i. e. if I do not make Jerusalem the subject of my greatest joy.

7. בְּנֵי אֶדוֹם *Sons of Edom*, viz. the people who derived their origin from Isaac through Esau, and had therefore a common ancestor with the Jews; yet they cherished a hatred of them, and rejoiced when they fell into captivity, as we learn from Obadiah, vers. 10, 11, 12. יוֹם יְרוּשָׁלַיִם *the day of Jerusalem*; the day when it was destroyed by the Chaldees. עָרָה *make bare*, then *lay waste*. So the Vulg. has *vastate*. The root is עָרָה *to lay bare*. עַד הַיְסוּד בָּהּ, literally, *to the foundation in it*, i. e. to its foundation. The Edomites cried for the total destruction of Jerusalem, so that its very foundations might be laid bare.

8. בַּת-בָּבֶל *Daughter of Babylon*, i. e. inhabitants of Babylon: a city, or kingdom, and the inhabitants are frequently spoken of in the language of Scripture as bearing to each other the relation of mother and daughter: see Ps. xlv. 13; Is. xlvii. 1; Zech. ix. 9. הַשְׂרוּדָה *that is wasted*. The pass. part. is here employed; or it may be a Chaldaic noun, signifying *one wasting*, as אֹכֵל *an eater*, from אָכַל *to eat*. This rendering is supported by the Targum, and Syriac.

קלה

1 לְדוֹר וְאוֹדָה בְּכָל-לֵבִי נֶגֶד אֱלֹהִים אֹמְרָה :
 2 אֲשֶׁתְּחַוֶּה אֶל-הַיָּבֵל קִדְשֶׁךָ וְאוֹדָה אֶת-שִׁמְךָ עַל-חַסְדֶּךָ
 וְעַל-אַמְתָּךְ בִּי-הַגְדִּילָת עַל-כָּל-שִׁמְךָ אִמְרָתְךָ : 3 בַּיּוֹם קָרָאתִי
 וַתַּעֲנֵנִי תִרְהַבְנִי בְּנַפְשִׁי עוֹ : 4 יוֹדוּךָ יְהוָה כָּל-מַלְכֵי-
 אָרֶץ בִּי-שָׁמְעוּ אִמְרֵי-פִיךָ : 5 וַיִּשְׁרֹוּ בְּדַרְבֵּי יְהוָה בִּי גְדוֹל
 כְּבוֹד יְהוָה : 6 בִּירְגָם יְהוָה וְשָׁפַל יִרְאָה וְגִבּוֹה מִמְרַחֵק
 יִדַּע : 7 אִם-אֵלֶיךָ בִּקְרָב צָרָה תַחֲיִנִי עַל אַף אֵיבֵי תִשְׁלַח
 יָדְךָ וְתוֹשִׁיעֵנִי יִמִּינְךָ : 8 יְהוָה יִגְמַר בְּעַדִי יְהוָה חַסְדֶּךָ
 לְעוֹלָם מֵעַשֵׂי יְדִיךָ אֶל-תִּרְפָּה :

PSALM CXXXVIII.

ACCORDING to the inscription, this Psalm was written by David. Since it consists entirely of praise to God for great mercies received, and of an exhortation to the kings of the earth to render the same praise when they hear the words of His mouth, and behold His glory; it may be inferred that the Psalm was composed on some occasion when David by God's help had overcome vast difficulties, and was in the full enjoyment of peace and comfort. It might have been subsequently used under similar circumstances, by the Jews in the second Temple, after their return from Babylon.

1. אֱלֹהִים. This word, as is well known, sometimes denotes *angels, kings, judges, or great people*. The Targum in

5. בְּרִכְיֵי יְהוָה. The force of בְּ seems to be that of *concerning*. *The kings of the earth shall sing concerning the ways of the Lord*, how that they are good and merciful.

6. 'כִּי וְגו' *Though Jehovah is high, yet He beholdeth the humble*. Though He is so exalted, yet He regardeth the lowly with compassion. Some interpreters consider the next hemistich as also referable to שָׁפַל; thus, though Jehovah is high, yet from afar he recognizeth the lowly. But the parallelism of the two members may be sustained, if we make מִמְרָקָק to correspond with רָם, גְּבוּהָ with שָׁפַל, and יִידַע with יִרְאֶה: the latter hemistich will be, "though Jehovah *is from afar*, He will know the proud." The sense is the same as that of Ps. cxiii. 6. יִידַע is Piel conj., but its punctuation is anomalous.

7. תִּשְׁלַח יָדְךָ *Thou wilt send forth Thy hand*, viz. to destroy them. The Chald. adds, לְחַבְּלוֹתֵיהוֹן.

קלט

- 1 לְמַנְצַח לְדוֹר מִזְמוֹר יְהוָה חִקְרֹתַי וַתִּדַּע : 2 אֶתְּהָ
 יִדְעַתְּ שַׁבְּתַי וְקוֹמִי בַּנְּתָה לְרַעִי מִרְחוֹק : 3 אֶרְחִי וְרַבְעִי
 זְרִית וְכָל-דְּרָכַי הַסִּפְנָתָה : 4 כִּי אֵין מְלָה בְּלִשׁוֹנִי הֵן
 יְהוָה יִדְעַתְּ כֻלָּהּ : 5 אַחֲזוֹר וְקָדַם צִרְתָּנִי וַתִּשָּׂת עָלַי
 בַּפִּכָּה : 6 פְּלִאִיָּה דַעַת מִמְּנִי נִשְׁגָּבָה לֹא-אוּכַל לָהּ :
 7 אֲנָה אֶלְךָ מְרוֹחֵךְ וְאַנָּה מִפְּנֵיךְ אֶבְרַח : 8 אִם-אֶסַּק
 שָׁמַיִם שָׁם אֶתְּהָ וְאַצִּיעָה שְׂאוֹל הַגֶּךְ : 9 אֶשָּׂא כְּנָפַי-שָׁחַר
 אֶשְׂבָּנָה בְּאַחֲרִית יָם : 10 גַּם-שָׁם יִדְךָ תִּנְחָנִי וַתִּאֲחַזְנִי
 יְמִינְךָ : 11 וְאָמַר אֶךְ-חֲשָׁךְ יִשׁוּפְנִי וְלִילָה אֹזֵר בְּעַדְנִי :

12 גַּם-חֲשִׁיךְ לֹא-יַחֲשִׁיךְ מִמֶּךָ וְלֵילָה בַיּוֹם יֵאִיר פְּנֵי-שִׂיכָה

פְּאוּרָה : 13 כִּי-אַתָּה קִנִּיתָ כְּלִי־תִי תִסְפְּנִי בְּבֶטֶן אִמִּי :

14 אִוֶּדְךָ עַל כִּי נִזְרָאוֹת נִפְלִיתִי נִפְלָאִים מִעֲשִׂיךָ וְנַפְשִׁי

יִדְעַת מְאֹד : 15 לֹא-נִבְחַד עֲצָמֵי מִמֶּךָ אֲשֶׁר-עָשִׂיתִי בַסֶּתֶר

לְקַמְתִּי בַתְּחִתּוֹת אֶרֶץ : 16 גְּלָמִי וְרֵאוּ עֵינֶיךָ וְעַל-סִפְרֶךָ

כָּלֶם יִפְתְּבוּ יָמִים יֵצְרוּ וְלֹא אֶחָד בָּהֶם : 17 וְלִי מִה-יִקְרֶוּ

רַעֲיֶךָ אֵל מִה עֲצָמוֹ רֵאשִׁיהֶם : 18 אִסְפָּרִם מִחֹל יִרְבוּן

הַקִּיצִיתִי וְעוֹדֵי עִמָּךְ : 19 אִם-תִּקְטַל אֱלֹהִים וְרָשָׁע וְאִנְשֵׁי

דָּמִים סוּרוּ מִנִּי : 20 אֲשֶׁר יִמְרוּךְ לְמוֹפֵת נִשְׂוֹא לִשְׂוֹא

עָרִיךְ : 21 הֲלוֹא-מִשְׁנֵאִיךָ יְהוָה וְאִשְׁנֵא וּבַתְּקוּמָיִךְ

אֶתְקוּטָם : 22 תִּכְבְּלִית שִׁנְאָה שִׁנְאָתִים לְאוֹיְבִים הִיוּ לִי :

23 חֲקַרְנִי אֵל וְדַע לִבִּי בְּהִנְנִי וְדַע שְׂרַעְפִּי : 24 וְרֵאֵה

אִם-דָּרָךְ עֲצַב-בִּי וְנִחַנִּי בַדְּרָךְ עוֹלָם :

PSALM CXXXIX.

THE Psalmist discourses on the omnipresence and ever-watchful providence of God. The sentiments and language are in a high degree beautiful, and are calculated to stir up in the reader increased love and veneration for those holy attributes of the Deity which are here brought to his notice. In the 19th verse he declares his belief that the wicked will be destroyed, and he proceeds to state that his own feeling against them was on account of their shameful and blasphemous

conduct. Of course some particular wicked men are here referred to; but who they were we cannot now determine. In the title the Psalm is ascribed to David.

3. אֲרָחֵי *My path*, i. e. my going on in my path, as appears from the next word. וְרַבְעֵי *and my lying down*. רַבַּע is the Chald. for רַבַּץ *to lay down*; so here רַבְעֵי is equivalent to רַבְצֵי. Jerome: *accubationem meam*. וְרִיתָ Piscator translates *circum plecteris*; Campensis, *Tu es circum me*; Pagninus, *cingis*; Luther, “*du bist um mich*.” But this rendering is not given to וְרָחָה in any other passage of the Old Testament, and it has not in this place the support of any of the ancient versions. The verb signifies *to disperse, to fan, to ventilate*. It is used in the sense of to separate the corn from the chaff; and so here, by way of figure, it is employed to signify, *to separate between, or to investigate* the good and the bad in the daily conduct. Agreeably to this is the LXX., ἐξιχνιάσας, *Thou hast investigated*. The Syriac, אַנְיָןְטָ *Thou knowest*. הַסְּבִנְתָה *Thou art accustomed*. Mendlessohn says it is equivalent to the Rabbinical term הַרְגַּלְתָּ. Here, *Thou art intimately acquainted*, viz. with all my ways: see Job xxii. 21.

4. בִּי וְגוֹ' *When there is not a word in my tongue, behold, Lord, Thou knowest all of it*. The particle בִּי is better rendered by *when*, than *for*. The Psalmist is treating of God's omniscience, and says, that He knows the thoughts of the heart before they are expressed by words from the mouth. So בִּי is translated in Chald. by וְכִד. The LXX. have for מְלָה, ἄδικος λόγος; and they are supported, in this addition of an adjective, by the Chald. of the Antwerp Polyglott.

5. צִרְתָּנִי. There are some who take this verb as if the root were יָצַר. Thus the LXX. have ἐπλασάς με, *Thou hast*

formed me; Syr. **כָּלְלָנִי** the same. But it is certain that the root of **צָרַתִּי** must be **צָר** to afflict, press, besiege. Hence the meaning of the verse is: "Thou hast so pressed upon, or besieged me both behind and before, that I find there is no escaping from Thee; *Thou hast placed Thy hand upon me*, so that I am quite in Thy power." The whole passage is a figure, representing God's thorough knowledge of man.

6. After describing the perfect knowledge of an omnipresent God, the Psalmist declares his inability to comprehend this knowledge, to understand how any Being, even the Supreme, can possess this knowledge; in short, he is quite unable to comprehend, in their infinite extent and complicated relations, the Divine attributes. **לֹא-אוּכָל** *I am not able*. The expression is elliptical, as it is in Ps. xxi. 12; ci. 5, and may be here supplied by some such words as **לִבִּין אוֹתוֹ**.

8. **אִם-אֶסַּק** *If I ascend*. The verb **נָסַק** is not found elsewhere in the Hebrew Scriptures, but it is met with frequently in Chald. and Syr.; indeed, there is no doubt that it is an Aramaic word. **וַאֲצִיעָהּ** *and I make my bed*. The noun **יְצִיעַ** *bed*, we had in Ps. cxxxii. 3. The verb is transitive.

9. Before the verb **אֶשָּׂא** commencing the verse, repeat the particle **אִם**: *If I take the wings of the morning*. **שָׁחַר**, "it is the light which is seen in the clouds before the rising of the sun, and it is like as if it had wings to fly with haste; for in a moment the dawn of the morning is spread over the horizon, from the end of the east to that of the west." Mendlesohn's *Beor*.

10. **יְדָהּ תִּנְחֵנִי** *Thy hand shall lead me*; by which Dathe understands God's gracious presence to defend the Psalmist. Such, indeed, may be the sense of the words; or they and the next clause may be used to express man's subjection to God in whatever place he may be. In either case, to illustrate

according to his ability the Divine omnipresence, is what is mainly intended by the sacred writer.

11. יְשׁוּפְנֵי. This verb שׁוּף is found, besides this, in two other places of the Old Testament. It is supposed here to possess the same signification as נָשַׁף *to obscure*, or *to darken*; from whence comes the noun נְשָׁף *twilight*. Other examples of verbs, one with the second radical Vau, and the other with the first radical Nun, agreeing together in sense, we have in מוּל and נָמַל *to circumcise*, הוּחַ and נָדַח *to impel*, הוּם and נָהַם *to roar*, זָלַ and נָזַל *to flow*, סָוַף and נָסַף *to anoint*, &c. In the two other passages, viz. Gen. iii. 15, and Job ix. 17, it takes the sense of *to smite*, or *to bruise*. Such is the Aramaic signification of the term, as appears from Deut. ix. 21, where the words אָבַת אֹתוֹ *I will smite him*, are translated in the Targum by שְׁפִית יִתִּיה. Gesenius connects the sense of שׁוּף in these passages with that in the present one, by considering the primary idea to be, *to lie heavy upon*, *to press*; and hence here, חֲשָׁךְ יְשׁוּפְנֵי *darkness shall press me*, i. e. *shall cover me*.

13. קָנִיתָ. The usual signification of קָנָה is *to possess*, *to acquire*; but here it is thought to contain the notion of *forming*, or *creating*. The reason of this difference in the sense may be accounted for from the circumstance, that in Arabic there are two verbs to which קָנָה may correspond, viz. قَنَى *to possess*, and قَان *to form*. So in Gen. xiv. 19. God is said to be “*the possessor* (קָנִיה) of heaven and earth.” The LXX. for קָנִיה, read ὁς ἐκτίσεν, *who created*, and the Vulg., *qui creavit*. Again, in Prov. viii. 22, for קָנִיתָ the Chald. has בְּרָאֵנִי *hath begotten*, or *created me*. From these and other passages it is evident that קָנָה was supposed by the ancient interpreters to have the sense of *to form*, or *create*; and this meaning seems to be required in the verse before us, which comports with the next verb. תִּסְכְּנֵנִי *Thou didst fence me*, i. e. *protect me*. Thus in Job x. 11.

“Thou hast clothed *me* with skin and flesh.” The verb is שָׁכַךְ, the same as סָכַךְ. תִּסְכְּנִי בְּבָשָׂר וְעוֹר *Thou didst fence me with flesh and skin.* Mendlessohn’s Beor.

14. נִרְאֹתָ Fearful doings. Some such noun as עֲלִילוֹת is understood. וְנַפְשִׁי יֹדַעַת *and my soul knoweth*, i. e. I know, viz. Thy works to be exceedingly wonderful. מֵאֵד belongs to נִפְלְאוֹת, rather than to יֹדַעַת.

15. עֲצָמִי *My strength.* The root is עָצַם, cognate with עֲצָם *bone.* רִקְמָתִי *I was curiously wrought.* רָקַם is to embroider, and is here used to express the delicate and complicated texture of the human frame. תַּחְתִּיּוֹת אֶרֶץ *the lowest parts of the earth*, here put by way of figure for the womb; because, says Rosenmüller, “sit ille tenebrosus, perinde ut sunt terræ cavernæ et secessus.”

16. גְּלִמִי *My substance.* גִּלְמִים is not elsewhere found in the Old Testament; but it is of frequent occurrence in Rabbinical writings. Kimchi says, הוּא הַטֶּפֶה הַקְּבֹואָה קודם שִׁיוצְרו *It is the coagulated drop before that members are formed with it.* אַבְרִי בָהּ *They (my members) have been daily formed, or forming.* They were not formed at once, but gradually; each day increasing in strength and size. This expression is probably parenthetical, so that the last words of the verse will refer to the writing of those things previously mentioned in God’s register. וְלֹא אֶחָד בָּהֶם *and not one of them, or among them*, was omitted. Not one of the particulars concerning my formation has been left out of Thy record.

17. רַעֲיָה *Thy thoughts*, as revealed in Thy holy word. Mendlessohn, however, makes the pronominal affix passive: “The thoughts which I think concerning Thee. how precious are they to me! I love to meditate on them.” The ancient versions take the noun in the sense of *friends.* רַאשֵׁיהֶם *the sum of them.*

For this meaning of רָאָשׁ, see Exod. xxx. 12; Numb. i. 2, and several other places.

18. הִקִּיצְתִּי וְעוֹדִי עִמָּךְ *I awake and I am still with Thee.* The Psalmist's intention here is doubtless to state that all his thoughts were so absorbed in the contemplation of Jehovah, that as soon as he awoke he found himself as before he went to sleep, viz. with God, i. e. intent on the study of His attributes.

20. יְמַרְדּוּ *Who speak of Thee.* The א is omitted in this verb; so we have תִּסְקֶה for תִּאֲסָקֶה in Ps. civ. 29. The force of the affix is *of Thee*, or *concerning Thee*; for then the first member is, *They speak of Thee for a wicked purpose*, and so it corresponds with the second, which is, *Thy enemies take (Thy name) in vain.* They pretend to piety, they act the hypocrite for selfish objects. נִשְׂוֵא is pass. part.; שָׂמַךְ is probably understood.

קמ

1 לְמַנְצֵחַ מְזִמּוֹר לְדָוִד : 2 חִלַּצְנִי יְהוָה מֵאֲדָם רַע
 מֵאִישׁ חַמְסִים תִּנְצַרְנִי : 3 אֲשֶׁר חָשְׁבוּ רָעוֹת בְּלִבְ כָּל-יוֹם
 יַגִּירוּ מִלְחָמוֹת : 4 שָׁנְנוּ לְשׁוֹנֵם בְּמוֹ-נֶחֱשׁ חֵמַת עַבְשׁוֹב
 תַּחַת שְׂפָתֵימוֹ סֵלָה : 5 שָׁמַרְנִי יְהוָה מִיַּד־רָשָׁע מֵאִישׁ
 חַמְסִים תִּנְצַרְנִי אֲשֶׁר חָשְׁבוּ לְדַחֹת פְּעָמַי : 6 טָמְנוּ-נַאִים
 פֶּה לִי וְחִבְלִים פָּרְשׂוּ רֵשֶׁת לַיֵּד-מֵעַגַל מְקַשִּׁים שָׁתוּ-לִי
 סֵלָה : 7 אָמַרְתִּי לַיהוָה אֱלֹהֵי אֲתָהּ הִצַּלְתָּנִי יְהוָה קוֹל
 תַּחֲנוּנָי : 8 יְהוָה אֲדָנִי עֹז יְשׁוּעָתִי סִבּוֹתָהּ לְרֵאשִׁי בְּיוֹם
 נִשְׁק : 9 אֶל-תַּתֵּן יְהוָה מֵאֲוֵי רָשָׁע וּמִמוֹ אֶל-תִּפְקֵן

יְרוּמוּ סֵלָה : 10 רֹאשׁ מִסְבֵּי עֲמַל שְׁפִיתֵימוּ יִכְפֹּמוּ :
 11 יִמְיֹטוּ עֲלֵיהֶם גְּחֹלִים בְּאֵשׁ יַפְלִם בְּמַהֲמֹת בַּל-יִקְוּמוּ :
 12 אִישׁ לְשׁוֹן בַּל-יִבּוֹן בְּאֲרֵץ אִישׁ-חַמָּס רַע יִצְוֹדְנוּ
 לְמַדְחָפֶת : 13 יִדְעֶתָ כִּי-יַעֲשֶׂה יְהוָה דִּין עָנִי מְשַׁפֵּט
 אֲבִינָיִם : 14 אַךְ צַדִּיקִים יִדְּוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל
 אֶת-פְּנֵיךָ :

PSALM CXL.

WE have here a prayer to God for preservation from the violence and malice of certain individuals, who seemed to have been engaged in the most hostile designs against the Psalmist. It is supposed to be a Psalm of David, written at the period when he was opposed by Saul and Doeg. At all events, the burden of the Poem is a complaint against slanderers, and is therefore suitable for other occasions than the one which has been mentioned. It might, for instance, have been employed by the people of Israel after their return from exile, when they were exposed to the enmity of the Samaritans and other nations.

2. תִּנְצְרֵנִי. The נ here remains, although it has the final Sheva, and ought, therefore, according to rule, to be elided. For another instance of this irregularity, see Prov. v. 2; Ps. lxi. 8, &c.

3. יִגְרוּ. *They collect together, or congregate.* The root in this case is גָּר, and the expression מְלַחְמֹת יִגְרוּ will signify, *They gather together, and make ready for wars*; and so

the LXX. have *παρετάσσουντο πολέμους*, *they set their battles in order*. But others think that the root of יגורו is גרה to excite. Thus the Chald. מְגַרְגֵין *they excite, instigate*.

4. שִׁנְנוּ וְגו' *They have sharpened their tongue as a serpent*. "The Psalmist said as a serpent, for the serpent when it comes to bite will open its mouth, and will hiss and move its tongue here and there, as if it would make it sharp as a barber's razor," תער הגלבים Kimchi.

6. לְיַד־מַעְנָל *By the hand of the path, i. e. by the path, or by the side of the path*. יד is often found in a construction like the present, either as pleonastic, or as acting the part of a preposition: see Prov. viii. 3.

9. מֵאֹיִי *Desires of*. The desires which the wicked have for my destruction. This word is an ἀπαξ λεγόμενον; but it has the same root, and doubtless the same sense, as אִיָּה and תִּאֲוָה. The sing. is מֵאֹיָה; the third radical ה is converted into Yod moveable, and with a Dagesh. A similar instance, according to David Kimchi, we have in אִשְׁמִנִי, Is. lix. 10. רָשַׁע. This noun is to be regarded as collective, as is evident from the plural verb יָרוּמוּ at the end of the verse. זָמְמוּ *his evil thought, or design*: the affix, like its antecedent noun, is collective. זָמַם is another noun, which we do not elsewhere meet with; but it unquestionably agrees with זָמָה and מְזָמָה. The last verb, viz. יָרוּמוּ, wants something to connect it with what goes before; some such particle as פֶּן, or perhaps the particle אַל repeated would be sufficient. *May they not be exalted*.

10. רֹאשׁ מְסֻבֵי. With respect to *the head of those surrounding me*, רֹאשׁ may denote simply *the head*, and the meaning of the verse may be, that *the mischief designed by the wicked against others shall fall on their own head*, as Ps. vii.

17, *his violence shall descend on his own head*; or it may express the leader of the hostile party, as Saul or Doeg, in the case of David being here the speaker. But ראש also signifies *poison*; and if that be the sense intended here, then the noun will be in apposition with אָמַל. *May the poison of those surrounding me, may the mischief of their lips cover them.*

11. יִפוּטוּ. Burning coals *shall be moved* upon them. The verb is the Niph. of מוּט. There is another reading, viz. יִמִּיטוּ, which, according to the consonants, is the Hiph.; but if this be adopted, it must be taken impersonally. בְּמַחְמְרוֹת in *deep ditches*. This noun is not elsewhere found in Scripture; but it is usually translated, on the authority of Hebrew philologists, according to the foregoing. The Chald. has גִּיּוּצִין דְּמַחְמְרִין. Rabbi Nathan and Kimchi expound it by שׁוּחוֹת עֲמוּקוֹת *deep ditches*. Gesenius, in his Thesaurus, considers the root to be the Arabic verb هَمَرَ, "*fluxit aqua cursu effuso.*" Agreeably to this derivation is the comment of Rabbi Parehon, which he has cited, פ' אשר הנחלים ההולך בחוזק ובזעף *The explanation is that of rivers flowing with strength and impetuosity.*

12. אִישׁ לְשׁוֹן *A man of tongue, i. e. of evil tongue; a slanderer, or detractor.* So we have in Eceles. x. 11, בַּעַל לְשׁוֹן, which in the Chald. is rendered by אָבֵל קוֹרְצִין *a calumniator.*

קמא

1 מְזִמּוֹר לְדָוִד יְהוָה קְרָאתֶיךָ חַיְשָׁה לִי הַאֲנִינָה
 קוֹלִי בְּקְרָאֵי-לְךָ : 2 תִּבְנוּ תִּפְלְתִי קִטְרַת לִפְנֶיךָ מִשְׁאֵת
 פִּי מִנְחַת-עָרֵב : 3 שִׁיתָה יְהוָה שְׁמִרָה לִפִּי נִצְדָה עַל-
 דֶּל שִׁפְתֵי : 4 אֶל-תֵּט לִפִּי לְדַבֵּר רָע לְהַתְעוֹלֵל עַל-לוֹת
 בְּרָשַׁע אֶת-אִישִׁים פְּעֵלֵי-אָוֶן וּבַל-אֲלֹהִים בְּמִנְעֵמֵיהֶם :

5 יְהַלְמֵנִי צָדִיק, הַסֵּד וַיּוֹכִיחֵנִי שִׁמּוֹן רֹאשׁ אֱלֹהֵי רֹאשֵׁי
 בֵּי-עוֹד וַתִּפְלֹתֵי בְרָעוֹתֵיהֶם : 6 נִשְׁמָטוּ בְיַד־סֶלַע שִׁפְטֵיהֶם
 וַיִּשְׁמְעוּ אִמְרֵי כִּי נִעְמּוּ : 7 כְּמוֹ פֶלֶחַ וּבִקְעַת בְּאֶרֶץ נַפְזָרוּ
 עֲצָמֵינוּ לְפִי שֹׂאֵל : 8 כִּי אֵלֶיךָ יְהוָה אֲדֹנָי עֵינַי בָּבֶה
 חָסִיתִי אֶל-תֵּעַר נַפְשִׁי : 9 שִׁמְרֵנִי מִיַּד פֶּחַ יִקְשׁוּ לִי
 וּמִקְשׁוֹת פְּעָלֵי אֲוֹן : 10 יִפְּלוּ בְּמַכְמָרָיו רִשְׁעִים יַחַד
 אֲנֹכִי עַד-אֶעְבֹּר :

PSALM CXLI.

THIS Psalm contains a very earnest petition to God to be delivered from the hands of some furious persecutor, together with a prayer for patience that the sufferer might not be instigated, by the injuries he had received, to a course of conduct inconsistent with obedience to God's commandments, and with the maxims of sincere piety. The author of the Psalm is supposed to be David, and the occasion of it might be his concealment in the cave of Engedi, when Saul was manifesting the most hostile designs against him, and seemed as if determined to chase and hunt him to death.

2. Before מְנַחֵת and קִטְרֵת, understand the particle כ. מְנַחֵת-עֶרֶב *the evening sacrifice*. Some persons, as Kimchi, think that the expression is here employed by synecdoche for morning and evening sacrifices. Others suppose that David offered up these prayers in the time of evening.

3. שְׁמֵרָה *A watch*. The form of the word is the same as

חִכְמָה *wisdom*, עֲצָמָה *strength*. דֶּלַד *door of*. So it is translated by many persons; as if it were equivalent to דִּלְתָה; they consider one word to be a diminutive form of the other, as בַּת put for בְּנַת. Now in Job xli. 14, we have דִּלְתֵי פָנָיו *the doors of his face*, which obviously denote the lips; but what we are to understand by דֶּלַד שִׁפְתָי *door of my lips*, is not clear. I think, therefore, that Hammond has hit upon the true force of דֶּלַד, by rendering it *the drawing up of, or opening of*, from דָּלָה *to draw up*, which is doubtless the root. Hence, *to guard against the opening of my lips*, will be the correct translation, and will agree with the petition in the former hemistich.

4. In the first clause of this verse the Psalmist prays to be kept from uttering an evil word, and in the next from doing any wicked action; for עֲלֵלוֹת בְּרָשָׁע doubtless denote *wicked actions*. So Kimchi has מַעֲשֵׂה רָשָׁע *work of wickedness, or wicked work*. Jerome, *cogitationes impias*. In the last word of the verse we have an ἄπαξ λεγόμενον, viz. בְּמִנְעֵמִיָּהֶם; but as the root is נָעַם, there can be no doubt that it signifies *delights, or pleasures* of some kind; and as it follows the verb אָלַח, those delights are obviously *delicacies of food*. When the sense is in no way fixed by the passage, the noun may denote pleasures in general, those of the mind as well as those of the body.

5. The noun חָסֵד may be taken adverbially: *The righteous man will chastise me mercifully*; or the expression may be rendered as by our translators: *Let the righteous smite me, it shall be a kindness*. שֶׁמֶן רֹאשׁ *oil of the head*, i. e. very precious oil. So we have בְּשָׂמִים רֹאשׁ *principal spices*, Ex. xxxvi. 23. This rendering will agree with the tenour of the former expression; for that will thus run parallel with the present one, *Let him reprove me, it shall be a precious oil*, i. e. the reproof of such a person will be made with so correct a judgment, and

with intentions so good, that it will become me to respect it; and the influence of such chastening will, I believe, be most salutary, like precious oil, which refreshes and makes agreeable the person of him who is anointed with it. אֶל־יָנִי רֹאשִׁי *my head refuses not*, viz. the chastisement which the righteous man will inflict. The verb is the Hiph. of נָוִא. The more correct form is יָנִיא, which is found in thirty-six of Kennicott's MSS. בִּי־עוֹד *for yet*. Continuance of time is expressed by the particle עוֹד; the Psalmist says in substance, that his prayer against the evil designs of the wicked should *continue* to be offered. The last two verses stand connected thus: the Psalmist prays that he may not incline to the conduct of the wicked to whom he here alludes; to be preserved from such calamity, he receives in this verse with gratitude the reproofs of a truly righteous man, and at the end says, his prayer for those who seek to injure him shall not cease.

6. The circumstances mentioned in this verse correspond strictly with the history recorded in 1 Sam. xxiv., and affords strong evidence that the Psalm was written by David, and that the whole of it has reference to the transactions connected with the concealment in the cave at Engedi. Here it is stated that the leaders *were dismissed*, or *let go upon the sides of the rocks*; and there we read (ver. 2) that Saul and his chosen men went to seek David upon *the rocks of the wild goats*. Here we are told that *they heard my words that they were pleasant*; and there we learn that David spared the life of Saul when it was in his own hands, and spoke to him words so gentle and dutiful, that they must have been very pleasant to the men of Saul who heard them. שִׁפְטֵיהֶם, Aben Ezra says, has the force of נְרִיבֵיהֶם.

7. כָּמוֹ פֹּלֵחַ וּבִקַּע *As one cutting and slitting*. Many persons understand עֲצִים *wood* after these participles, supposing the comparison of scattering the bones to be made with the scat-

tering of wood after it has been cleft. But it is more probable that what the Psalmist intended to say was in substance as follows : “ Our bones lie scattered at the edge of the grave, just as one cutting and cleaving the earth in making a grave often throws up bones, which may be seen scattered here and there with the earth lying at its sides.” The verse is poetical, and the figure indicates great distress.

8. אֶל־תָּעַר נַפְשִׁי *Empty not, or pour not out my life.*
See Gen. xxiv. 20, where this sense of עָרָה is found.

10. בְּמַכְמָרָיו *In his nets.* Some refer the affix to God, who as a wise judge convicts the wicked by their own craftiness. Others consider it to have reference distributively to רְשָׁעִים. יַחַד *together*, i. e. I, together with my companions. עַד *whilst*. Whilst I, together with my companions, pass over safe.

קמב

1 מִשָּׁפִיל לְרוּד בְּהוֹיּוֹתוֹ בַּמַּעַרְה תִּפְלָה : 2 קוֹלִי אֶל־
יְהוָה אֶזְעַק קוֹלִי אֶל־יְהוָה אֶתְחַנֵּן : 3 אִשְׁפָּךְ לְפָנָיו
שִׁיחִי צָרְתִי לְפָנָיו אֶגִּיד : 4 בְּהִתְעַטֵּף עָלַי רוּחִי וְאַתָּה
יָדַעְתָּ נְתִיבֹתַי בְּאַרְחֻזֵי אֹהֶלְךָ טָמְנִי פֶחַ לִי : 5 הַבַּיִת
יִמִּין וּרְאֵה וְאִין־לִי מִבֵּיר אֲבָד מָנוֹס מִמֶּנִּי אִין דּוֹרֵשׁ
לְנַפְשִׁי : 6 זַעַקְתִּי אֵלֶיךָ יְהוָה אֲמַרְתִּי אַתָּה מַחְסֵי הַלְקִי
בְּאַרְזֵן הַחַיִּים : 7 הִקְשִׁיבָה אֶל־רִנָּתִי כִּי־דָלוֹתִי מְאֹד
הִצִּילָנִי מִדַּרְפֵּי כִּי אֲמַצּוּ מִמֶּנִּי : 8 הוֹצִיאָה מִמִּסְגָּר נַפְשִׁי
לְהוֹדוֹת אֶת־שִׁמְךָ כִּי יִכְתְּרוּ צַדִּיקִים כִּי תִגְמַל עָלַי :

PSALM CXLII.

THE Psalmist in danger arising from persecution earnestly supplicates God for help, whom he acknowledges to be his only refuge and support. The title makes it a Prayer of David in the cave; and as the preceding Psalm has relation to the events which occurred at Engedi, it is probable that this refers to them also, rather than to those which took place at Adullam. The Psalm, however, is very intelligible, without determining the particular event to which it owes its composition.

4. וְאַתָּה יָדַעְתָּ נְתִיבָתִי *And Thou hast known my path,* i. e. Thou hast taken such notice of my path, and hast become so well acquainted with the difficulties by which it has been beset, that Thou hast been willing to protect me in the midst of my troubles. יָדַע has the force of having knowledge of, and a will to act upon such knowledge for good. To know my path, says Yarchi, is to know *how many are the snares in it*, כמה מוקשים יש בה.

5. הַיְבִיט יְמִין וְגו' *Look to the right hand and see, and there is no one knowing me.* The verbs being put in the imperative, are more emphatic than they would be if in the indicative. As to יְמִין, Kimchi observes, זכר ולא זכר, *he hath mentioned דרך קצרה כמנהג כי מהאחד יובן האחר, and hath not mentioned שמאל, for the sake of conciseness, according to custom; for from the one the other may be understood.* But a more likely reason why יְמִין is especially mentioned, arises from the circumstance, that the right hand of an individual was the place occupied by his advocate; and it seems, from the tenour of the verse, that the Psalmist is complaining of the want of some one to plead his cause, and to

protect him in the dangerous situation in which he was placed. Hence he proceeds to say, that refuge had failed him, and that there was no one *to seek after his life*, i. e. to avenge his cause. *דַּרְשׁ לְנַפְשִׁי* *seeking my life*, to preserve it, or avenge it. For such sense of *דַּרְשׁ*, see Gen. xlii. 22, and other places. So the Syr. has *לֹא־לְכַסֵּף* *and there is not an avenger*.

8. The Psalmist, after praying for deliverance, states that the religious portion of the people would rejoice in it, and praise the name of God. They, saith the Psalmist, *will make me a crown* for their heads, *בְּי יִכְתְּרוּ*; i. e. the triumph of my cause they will regard as great a triumph to themselves as would the aspirant to a crown in the attainment of the object of his ambition.

קמו

- 1 *בְּזִמְרוֹ לְדָוִד יְהוָה וְשָׁמַע תְּפִלָּתִי הַאֲזִינָה אֶל-*
תְּחִנּוֹתַי בְּאִמְנַתְךָ עֲנֵנִי בְּצַדִּיקְךָ : 2 *וְאֶל-תְּבוּא בְּמִשְׁפַּט*
אֶת-עֲבָדְךָ כִּי לֹא-יִצְדַּק לְפָנֶיךָ כָּל-חַי : 3 *כִּי-דָרַף אוֹיֵב וְ*
נַפְשִׁי דָבָא לְאֶרֶץ חַיִּיתִי הוֹשִׁיבֵנִי בְּמַחֲשָׁבִים בְּמַתִּי עוֹלָם :
- 4 *וְתַתְּעִטָּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתוּמֵם לִבִּי :* 5 *וְזָכַרְתִּי*
יָמִים וּמִקְדָּם הִגִּיתִי כְּכֹל-פְּעֻלָּךְ בְּמַעֲשֵׂה יָדֶיךָ אֲשׁוּחָה :
- 6 *פִּרְשֵׁתִי יָדַי אֵלֶיךָ נַפְשִׁי וּבְאֶרֶץ-עֵינָה לְךָ סָלָה :*
- 7 *מִדֵּר עֲנֵנִי וְיְהוָה פָּלְתָה רוּחִי אֶל-תַּסְתֵּר פָּנֶיךָ מִפְּנֵי*
וְנַמְשֵׁלְתִי עִם-יָדַי בּוֹר : 8 *הַשְׁמִיעֵנִי בְּבִקְרָה וְהִסְדֵּךְ כִּי-*
בְּךָ בְּטַחְתִּי הוֹדִיעֵנִי דְרָדְדוֹנוֹ אֵלֶיךָ כִּי-אֵלֶיךָ נִשְׁאַתִּי נַפְשִׁי :
- 9 *הַצִּילֵנִי מֵאֹיְבֵי וְיְהוָה אֵלֶיךָ כִּסִּיתִי :* 10 *לְמַדְנִי וְלַעֲשׂוֹת*

רְצוֹנֶךָ כִּי־אֲתָהּ אֱלֹהֵי רִחוּק טוֹבָה תִּנְהַנִּי בְּאֶרֶץ מִישׁוֹר :
 11 לְמַעַן־שָׁמַךְ יְהוָה תִּחַנְּנִי בְּצַד־קִרְיָךְ , תוֹצִיא מִצָּרָה
 נַפְשִׁי : 12 וּבַחֲסֶדְךָ תִּצְמִית אֵיבֵי וְהֶאֱבַדְתָּ כָּל־צָרָי
 נַפְשִׁי כִּי אֲנִי עֲבָדְךָ :

PSALM CXLIII.

THIS Psalm, like the preceding, consists of complaint, and prayer for deliverance from the troubles which oppressed its author. It may have been composed by David on the same occasion as that of the last two, for not only is the subject-matter substantially similar, but there is also a great likeness in certain verbal expressions. Among others, compare especially cxlii. 4 with cxliiii. 4. Yarchi thinks that the Psalm was composed in the name of the whole people at the time of their captivity.

1. בְּאִמְנֻתֶךָ *Because of Thy faithfulness, or truth.* בְּ has the force of בְּעֵבִיר, and so it has as the prefix to the next noun. The Psalmist prays to God that He would listen to the supplications made to Him, because that being faithful and just, He would perceive that justice was on the side of him praying, and iniquity on that of the enemy.

2. וְאַל־תִּבּוֹא וּגו' *And enter not, &c.* Be not strict in Thy judgment of my offences, for I know there is not a man who can be inherently just before Thee. This verse seems to cause a break in the continuity of the subject, and therefore it is probably to be regarded as parenthetical.

3. כִּמְתֵי עוֹלָם. These words are differently rendered in the ancient versions. The LXX. have ὡς νεκρὸς αἰῶνος. *as the*

קמד

1 לְדָוִד וּבְרֹדֶף יְהוָה וְצוּרֵי הַמַּלְמַד יְדֵי לְקָרֵב אֶצְבְּעוֹתַי
 לְמַלְחָמָה : 2 חֲסֵדֵי וּמִצּוֹדֹתַי מִשְׁנֵבֵי וּמִפְלִטֵי לִי מִגְּנֵי
 וּבֹ חֲסִיתִי הִרְדֵּר עַמִּי תַחְתֵּי : 3 יְהוָה מִה־אָדָם וַתִּדְעֵהוּ
 בֶן־אָנוּשׁ וַתִּחְשְׁבֵהוּ : 4 אָדָם לְהַבִּיל דָּמָה יָמָיו כְּצֶלַע
 עוֹבֵר : 5 יְהוָה הַט־שִׁמְיָךְ וַתִּרְדַּ גַּע בַּהַרִּים וַיַּעֲשֵׂנוּ :
 6 בְּרוּק בְּרוּק וַתִּפְיֹצֵם שְׁלַח הַצִּיָּד וַתַּהַמֵּם : 7 שְׁלַח
 יָדְךָ מִמְרוֹם פְּצַנִּי וְהִצִּילֵנִי מִמַּיִם רַבִּים מִיַּד בְּנֵי נֹכַח :
 8 אֲשֶׁר פִּיהֶם דִּבְר־שׁוֹא וְיָמִינָם יָמִין שֶׁקֶר : 9 אֱלֹהִים
 שִׁיר הַדָּשׁ אֲשִׁירָה לָךְ בְּגַבְלֵ עֵשׂוֹר אֲזַמְרָה־לְךָ : 10 הַנּוֹתָן
 תְּשׁוּעָה לַמַּלְכִּים הַפּוֹצֵה אֶת־דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה :
 11 פְּצַנִּי וְהִצִּילֵנִי מִיַּד בְּנֵי־נֹכַח אֲשֶׁר פִּיהֶם דִּבְר־שׁוֹא
 וְיָמִינָם יָמִין שֶׁקֶר : 12 אֲשֶׁר בְּנִינוּ וּבְנִינֵינוּ מִגְּדֹלִים
 בְּנַעֲוִירֵיהֶם בְּנוֹתֵינוּ כְּנוֹיֹת מִחֲטָבוֹת תִּבְנֵית הַיֶּכֶל : 13
 מְזוּיָנוּ מִלְּאִים מִפִּיקִים מִזֶּן אֶל־זֶן צֹאוּנוּ מֵאֲלִיפוֹת
 מְרֻבּוֹת בְּחֻצוֹתֵינוּ : 14 אֲלוֹפֵינוּ מִסַּבְּלִים אֵין פֶּרֶץ וְאֵין
 יוֹצֵאת וְאֵין צֹחָה בְּרַחֲבֵתֵנוּ : 15 אֲשֶׁר־י הָעַם שִׁפְכָה
 לוֹ אֲשֶׁר־י הָעַם שִׁיחֹה אֱלֹהָיו :

PSALM CXLIV.

WE have a humble prayer to God for deliverance from foreign enemies, and for prosperity upon the Israelitish people. It is said to be a Psalm of David. The 3rd verse contains the same sentiment, and is expressed in nearly the same terms, as the 5th verse of the 8th Psalm. There are also many sentences which are very like to some in the 18th Psalm; and as David was unquestionably the author of both those inspired compositions, we may infer that he was also the author of this; although it is possible that it may have undergone some modifications by Ezra, or some other person, in a late period of the Jewish commonwealth, to adapt it to some occasion which arose at that time.

2. **הָרִיד** *Who treadeth.* Campensis, *ipse obsequentem facit.* Rabbi Nathan **פרשיה ורקיע** *expansion, and drawing out.* It is read twice in the Old Testament besides in this place, viz. 1 Kings vi. 32; Is. xlv. 1. Arab. **رَدَّ** *reduxit.* It is cognate with **דָּרַד**. As to **עַמִּי** *my people*, Piscator conjectures that **עַמִּים** should be read as in Ps. xviii. 48, where we have **וַיִּדְבֵּר** *and He scattered the people under me.* This reading, indeed, is actually found in a great number of MSS. examined by Kennicott and De Rossi. † The most probable way in which **עַמִּי** got into the text, was by its having been written in the first instance as a contraction for **עַמִּים**. Rosenmüller thinks, what is less likely, viz. that the original word was **עַם**, and that the ם is paragogic; **עַם** of course is to be taken collectively.

3. The Psalmist in this passage contrasts the greatness of God with the littleness of man ; and expresses his grateful surprise that He who is so high should condescend to regard a creature so low as sinful man. The prefix ו has the force of *that*.

4. יָמָיו עוֹבֵר *His days pass, i. e. each of them passes away as a shadow.*

5. The verbs in this and the next three verses are found in the imper., whilst in the corresponding passages in the 18th Psalm they are in the præter. tense. This difference is accounted for by Mendlessohn, by supposing these verses to have been uttered in the language of prayer for salvation, whilst those in the 18th Psalm were spoken after the salvation had been obtained.

6. בְּרוֹק בְּרָק וְגו' *Cast forth lightning, &c.* The Psalmist desires that the enemies of God may be visited with severe punishment, not with punishment simply arising out of the ordinary course of events ; but he prays that there may be more striking manifestations of the Divine displeasure, such as were experienced by the Egyptians, because of the tyranny they exercised over the people of Israel.

7. יְדֵיָ *Thy hands.* Many MSS. of Kennicott and De Rossi read the sing. יָדָה, which is supported by the ancient versions and other passages of Scripture, such as Ps. cxxxviii. 7, &c., where the same expression is found. פָּצַנִי, lit. *open me, loosen me, i. e. save me.* מִיָּד מִיָּד אֱדַם מִיָּד מִיָּד *The meaning of פָּצַנִי is פְּתִיחָה (opening); for he who delivereth man from the hand of his enemy, behold, he looseth him from his bond.* Kimchi. בְּנֵי נֶכֶר *children of a foreign land, i. e. foreigners.* So the LXX. have *υἱὼν ἀλλοτρίων.* Here, as well as in other passages where these words occur, the notion of an enemy is implied.

8. The Psalmist proceeds to describe the enemies whom he had spoken of in the figure in the preceding verse, and he says


that they utter vain and empty threats, notwithstanding the great defeats they have sustained; or, it may be that he is speaking of faithless nations, which would not adhere to any treaty of peace which they have made with the people of Israel. Agreeably to this notion is the latter member of the verse, *יְמִין שָׁקֶר וְיְמִין יָמִין* and *their right hand is a right hand of falsehood*; which Yarchi thus explains, *כשנאו לפשט ימין לשבועה* *When they come to extend their right hand for an oath, behold, they swear falsely*. So also many other Rabbinical commentators.

11. This verse is the same, excepting the omission of *מִמֵּי־רַבִּים*, as the latter part of the 7th, and the whole of the 8th verse.

12. There are some persons who make *the foreigners* the speakers in this verse, and suppose an ellipsis of *אָמְרוּ* after the pronoun; but it seems more reasonable to believe that the Psalmist in the name of the people of Israel generally is praying for the future welfare and prosperity of the nation. *אֲשֶׁר* may therefore stand for *לְמַעַן אֲשֶׁר*. *כַּנְטִיעִים* as *plants* in the culture of which so much care is bestowed, so, saith the Psalmist, may our sons grow up in their youth, with their minds duly trained to virtue and rectitude of conduct. *כַּזְוִיִּת* as *the corners*. Besides this place this noun is found only in Zech. ix. 15; but as it exists in this sense both in Syriac and Arabic, there is no doubt that such is the meaning here, especially as it is confirmed by the ancient versions.

13. *מְזוּיְנֵי* *Our garners*. This word is an *ἀπαξ λεγόμενον*, but it has most probably the same root as *זוּיִת*, and it may denote primarily *our corners*, and then *our garners*; because garners, or storehouses, were usually at the ends or corners of edifices. *זֶן מִן אֵל זֶן מְפִיקִים מִן אֵל זֶן* *producing fruits of all kinds*. Rabbi Nathan expounds the noun *זֶן* by *מִן*, which is correct, for the term is doubtless Chaldee. For an instance of similar con-

struction, see Ps. lxxxiv. 4. מַאֲלִיפוֹת *of thousands*, i. e. our flocks bring forth by thousands.

14. מְסֻבִּים *Burdened*, viz. with flesh, according to Pagninus, who has, *onusti carne*. The root is סָבַל, the form is the pual participle, which occurs only in this place. Campensis has paraphrased it: *sani et ferendis oneribus apti*. Syr.  *strong, powerful*. Perhaps *burdened oxen* may be a phrase equivalent to our *beasts of burden*, such as are strong and adapted to carry burdens; and here the prayer of the Psalmist is, that they may be *eminently* fitted for this service. אֵין פְּרִץ *that there be not a breach*. Bochart understands *a violent rupture of the uterus, or an abortion*; a sense which is agreeable to the context. It is, however, more likely that this latter portion of the verse does not treat of oxen, but rather of an independent subject. The Psalmist may be praying here for tranquillity and contentment among the people; thus, *May there be no breaking (פְּרִץ) of the peace, may there be no going forth (יוֹצֵאת) of evil, may there be no shout (צוּחָה) of sedition in our streets*.

קמה

- 1 תִּתְהַלֵּה לְדֹר אֲרוֹמֶמָה אֱלוֹהֵי הַמַּלְאָךְ וְאֶבְרַכְהָ שְׁמֶךָ לְעוֹלָם וְעַד :
- 2 בְּכָל-יוֹם אֶבְרַכְךָ וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וְעַד :
- 3 גָּדוֹל יְהוָה וּמְהַלֵּל מְאֹד וְלִגְדַלְתּוֹ אֵין חֶקֶר :
- 4 דֹר דֹר יִשְׁבַח מִעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יִגְדֹּו : 5 הַדָּר בְּבוֹד הַדֹּרְךָ וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה : 6 וְעֵזוֹ נִזְרָאוֹתֶיךָ יֵאמְרוּ וּגְדֻלוֹתֶיךָ אֲסַפְרֶנָּה : 7 זָכַר רַב־טוֹבֶךָ יִבְעִי וְצַדִּיקְתֶּךָ יִרְנְנִי : 8 חֲנֹן וְרַחוּם יְהוָה אֶרְךָ אַפְּיִם וּגְדוֹל-

חֶסֶד : 9 טוֹב־יְהוָה לְכֹל יִרְחָמֵנוּ עַל־כָּל־מַעֲשָׂיו : 10 יוֹדֵךָ
 יְהוָה כָּל־מַעֲשֶׂיךָ וְחַסִּדֶיךָ יִבְרַכְכָּה : 11 כְּבוֹד מַלְכוּתְךָ
 יֹאמְרוּ וּגְבוּרַתְךָ יִדְבְּרוּ : 12 לְהוֹדִיעַ לְבַנְיָהֶם הָאָדָם גְּבוּרַתִּי
 וְכְבוֹד הַדָּר מַלְכוּתוֹ : 13 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים
 וּמִמְשַׁלְתֶּךָ בְּכָל־דָּוָר וְדָר : 14 סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים
 וְזוֹקֵף לְכָל־הַנִּפְּוֹפִים : 15 עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה
 גּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ : 16 פּוֹתֵחַ אֶת־יַרְדֵּךְ וּמִשְׁבִּיעַ
 לְכָל־חַי רִצּוֹן : 17 צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחַסִּיד בְּכָל־
 מַעֲשָׂיו : 18 קְרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֵהוּ
 בְּאֵמֶת : 19 רִצּוֹן־יִרְאֵיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע
 וְיוֹשִׁיעֵם : 20 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו וְאֶת כָּל־הַרְשָׁעִים
 יִשְׂמִיד : 21 תִּהְיֶה יְהוָה יִדְבַּר־פִּי וַיִּבְרַךְ כָּל־בֶּשֶׂר שֵׁם
 קְדֹשׁוֹ לְעוֹלָם וָעֶד :

PSALM CXLV.

THIS is a Psalm of praise to God on account of His greatness, His goodness, and especially His providence as manifested towards the helpless and to those who live in His faith and fear. It is one of the alphabetical Psalms, but is deficient in the Nun stanza. That such a stanza existed originally there is some reason for thinking; for immediately after the 13th verse, the LXX. have *πιστὸς ὁ Κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὁσῖος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ*. These words are found in all the other ancient versions except the Chaldee; and

if they be really a translation from a Hebrew text, we may suppose the original to have begun with **נִאֲמָן יְהוָה**. Against this reading is the circumstance that it is not found in any MSS., neither is it acknowledged by Jerome, or Aquila, or Theodotion, or the Masorites.

3. **וְלִגְדֹלְתוֹ אֵין חֶקֶר** *And there is no searching out His greatness.* His greatness is infinite, and so the finite understandings of men cannot comprehend it.

4. **הַדָּר כְּבוֹד הַוָּדָה**. Lit. *The honour of the glory of Thy majesty*, i. e. the glorious honour of Thy majesty. **וְדַבְרֵי נִפְלְאוֹתֶיךָ** *and Thy wonderful works.* As to **וְדַבְרֵי**, see Ps. cv. 27.

7. **רַב טוֹבָה** *Thy great goodness.* The adj. is put before the substantive. An occasional instance of this construction is found. Kimchi, however, says that **רַב** is a substantive here. **יַבִּיעוּ**, lit. *they bubble forth*, as water from a fountain. Its force here is *to utter*, or *proclaim with great rapidity and earnestness* the goodness of God.

9. **לְכָל** *To all.* The LXX., followed by the Ethiop., have *τοῖς ὑπομένουσι*, *to them who expect*; but the Heb. is supported by the Chald., Vulg., and Arab. The Syr. has omitted the word altogether.

15. **בְּעֵתוֹ**. Some refer the affix to each of the persons taken distributively, to each one in his proper or convenient season Thou givest food. It is better, however, to make the noun **אֲכַל** the antecedent; for it is more likely the Psalmist is speaking of the goodness of Providence to man in providing him with many kinds of food, each in its season, when it becomes ripe.

16. **פּוֹתַח** *Thou openest.* The context shews that the participle expresses the action of the second person. **רְצוֹן** may

denote *the favour, or pleasure of God; or the pleasure, desire of man.* The latter sense seems preferable, and is well expressed by Kimchi as follows: כל־אחד ואחד לפי רצונו ולפי תאוותו *each one according to his pleasure, and according to his desire.* So the Chald. has רעותהון *their will.*

18. באמת *In truth.* The word אמת expresses the qualification requisite for making prayer effectual, and the parallelism intimates that this qualification is referable to the prayer rather than to the person; for באמת seems to connect itself with both hemistichs, and to express the manner of calling, or supplication, viz. that it is to be faithful, constant, marked with truth, &c.

קמו

1 תִּלְלוּ יְהוָה הַלְלִי נַפְשִׁי אֶת־יְהוָה : 2 אֲחַלְלֶנּוּ יְהוָה
 בְּחַיִּי אֹמְרָה לֵאלֹהֵי בְעוֹרֵי : 3 אֵל־תִּבְטְחוּ בַנְּדִיבִים
 בֶּן־אָדָם׃ שֵׁאֵין לוֹ תִשׁוּעָה : 4 תִּצַּא רוּחוֹ יִשָּׁב
 לְאֲדָמְתּוֹ כִּי־יִוָּם הָהוּא אֲבָדוּ עִשְׂתַּנְתּוּ : 5 אֲשֶׁר־יִשְׁאַל
 יַעֲקֹב בְּעוֹרוֹ שִׁבְרוּ עַל־יְהוָה אֱלֹהֵיו : 6 עֲשֵׂה׃ שָׁמַיִם
 וְאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֶּׁמֶר אֱמַת לְעוֹלָם :
 7 עֲשֵׂה מִשְׁפָּט׃ לַעֲשׂוֹקִים נָתַן לָהֶם לְרַעֲבִים יְהוָה מַתִּיר
 אֲסוּרִים : 8 יְהוָה׃ פָּקַח עֵינָיו יְהוָה וְקָף כַּפּוּפִים יְהוָה
 אֲהַב צְדִיקִים : 9 יְהוָה׃ שֶׁמֶר אֶת־גְּרָם יָתוּם וְאֶלְמָנָה
 יַעֲוֹד וְדָרַךְ רַשְׁעִים יַעֲוֹת : 10 יִמְלֹךְ יְהוָה׃ לְעוֹלָם
 אֱלֹהֵיךָ צִיּוֹן לְדָר וְדָר הַלְלוּ־יָהּ :

PSALM CXLVI.

THIS Psalm, like the preceding, is one entirely of praise to God. The Psalmist exhorteth his readers not to trust in man, who is helpless and perishable, but in God, on account of His greatness and goodness, and the universality and eternity of His dominion.

2. בְּעוֹדִי. The literal rendering of this term is, *whilst yet I*, i. e. whilst yet I exist. The force of it is well expressed in our translation, *while I have any being*. *Quoad viæro*. Campensis. The same construction of this participle we meet with in Ps. civ. 32.

4. עֲשֵׂתֶנְתִּי *His thoughts*. This noun is not elsewhere read, but it is derived from the verb עָשָׂתָּ *to be made smooth, to glitter*, and in the Hithpael it signifies *to think*. This particular form is found but once, viz. Jonah i. 6. In the Chaldee the word has the same meaning. Aben Ezra renders עֲשֵׂתֶנְתִּי by מהשבותיו *his thoughts*. Campensis has translated it *consilia sua*.

5. אִשְׁרֵי הָאִישׁ for אִשְׁרֵי אִשְׁרֵי *Blessed is the man*. The full expression is found in Ps. i. 1. The same ellipsis we have in Ps. lxxv. 5. שָׂאֵל וְגוֹ' *Who hath made the God of Jacob his help*. The verb עָשָׂה is understood, or the expression may be rendered, *whose help is the God of Jacob*; in this case the logical copula is only understood. The ב seems pleonastic, still it is found with עוֹר in many passages of a like construction with the present: see Ex. xviii. 4; Deut. xxxiii. 26; Ps. xxxv. 2. The Beth in these cases is what grammarians term *Beth essentialis*.

6. From this verse to the end of the Psalm the mighty as well as gracious acts of Jehovah are described; mighty as respects the creation of heaven and earth, and gracious as

respects His unceasing ministration to the necessities of His creatures. *He looseth those that are bound; He openeth the eyes of the blind; He raiseth up those that are bowed down:* these and others are here mentioned as the mercies by which the government of Jehovah is distinguished, and by which it was especially signalized, when Christ was manifested in the flesh, and the Divine power was displayed in giving sight to the blind, in making the deaf to hear, &c. Matth. xi. 5, 6.

8. כְּפוּפִים *Bowed down.* This term is ordinarily used to denote such persons as are oppressed with the cares and anxieties of life, or are suffering any infirmity of mind or body.

9. “Jehovah preserveth *the strangers, or foreigners.*” גֵּרִים denotes persons sojourning in a strange land, who are more than ordinarily exposed to injuries. יַעֲתָ *He perverteth* the way of the wicked. He frustrateth or bringeth their counsels to nought.

קמו

1 הִלְלוּ יְהוָה בִּי-טוֹב וּזְמֵרָה אֱלֹהֵינוּ בְּיָנְעִים נְאוּה
תְּהִלָּה : 2 בּוֹנֵה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יִבְנֵם :
3 הַרְוֵא לְשִׁבּוּרֵי לֵב וּמְחַפֵּשׁ לְעֵצְבוֹתָם : 4 מוֹנֵה
מִסְפָּר לְפוֹכְבֵּים לְכֹלֵם שְׁמוֹת יִקְרָא : 5 גְּדוֹל אֲדֹנֵינוּ
וְרַב-כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר : 6 מְעוֹדֵד עֲנִיִּים יְהוָה
מִשְׁפִּיל רָשָׁעִים עַד-יָאָרֶץ : 7 עֲנֵי לַיהוָה בְּתוֹדָה וּזְמִירָה
לְאֱלֹהֵינוּ בְּכִנּוֹר : 8 הַמְכַפֶּה שָׁמַיִם בַּעֲבִים הַמְכַּיֵּן לְאָרֶץ
מָטָר הַמְצַמֵּיחַ הַרִים הַצֵּיר : 9 נוֹתֵן לְבַהֲמָה לַחֲמָה
לְבַנְי עֵרֵב אֲשֶׁר יִקְרָא : 10 לֹא בְּגִבּוֹרַת הַסּוּם יִחְפִּין לֹא

בְּשׂוֹקֵי הָאֵשׁ יִרְצֶה : 11 רוֹצֵה יְהוָה אֶת־יִרְאָיו אֶת־הַמִּי־חַלְלִים
 לְחַסְדּוֹ : 12 שִׁבְחֵי יְרוּשָׁלַם אֶת־יְהוָה הַלְלֵי אֱלֹהֵי צִיּוֹן :
 13 כִּי־חֹזֵק בְּרִיחֵי שָׁעָרָיו בָּרַךְ בְּנֵיָךְ בְּקִרְבְּךָ : 14 הַשֵּׁם־
 גְּבוּרָךְ שָׁלוֹם חֶלֶב הַפִּיִם יִשְׂבִּיעֶךָ : 15 הַשְׁלַח אִמְרָתוֹ אֶרֶץ־
 עַד־מְהֵרָה יְרוּיֵן דְּבָרוֹ : 16 הַנְּתֵן שִׁלְגַּ שְׁלֵג כְּצִמְרֵ כְּפֹר כְּאֶפֶר
 יַפּוֹר : 17 מִשְׁלֵךְ קִרְחוֹ כְּפִתִּים לִפְנֵי קָרְתוֹ מִי יַעֲמֹד :
 18 יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יִשָּׁב רוּחוֹ וַיִּלְוֵמִים : 19 מַגִּיד דְּבָרוֹ
 לִיעֲקֹב חֲקוּי וּמִשְׁפָּטָיו לְיִשְׂרָאֵל : 20 לֹא־עָשָׂה כֵּן לְבַלְגֹּי
 וּמִשְׁפָּטִים בְּלִידְעוּם הַלְלוּ־יָהּ :

PSALM CXLVII.

WE have here also a hymn of praise. The Psalmist enjoins the people to sing the praises of God for reasons similar to those which are stated in the preceding Psalm. In the front of these reasons stands one which is not to be found in the previous Poem, and which helps to determine the time and occasion of this thanksgiving. "The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel," ver. 2. Hence we may infer that the occasion was the return of the exiles from Babylon, and the rebuilding of Jerusalem; and the time was immediately after these events.

1. זְמַרָה *To sing praise.* The inf. with הַ paragogic: see Ps. lxxxvi. 10; where we have לְיִרְאָה, the הַ being also

paragogic. The prefix ל to the following noun is also omitted. Similar examples we have in Ps. xlvii. 7; lxvi. 2.

2. נִרְחֵי יִשְׂרָאֵל *The outcasts of Israel.* Those who were expelled or carried away from their own country, and made to dwell in a foreign land.

3. לְשִׁבְרֵי לֵב *To the broken of heart, or the broken of heart.* The verb is constructed with ל. These words denote such persons as are in great mental affliction on account of some great sin, or sins, which they are conscious of having committed.

4. The Psalmist having just before made mention of the outcasts of Israel as scattered far and wide, he now speaks of God's numbering the stars, and knowing them all; from which may be inferred that He can number all His people, however distant from each other, and can take notice of all their wants.

5. אֵין מִסְפָּר *There is not a number,* so the expression is usually translated. But סָפַר in Piel signifies *to relate*, and hence מִסְפָּר may denote here *relation, speaking of*; and then this latter member would be rendered, *there is no speaking of His intelligence*, i. e. God's intelligence is so great that no man is capable of speaking of, or discoursing upon it, so as to give any correct view of its perfection. Agreeably with this remark is the translation of Mendlessohn: "Unaussprechlich sein Verstand."

9. לֶחֶמָה *Its food.* God giveth to each of the cattle its food. לְבַנֵי עֹרֵב *to the young ravens.* These birds are mentioned, because being of a low kind, and held in no esteem by men, the universal providence of God is thus forcibly set forth. See Luke xii. 24.

10. The object of this verse, it seems, is to teach man to place his confidence in God alone for success in battle. *He delighteth not in the strength of the horse; He has no pleasure in the legs of a man,* i. e. in a strong man. It is not therefore

by leading a great army into the field that a king should expect victory, but by going forth with a humble dependence on the strength of the Lord God. The two members of the verse may refer respectively to cavalry and infantry, of which great armies are composed.

12. This verse in the Septuagint commences a new Psalm, viz. the 147th, and thus the number of Psalms is made the same as in the Hebrew.

13. The address to Jerusalem is here continued, and the reason why she should praise God is assigned. It is because He hath made her gates so secure that the enemy could not obtain a footing within her walls. Another reason is furnished in the next member, viz. *because He hath blessed her children, and hath multiplied them so, that they are not ashamed when they speak with the enemies in the gate.*

14. הַשָּׁם וְגו'. Lit. *Who maketh Thy border peace.* He defendeth the boundaries of the country, so that it may be safe from foreign aggressors. "Qui curat, ne fines tuos quisquam infestet." Campensis.

15. הַשִּׁלַח וְגו'. *It is the rain which came quickly by His word and command, as a servant that runs in haste to execute the will of his master.* Kimchi. Before אָרַץ understand the prefix ב or ל. עַד-מְהֵרָה, lit. *unto haste*, i. e. as quickly as possible.

קְבוּחַ

1 הַלְלוּ יְהוָה הַלְלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם הַלְלוּהוּ
 בַּמְרוֹמִים : 2 הַלְלוּהוּ כָּל-מַלְאֲכָיו הַלְלוּהוּ כָּל-צְבָאוֹ :
 3 הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל-פּוֹכְבֵי אֹר : 4 הַלְלוּהוּ
 שְׁמֵי הַשָּׁמַיִם וְהַיָּמִים אֲשֶׁר : 5 מֵעַל הַשָּׁמַיִם : 5 יְהַלְלוּ אֶת-

שֵׁם יְהוָה כִּי הוּא צוּר וּנְבֵרָאוּ : 6 וַיַּעֲמִידֵם לְעַד לְעוֹלָם
חֶק-נֶתַן וְלֹא יַעֲבֹר : 7 הִלְלוּ אֶת-יְהוָה מִן-הָאָרֶץ תַּנִּינִים
וּכְל־תְּהוֹמוֹת : 8 אִשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר רִיחַ סֶעֱרָה עֲשֵׂה
דְּבָרוֹ : 9 הַתְּרִים וּכְל־גְּבֻעוֹת עֵין פְּרִי וּכְל־אֲרוֹזִים :
10 הַתְּיָה וּכְל־בְּהֵמָה רִמֵּשׁ וּצְפוּר פִּנְקָף : 11 מַלְכֵי-אֲרֶץ וּכְל־
לְאֻמִּים שָׂרִים וּכְל־שֹׁפְטֵי אֲרֶץ : 12 בְּהוֹרִים וְגַם-בְּתוֹלַת
אֲקֻנִים עַם-נְעָרִים : 13 יְהִלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁגַּב שָׁמַיִם
לְבָדוֹ הוֹדוּ עַל-אֲרֶץ וְשָׁמַיִם : 14 וַיִּרְם לָקָן לְעַמּוֹ תְּהַלֵּלָהּ
לְכָל-חַסִּידָיו לְבַנֵּי יִשְׂרָאֵל עִם קָרְבוֹ הִלְלוּ-יָהּ :

PSALM CXLVIII.

IN this Psalm the whole creation is invoked to praise God; first, the Psalmist addresses himself to all creatures in heaven, rational and irrational; next, to those which are on the earth; and then he concludes by referring to the especial obligations of the people of Israel to join in this praise, in consequence of the peculiar mercies which they had received.

1. מִן הַשָּׁמַיִם *From heaven*; by which Geier understands that praise may resound *from heaven*: “Ut laus vestra e cœlis resonet.” But they are rather to be taken vocatively; *Ye of the heavens*. בְּמִרוֹמִים *in the heights*, ye who live in the heights. It is a term equivalent to שָׁמַיִם in the former hemistich.

2. צְבָאוֹׁ. Kri צבאיו *His hosts*, i. e. His angels, as we learn from the first member. Synonymes are employed in the two parallels of this, similarly to those of the foregoing verse.

3. בּוֹכְבֵי אֹרׁ. *Stars of light*, i. e. *planets*, according to Kimchi. But the LXX. have πάντα τὰ ἄστρα καὶ τὸ φῶς, as if they read ו for the plural י of בּוֹכְבֵי.

4. שָׁמַי הַשָּׁמַיִםׁ. *The heaven of heavens*, i. e. the highest heavens, according to a common mode of expressing a superlative in Hebrew; and perhaps they are mentioned in contradistinction to שָׁמַיִם in the next hemistich. by which we may understand the lowest heavens, having above them the waters, or clouds containing the waters. In the history of the creation we read that God “divided the waters which were under the firmament from the waters which were above the firmament,” Gen. i. 7. Hence we conclude, that שָׁמַיִם in this verse expresses the firmament, whilst שָׁמַי הַשָּׁמַיִם may be the abode of the Deity and His angels.

6. חֶקׁ. *A statute, or law*, by which the heavenly bodies are preserved in their courses. וְלֹא יֵעָבֹרׁ and it shall not pass away, i. e. it shall not perish.

7. מִן הָאָרֶץׁ. *ye of the earth*; the same as מִן שָׁמַיִם of the first verse.

8. אֵשׁׁ. *Fire*, i. e. thunder and lightning. “De fulguribus cæterisque impressionibus igneis.” Cajetan.

9. אֲרָזִיםׁ. *Cedars*. After the mention of fruit-trees, the most useful cedars are named, as being the most noble of those which do not bear fruit.

14. The Psalmist, after having exhorted all creatures in heaven and earth, does not fail to urge upon the people of Israel an additional motive for their uniting in this universal praise to God. It is, that He hath exalted their power and glory be-

yond those of any other nation; and therefore from those who have been so highly blessed, stronger demonstrations of gratitude will be expected. קָרַב, equivalent to לוֹ, *near to Him*.

קמט

1 הִלְלוּ יְהוָה שִׁירוּ לַיהוָה נְשִׁיר חֲדָשׁ תִּהְלְתוּ בְקִהְל
 חֲסִידִים : 2 יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂוֵי בְנֵי־צִיּוֹן יִגִּילוּ בְּמַלְכָם :
 3 יִהְלְלוּ שְׁמוֹ בְּמַחֹל בְּתַף וְכִנּוֹר יִזְמְרוּ־לוֹ : 4 בִּירוּצָה
 יְהוָה בְּעַמּוֹ יִפְאֶר עֲנֻיִם בִּישׁוּעָה : 5 יַעֲלוּ חֲסִידִים בְּכַבּוֹד
 יִרְנְנוּ עַל־מִשְׁבּוֹתָם : 6 רוּמְמוֹת אֵל בְּגִרוֹנָם וְחָרַב פִּיפְיוֹת
 בִּידָם : 7 לַעֲשׂוֹת נַקְמָה בְּגוֹיִם תּוֹכַחֹת בְּלֶאֱמִים : 8 לְאֶסֶר
 מַלְכֵיהֶם בְּזֻקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹל : 9 לַעֲשׂוֹת בָּהֶם
 מִשְׁפָּט פְּתוּב הַדָּר הוּא לְכָל־חֲסִידָיו הִלְלוּ־יְהוָה :

PSALM CXLIX.

WE have here another hymn of praise, to celebrate the benefits which God had bestowed on the people of Israel. There are no marks in the Psalm by which the age in which it was composed can be determined. It might have been intended, as it certainly is adapted, for general purposes of thanksgiving.

3. בְּמַחֹל. The root of מַחֹל is very likely the same as הִלִּיל, viz. הִלַּל; and as the latter noun signifies *a flute*, it is supposed that the former means the same; and thus it is ren-

dered by many persons. But others make חוּל the root, which in Pilel is *to dance in a circle*; and hence מחוּל *a dance*. See Ps. xxx. 12.

5. עַל־מִשְׁבְּבוֹתָם *Upon their beds*. They will rejoice *upon their beds*, i. e. during the night. The saints love God so greatly, that even in the night they will rejoice in Him.

6. רוֹמְמוֹת *Exaltations of God*, i. e. *exalted encomiums, high praises*: sing. רוֹמֵם. The saints who thus praise God, we are told in the next hemistich, have two-edged swords in their hand; from which we learn that they are made the instruments of executing God's judgments upon the nations who know not Him.

קנ

1 הַלְלוּ יְהוָה הַלְלוּ־אֱלֹהֵי בְּקִדְשׁוֹ הַלְלוּהוּ בְּרִקְעַ עֵינָי׃
 2 הַלְלוּהוּ בַּנְּבוֹרֹתָיו הַלְלוּהוּ בְּרַב גְּדָלוֹ׃ 3 הַלְלוּהוּ בְּתִקְעַ
 שׁוֹפָר הַלְלוּהוּ בַּנְּבִל וּבְנֹזֶר׃ 4 הַלְלוּהוּ בְּתֶף וּמְחוּל הַלְלוּהוּ
 בַּמִּנִּים וְעִגְב׃ 5 הַלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ הַלְלוּהוּ בְּצִלְצְלֵי
 תְּרוּעָה׃ 6 כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה הַלְלוּ־יְהוָה׃


PSALM CL.

IN this last Psalm we have an exhortation to praise the power and majesty of God upon all kinds of musical instruments; especially in the sanctuary, where we should repair, and render unto Him this expression of our wonder and gratitude.

1. בְּקִדְשׁוֹ *In His temple*. So Aben Ezra, who farther observes that רִקְעַ means אֶרֶץ *earth*. “The firmament of His

strength is every place where His strength and power are exercised, i. e. the whole world." Mendlessohn's Beor.

2. כָּרֹב גְּדֻלוֹ According to the multitude of His greatness, i. e. according to the manifold modes by which His infinite greatness is exhibited to His creatures.

4. בְּמִנִּים With musical strings, i. e. with stringed instruments of music. Syr. . עֵגֶב is the name of a very ancient musical instrument, the inventor of which was Jubal. See Gen. iv. 21. Besides this place it is found in Job xxi. 12; xxx. 31.

5. צִלְצְלִי. The noun צִלְצְלִים is from צָלַל to ring, to sound; and thus we see the term will properly denote musical instruments composed of metal, the sound of which was produced by striking. Hence by the LXX. we find צִלְצְלִים rendered κύμβαλα, cymbals; and they are followed by most modern translators. The צִלְצְלִי שָׁמַע and the צִלְצְלִי תְרוּעָה were doubtless two kinds of cymbals; and from the qualifying words שָׁמַע and תְרוּעָה, we conclude that the latter gave a louder sound than the former.

THE END.

Princeton Theol. Sem.

Princeton Theol. Sem.

Princeton Theol. Sem.

Princeton Theol. Sem.

Princeton Theol. Sem.

Princeton Theol. Sem.

Princeton Theol. Sem.

Princeton Theol. Sem.

Small -
Cabin
120
121
122
123

120 ()
121)

✓
✓

2

BS1430 .P559 v.2
The Psalms in Hebrew : with a critical,

Princeton Theological Seminary-Speer Library



1 1012 00048 6920